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Yours faithfully
J. E. Pike

Engraved by J. Cochran, from a Daguerrotype by Beard.

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MAGAZINE.

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THE CHURCH: ITS SPIRIT AND WORK.

BY THE REV. G. HESTER.

EVERYTHING, and every subject of discussion relating to the Church of Christ, and, therefore, to the present and eternal well-being of our fellow-men, ought to be interesting and attractive to the Christian mind. The Church of Christ, as a reality and not a mere name, is the outward embodiment of the Spirit of Christ. It is the manifestation of the moral harmonies of the Divine life in the soul. In it the afflictions of Christ, which are behind, are filled up. The Church is the outward expression of God's eternal and immutable plan of love. Its origin lies in the mysteries of the counsels of God. Its life and its power centre in the cross of the Redeemer. Every ray of Divine light which illumines the Church radiates from Calvary. The cross must be ever before our eyes: All the lines of doctrine, all the lines of duty, all the lines of promise, all the lines of grace, and all the lines of glory, meet in the cross as the grand vital centre of the Church of the living God.

The Church is the temple in which are enshrined the light, the beauty, and the glory of the Spirit of God. It is the channel of the Divine communications. The oracles of God are committed to its trust. The regeneration of the sinful heart, and the renewal of the saved heart—the spiritual enlightenment of the intellect—the re-adjustment of those great moral principles which underlie the framework and form the basis of society—the annihilation of oppression—the overthrow of idolatry—the destruction of tyranny—the uprooting of priestcraft—the total subversion of the man of sin—all these moral and spiritual processes are carried on by means of the agency or instrumentality of the Church of God. The Church of Christ is the light of the world—the salt of the earth. It is God's building. It is God's husbandry. It is the habitation of the Spirit. It is the bride of Christ. It is the divine temple in which there is spiritual sacrifice, spiritual consecration, spiritual thanksgiving, and spiritual joy. In the Church are the first fruits of heaven. The Church, as a spiritual manifestation and a Divine embodiment, is the fruit

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of the Father's love, of the Son's agony, and the Spirit's power. It is the work of the Trinity. It is that creation in the world in which the Three Persons or Subsistencies of the Infinite Mind have taken a part.

Looking at the Church in this light, everything connected with it—its internal harmony—its external efficiency—its inward life and its outward form—everything relating to its peace, prosperity, mission and reward, must be of the highest importance and of the most absorbing interest. The names of the members forming it are written in the Lamb's Book of Life. Angels are ministering spirits to those who are the heirs of salvation. Mansions are being prepared to receive the children of light. Shall all heaven be interested and absorbed in the well-being, the prosperity, and the glory of the Church; and shall we show no thought, no care about it? Shall the watchful eye of God always look upon us sleeping? Shall ministering angels find us with no intention and no interest for the kingdom of our Lord? Shall we live as if we treated the cross as a fiction, the Bible as a fable, and heaven as a mere painted show to deceive the imagination? Is business to have every faculty of the mind and every feeling of the heart? Is the world to eat us entirely up? No! we must bethink ourselves. We must arise and shine because the glory of the Lord is risen upon us. We must rouse ourselves to thoughtfulness, rouse ourselves to prayer, rouse ourselves to action. The Divine life is in us—the Divine seal is upon us—the Divine image is our model—the Divine command is our law—the Divine work our duty—the Divine providence our light, and the Divine smile our reward. The Church of Christ has the most pressing claims on our thoughts, our feelings, our prayers, and all the energies with which our gracious Creator has endowed us. We are not our own. The blood of Christ is upon us. The anointings of the Spirit are within us. The vows of profession and consecration are written on our name by the act of our own will. We have given ourselves to Christ. He is our Lord, and his Church is the field of our labour.

The Church of Christ is an organic unity divinely formed for the express purpose of making known the mind of God, and the redemption of Christ to the unthinking world. Its business is the dissemination of religious truth, and therefore the promotion of the well-being and salvation of mankind. This organism may be regarded and studied in its *internal spirit, its external form, and its prescribed work*. The character of its external form, and the efficiency of its work, will be determined by the character and degree of the ruling spirit. A dead mechanism cannot produce a living result. Real religion is a vitalizing property. It is life and peace. It embodies the principle of spiritual and divine cohesion. The essence of religion is love, and love is a knitting principle. It is antithetical to sin, which is a separating power. Religion knits us to Christ, the centre of all love, and then knits us to one another in the love we draw from him.

Now looking at ourselves in our individual Christian life, and as sections of the Church of Christ, what is it we most need to enable us to carry on the work of God in the world? Do we not need more of the Spirit of God? Is the enlightening and informing Spirit dwelling in us to that degree that it ought to be? Are we not walking as men more than as Christians? May we not lay it down as a church axiom that the work of God can only be done through the influence and agency of the Spirit of God. *Not by might, nor by power, but my Spirit, saith the Lord.*

Church organization without the indwelling and the informing Spirit of God will be so much useless lumber in the kingdom of Christ. Man, at his best estate, is weakness, darkness, and vanity. We must live in the Spirit, and walk in the Spirit, and be filled with the Spirit, and then our thoughts will be penetrated with a heavenly fire, and our words winged with a divine wisdom, and our actions clothed with a heavenly glory. Our life being hid with Christ in God will bear on it the stamp of spontaneous and undivided consecration.

It is the Spirit of God that changes the vital principles of our nature and transforms us into the image of Christ. The work of the Spirit in the sanctification of the individual; and, in the guidance of the Church, may be contemplated in many aspects. The same Spirit is a soul-liberating Spirit—a life-directing Spirit—a teaching Spirit—a witnessing Spirit—a sin-slaying Spirit—a prayer-prompting Spirit—a co-helping Spirit—an interceding Spirit—a comforting Spirit. He leads us through the dark chambers of our corrupt nature and convinces us of sin. He leads us to Calvary and clothes us with righteousness. He leads us into the deep things of God—to the depths of doctrine—to the heights of promise. He melts our hearts in prayer—he enlightens our understanding in study—he nerves the arm for labour—he sustains in suffering—he supports in death.

Do we not all need more of the companionship and counsel of this Spirit? Would not our path be plainer, and our way clearer, if we had more of the illuminating influence of the Holy Spirit? Our resources are not in ourselves, not in our reason, nor in our wisdom, nor in our organizations,—but in the enlightening grace and sanctifying energy of the Spirit of God. Without that Spirit we can do nothing; in alliance with it, nothing will be impossible.

The Church—the habitation of the Divine Spirit—the ground and pillar of the truth—the representative of Christ on the earth—has a divine organic form that it may do a divinely prescribed work. All life embodies itself in an outward form that it may serve some useful end. The Church is Christ's mystical body. The historical Christ is the divinely appointed type of all spiritual life, and the only perfect pattern of spiritual work. All doctrine, and all teaching, are summed up in His life. We can see what we are to be and what we are to do in the study of His character. All duty is summed up in the comprehensive brevity of one injunction, *Follow me*. Could we, as individuals and as churches, imitate His life, and reproduce its wondrous soul-saving and man-elevating elements, what a mighty revolution would take place in society. *The wilderness and the solitary place would be glad, and the desert would rejoice and blossom as the rose.*

The towns and the villages felt the mighty power of this divine life. Christ instructed the ignorant, comforted the sorrowful, healed the sick. He reproved the worldly, and shattered to atoms the incrustations of Pharisaic pride and hypocritical formality, and discarding all ostentation and pompous pageantry, preached a plain gospel to the simple poor. In His life, as in a speculum or a mirror, we can see our allotted work.

The work of the Church, as the representative of Christ, is to preach the Gospel, to pour into the wounds of suffering and dying humanity the oil and wine of heaven—to enlighten the ignorant—to console the

sorrowful—to visit and comfort the sick—to reprove vice in all its forms—to bear testimony to truth, righteousness, and love—to bring all divinely sanctioned appliances to bear on this sin-stricken world. How Christ-like is the mission of the church! How sublime its aim! How ennobling its pursuits! How certain its success! How glorious its reward!

The Gospel, in the religious principles it embodies and inculcates, is designed for all classes of society. It has laws for the rich, and regulations for the poor. The learned and the rude are comprehended in its message. A high form of civilisation is not absolutely essential to the reception of the Gospel. It saves the ploughman and the philosopher. It is for the city market as well as the village green. The Gospel is for every creature everywhere. The Great Master—the model of every form of christian labour—preached in the city and in the village. The temple heard His voice, and the well's-mouth witnessed His earnest words. Jerusalem was not disdained; Nazareth was not despised.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people. Taking the life of Christ, therefore, as our pattern and guide-book, the Church has a work to do in the villages as well as in the cities; and the question naturally arises, how can that work be done most efficiently? The best means of sustaining the Church of Christ in our rural districts is an important question, and deserves thought and investigation. I like to look at the Church in its relation to Christ as its centre, life, and head. Christ is its animating spirit, its pattern, its law, its reward. Paul did not look at the Church in its relation to any one doctrine or system of doctrine, but in its relation to its Divine Head. Christ is all and in all—this was the essence and sum of the Apostle's theology. We need more of the Pauline spirit in this respect. We think too much of our little creeds, and names, and “isms,” and too little of Christ. Let us lay aside our denominational rancour and sectarian bigotry. Let us not look at the Church in its relation to John Calvin, or John Wesley, to Dan Taylor or Andrew Fuller. Let us not wrap up the church in the name of General Baptist or Particular Baptist, or any other form of expression which may be used to nourish our sectarian pride and denominational vanity—but let us look at the Church more as it moves in grand simplicity and universal benevolence around Christ, its imperishable centre and immutable head.

Now looking at the question before me, and feeling, as I do, its great importance, especially at this juncture, and conscious of my inability to do it justice, I should shrink altogether from the attempt but from the nature of the invitation I have received. An older head, containing a larger experience, would be better able to grapple with its difficulties; and might, with greater appropriateness, suggest such remedies as in his maturer wisdom seemed best.

Meanwhile it may be well for every member of the Church of Christ to recal the personal claims which in combined efforts are sometimes forgotten. Fidelity in individual members is the only way whereby fidelity in the united Church can be secured. Be it yours, then, to *walk worthy of the vocation wherewith you are called, with all lowliness and meekness, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.*

Theology.

“HE CAME TO HIS OWN, AND HIS OWN RECEIVED HIM NOT.”

CAN we let the passage go without a penitent conviction? See how pathos and rebuke are mingled in it! The sentence of a heavier condemnation never was written. Severity never spoke in a tenderer compassion. It is not weak complaint. It is not bitter sarcasm. It is not sentimentalism bewailing its own impotence. It is not tyranny exulting over its victim, and saying, “You would not give me your heart, and so I rejoice to see your heart crushed.” It is another spirit, and has another sound. “He came to his own, and his own received him not.” It is the sadness of parental affection repulsed. It is the sorrow of a heart that bleeds, not for itself, but for children lost, and knowing the misery before them as the children themselves cannot know it. It is one audible note of the unutterable pity of God for ungrateful souls.

And who are they? Men of the past only? Peasants and Pharisees of Palestine only? Students in the schools of the Scribes, and the Scribes that taught Hebrew learning only? Answer for yourselves. In a day that is coming, we must all answer for ourselves. Who are God’s ungrateful children? “Last of all He sent His Son,” saying, “They have slighted my common mercies; they have ridiculed or criticised my mortal messengers: I gave them food from heaven and fruitful seasons, and they feasted, and drank and were merry and profane, and forgot me: I gave them friends, and they tempted them, misled them, dragged them down to their own level of denial, vanity, selfishness, and shame: they stoned my prophets, but ‘they will reverence my Son.’” “He came to His own; they received Him not.”

This is the language of narrative. The verbs are in the past tense. But in what we have to do with the Eternal One, to whom there is no yesterday and no to-morrow, nothing old and nothing new, the past brings no excuses for the present. Time does not alter truth. There is no partiality for ages, nations, or persons. As John writes, there was an advent and a rejection—a bodily advent, a bodily crucifixion—the image and outer form of the Word that was from the beginning, the ever-living Emmanuel, the Christ that comes to-day. If he is rejected to-day, it is by the pride and fashion and self-indulgence, of to-day. It is our compromising consciences, it is our well-dressed sensuality, it is our commercial cunning, it is our literary conceit, it is our making merchandise of men and of men’s virtue, our covering up cruelty, and calling it patriotism; dishonesty, and calling it regular trade; hollowness and mutual flattery, and calling it good society; prayerless self-idolatry, and calling it a rational religion;—it is these things that prepare and build His cross, and crucify Him afresh.

How should you receive Christ? Seek the full answer to this in the New Testament, in Christian instruction, in prayer, in doing every hour all of God’s will you know, in counting belief, not doubt, the glory and power and joy of a man. Seek it, where thousands of stronger and humbler hearts have found it, at the foot of His cross who loved you, and gave Himself for you.

Family Miscellany.

A NIGHT MARCH TO THE HOLY CITY.

NOTWITHSTANDING our fatigue and the inviting nature of our quarters, we found it almost impossible to sleep. We were but three hours distance from Jerusalem. Rising at midnight, we pursued our way by the light of the innumerable stars, glorious in the blue depth of an Asian sky. Not a sound was heard but the tramp of our horses' hoofs upon the rocky pathway. The outlines of the hilly region we were travelling, were dim and indistinct; far grander than they would have appeared by the light of the day. We came to a tremendous descent, long and slippery, over slabs of rock and deep gullies, worn by the winter rains. With many a slide and narrow escape from falling headlong, we reached the bottom of the valley in safety, where we found caravans of camels and asses, with their guides asleep by the way-side, waiting for the morning light to enter the city gates. We pursued our way; an hour yet remained; that hour was one of strange and indescribable excitement. I had seen, by moonlight, the time-hallowed glories of the old world, and the wonders of nature in the new—I had stood alone, at that hour, within the awful circle of the Coliseum; had watched the lunar rainbow spanning the eternal mists rising from the base of the Niagara; but this night's march across the desolate hills of Judea awoke a more sublime, more thrilling interest. I was approaching the walls of that city (the scene of events which must ever remain the most touching in their influences upon the human heart) which I had long and earnestly hoped to see, and my wish was about to be realized. As

the stars began to fade from the heavens, and the dawn to break over the eastern mountains, I sought to pierce the gloom which wrapped the silent region around, but nothing could be distinguished. It was not till the first red glow of morning glanced upon the eastward hill-tops that I caught a sight of the city. But there was nothing grand or striking in the vision; a line of dull walls, a group of massive towers, a few dark olives, rising from a dead and sterile plain; yet enough that this was Jerusalem, the holy city; her mournful aspect well suits with the train of recollection she awakens.

Walks about Jerusalem.

THE CROWNED SKELETON.

AIX-LA-CHAPELLE in Germany derives its name from the tomb of Charlemagne. He gave instructions that when he died, he should be buried in a royal position; not prostrate as slumbering dust, but seated in the attitude of a ruling monarch. He had the mausoleum erected over the sepulchre of our Saviour at Jerusalem. In a tomb within this chapel he was placed upon a throne. The Gospels, which I suppose he had often read whilst he was living, he would appear determined to study thoroughly after he was dead. He directed they should be laid upon his knees before him; by his side was his sword; upon his head was an imperial crown, and a royal mantle covered his lifeless shoulders.

Thus was his body placed, and thus did his body remain, for about one hundred and eighty years

One of his successors resolved he would see how Charlemagne looked, and what had become of the riches

that adorned his tomb. Nearly a thousand years after Christ, the tomb was opened by the Emperor Otho. The skeleton form of the body was found there, dissolved and dismembered; the various ornaments I speak of were all there too; but the frame had sunk into fragments, the bones had fallen disjointed and asunder; and there remained nothing but the ghastly SKULL wearing its crown still—and nothing to signify royalty but this vain pageant of death in its most hideous form!

The various relics were taken up, and are now preserved at Vienna; and they have often since been employed in the coronation of the Emperors of Germany, in order to signify their greatness, and their being successors to Charlemagne.

How striking a comment does the forty-ninth Psalm afford to this strange history! What became of the monarch's body? It was again entombed, though spoiled, till Frederick Barbarossa in 1165 interrupted the silence of the gloomy palace. He removed the royal remains into a splendid receptacle he had prepared, and placed the marble throne in the church, where it is now exhibited to strangers. But the body itself is nowhere to be found! its last resting place is empty—the limbs are dispersed in the form of relics. The skull and one arm-bone are preserved as sacred relics in the Cathedral. But though scattered be his limbs, Charlemagne shall yet hear the voice of the King of kings, and stand uncrowned in His presence who wears the crown of the universe.

RULES FOR THE JOURNEY OF LIFE.

THE following rules, from the papers of Doctor West, were, according to his memorandum, thrown together as general way-marks in the journey of life:—

Never to ridicule sacred things, or what others may esteem such; however absurd they may appear to be.

Never to show levity when the people are professedly engaged in worship.

Never to resent a supposed injury till I know the views and motives of the author of it; nor on any occasion to retaliate.

Never to judge a person's character by external appearance.

Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political or religious opinions.

Not to dispute with a man more than seventy years of age, nor with an enthusiast.

Not to affect to be witty, or to jest, so as to wound the feelings of another.

To say as little as possible of myself and those who are near to me.

To aim at cheerfulness without levity.

Not to obtrude my advice unasked.

Never to court the favour of the rich by flattering either their vanity or their vices.

To speak with calmness and deliberation, on all occasions; especially in circumstances which tend to irritate.

Frequently to review my conduct and note my failings.

On all occasions to have in prospect the end of life and a future state.

TESTIMONY TO ADULT BAPTISM.

THE "Apostolical Institutions" describe the qualifications and offices of Deaconesses. Amongst the latter are those relating to the baptizing of women; "the necessity for which," remarks a writer in *Good Words*, "has been obviated in later times by

the *discontinuance* of the practice of baptism by immersion, or the practice of baptism under a form which the early church would not have recognised as valid." As the "Apos-
 tolical institutions" are assigned to the second or third century, their testimony as to the mode in which baptism was practised in those early ages is valuable.

Poetry.

PRAYER.

BY THE ARCHBISHOP OF DUBLIN.

I.

WHEN prayer delights thee least, then learn to say,
 Soul, now is greatest need that thou should'st pray.

II.

Crooked and warped I am, and I would fain
 Straighthen myself by thy right line again.

III.

Oh come, warm sun, and ripen my late fruits;
 Pierce, genial showers, down to my parched roots.

IV.

My well is bitter; cast therein the tree,
 That sweet henceforth its brakish waves may be.

V.

Say what is prayer, when it is prayer indeed?
 The mighty utterance of a mighty need.

VI.

The man is praying, who doth press with might
 Out of his darkness into God's own light.

VII.

White heat the iron in the furnace won,
 Withdrawn from thence, 'twas cold and hard anon.

VIII.

Flowers from their stalks divided, presently
 Droop, fail, and wither in the gazer's eye.

IX.

The greenest leaf divided from its stem,
 To speedy withering doth itself condemn.

X.

The largest river from its fountain head
 Cut off, leaves soon a parched and dusty bed.

XI.

All things that live from God their sustenance wait,
 And sun and moon are beggars at His gate.

XII.

All skirts extended of thy mantle hold,
 When angel hands from heaven are scattering gold.

Preachers and Preaching.

COLLEGE LIFE AND PASTORAL WORK.*

BY THE REV. C. CLEMANCE, B.A.

THE worthy and honoured Principal of this College has asked me to address the students. Since I consented to do so, I have thought that I made a mistake. It would seem considerably more natural to me to listen to something of the kind from one of larger and longer experience in ministerial life. . . . I claim no special fitness for such a task as this beyond that which may arise from the retention of pretty much of the "student" feeling, which I hope I shall retain to my dying day. It is about ten years this day since I entered on college life. One may naturally be supposed to look back for the purpose of comparing and contrasting "then" and "now." It would be most discreditable, if, during those ten years, one had not, as he went along, picked up some stray thoughts which might be of some use to somebody in similar circumstances. If, brethren, they are not of use to you, pardon the intrusion; if they are, accept them, as offered with most sincere respect and esteem.

I will, at the outset, ask you to follow me in a track of thought, one feature of which will be, (whether advantageous or otherwise, I will not say) that it will deal with the ideal as if it were real, though the reality would be not only improbable, but impossible; so thoroughly so, that the conception may seem to have about it a slight touch of the absurd, and yet I will risk that. If you do not complain of it neither shall I. I will suppose a man to begin student life with the same thoughts and feelings he may fairly be supposed to have after ten years' experience, those ten years being, more or less, equally divided between college life and pastoral work. And since the value of a college course to a man will be enhanced by clearness and correctness of view as to what is beyond, it may serve some purpose to follow our imaginary student through the course of his thoughts.

* Address to the Students at Chillwell College, September 8, 1863.

It will not be unnatural if, as he looks ahead, he thinks over his work, his materials, and his preparation.

I.—As to his work.

His sense of responsibility has lost somewhat of the indefiniteness it used to have. It is more rigidly defined. There is a far narrower limit put to it than once; but as it has become more restricted in its compass, it is profounder in its intensity. He feels that his mission will be to teach and preach Jesus Christ. That he has *one* Saviour to teach, one Gospel to proclaim, one book to study and expound. Once it occasionally troubled him to know how he should find enough material for constant pulpit work. Now, as he is beginning again, he is never anxious on that head. The anxiety is all the other way: that he cannot live long enough to say all that he wants to say, and to develop those germs which Bible study has deposited in him. And this difference is thus accounted for:—instead of thinking that *he* is to find a succession of thoughts which shall last long enough, he has come to see that he has rather to bring out to another's view those thoughts which he has gained from without—even the thoughts of God. As long as he lives he is to interpret, unfold, and enforce Divine thought, and thus his materials for preaching and teaching cannot be exhausted till he has exhausted his theme. He can reduce the various heads of his work to one, and sum up his conception of it in one sentence: "I AM TO BE THE EX-FOUNDER OF GOD!"

In the pulpit he is to declare *God*, his thoughts, his purposes, his plans. In the family he is to teach and to exhibit God, his love, his grace, and his power to save. To decrepit age and to buoyant youth he is to teach his God. To the masses of the people, in their sorrows and their need, he is to reveal the love of God. To the men of culture and learning, he is to speak of one before whom human learning "is less than nothing and vanity." This, this is his simple yet

sublime mission—*To hold up the heart of God before the eye of man!*

II.—*As to his materials.*

1. He finds the materials on which he has to work defined thus—*commending ourselves to every man's conscience.* He has to deal with every variety of the human conscience, for while he presents truth in the pulpit, there will be *conscience* in the *pew*; a conscience which in the majority of cases more or less assents and responds to the truth respecting God and duty, however the will may refuse to bow. Some consciences he will find cultivated, refined, and susceptible of impression to a very high degree, in which cases the presentation of the truth will be an almost unmingled joy; with others the conscience will be perverted, distorted, and debased, to such the gospel will be *hidden*—the sad, sad sign of perishing men! And he will have to commend himself to *every* conscience, and consequently to qualify himself as an instrument for doing that. His bow must *not* in every case, or in any more cases than such as are unavoidable, be drawn at a venture. He must find a way, a direct way of getting at men's inner selves when he teaches and preaches Jesus Christ.

Then there are the surroundings of every man. Every man lives in a world of his own, which he helps to make, and which does much to make him. There are the incessant ebbings and flowings of human thought on social, moral, and religious questions, all which influences are more or less telling on the men whom he addresses. Here, then, are the materials on which he is to work—consciences of every shape and size, men living and moving each in a separate world, favourably disposed to, or prejudiced against, the truth of God by a thousand influences, seen or unseen, which he can neither curb nor control, which influences are at work six days and three-quarters out of the seven, while for the sole and single quarter of a day he is expected to say that which shall, by the divine blessing, turn the current of the soul, and prove mighty through God to pulling down the strongholds which Satan and the world are busily building up from the beginning of the week to its close!

This is at least one aspect of what

awaits him when once he is fairly launched forth on ministerial work. Added to which, there is the work more strictly pastoral, in which he must seek to act as a power for God in every family in the congregation. He must have an ear for every tale of sorrow, and a heart to enter into every joy. That he be respected, even admired for his talents is not enough. He must be beloved *for what he is*, for his friendship, true and unchanging, and must so demean himself as to be welcome everywhere.

And how must he preach? With a heart as fresh in its love for the truth as if it were for the first moment announced to him; with a soul in most intense sympathy for man, while as the ambassador of the cross, his highest sympathies are with his God. Now he must tenderly beseech, and then earnestly warn. Now, unbare the intricacies of the human heart, and then shew forth the transparent purity of the heart of God. *How* must he preach? With his eye on the unseen, his heart bathed in love, his views being all fresh from communion with God, alive with heavenly sympathies, with the cross before him and the judgment beyond him, and the Saviour standing by his side; without a thought of man's approval, weighing the worth of souls in the balances of heaven, and looking only for the smile of his God!

2. The materials *with* which he is to work may naturally be supposed next to be reviewed in the preacher's mind. Every form of thought which will better enable him to bring out "*God*," should be familiar to him. In the principles of ethics he would be thoroughly at home, that in the name of his God he may plead for the deep and everlasting meaning of "*right*" and "*wrong*." In the analysis and working of the human mind he wishes to be an adept that he may be the better prepared to track in their intricate windings the mazes of the human heart. But most of all does he wish to study God's thoughts, for the great purpose of being to man the interpreter of God. And these he finds everywhere. The expressions of divine thought lie in abundance around him. *God's thoughts will be seen in external nature.* The vastness and velocity of the heavenly orbs will reveal divine gran-

deur, while the million forms of insect life will be constantly speaking to him of the beauty of the Lord. The sudden and rapid entombment of towns prepare him to expect that "a short work will the Lord make on the earth"—while the slow and prolonged accretions on the surface of the earth shew that one day with the Lord is as a thousand years, and a thousand years as one day. Thus, the vast and minute, the sudden and the slow, will all be "voices of God." *God speaks in man.* The preacher would hear Him there, and shew how, in the complicated mechanism of the human soul, there are already at work the materials for future retribution or award. *Society is the voice of God.* The infant's prattle or the old man's moan, the blessing on the house of the good and the curse in the dwellings of the bad, the continual action and reaction of the moral world on the physical and of the physical on the moral, will be fraught with lessons for him. The changes in human governments, political revolutions—these will be the voice of God, while it is for him to convey the lessons High Heaven is addressing to man! In the word of life, that "grand old book," with its historic detail, its holy inspiration, its precepts and its promises, he will find, in a still higher sense, the voice of God. In the atoning sacrifice of which it treats, and the invitations to a lost world with which it is filled, there are "voices of God" which it may well be his delight to declare. While the highest revelation of God—**GOD IN CHRIST**—is enough to command *all* his admiration, and to inspire his tongue with an everlasting theme! He can never be at a loss for materials. All nature is full. Every letter inscribed on the pillars of the universe, and every turn of the wheels of Providence, the word of life, the cross in its glory and its shame,—what life is long enough to bring out these?—what tongue eloquent enough for themes like these?—what culture can be lofty enough to enable him to soar so high?

There are the voices of God, too, in a subordinate sense, in the good men of all ages. Holy men in every age have contributed their quota to the form of the church's thinking on gospel truth. We are indebted to St.

Ambrose, Chrysostom, and Augustine, to Luther and Calvin, to Goodwin and Owen, Charnock and Howe; they give us immense materials of thought.

A preacher exhaust himself! If so, it must be because there is an incapacity for the reception of thought, or a sluggishness that will not make the effort to receive it. The geology of religious thought is of itself a subject that may task a man for life. Our imaginary student is sometimes oppressed with the vastness of the resources on which he has to draw for the furniture of his mind. Instead of asking—"Where shall I find materials for a work so great?" he asks—"How shall I make use of all that lies before me?" and this will lead him to see—

3. Of what material he himself is made. He sees now, even more than he did at first, the absolute necessity of *Piety* for such a task as his. He never doubted that. But he is more and more strong in his feelings on that point. He sees now so very much in the Bible, in the Gospel, in the atonement, in the Trinity, of which an unconverted man can make absolutely nothing! And, I doubt not, you will find his convictions firmer than ever respecting the reality of a divine "call" to the ministry; that unless a man is inwardly moved by the Holy Ghost to take this office upon him, he has no right in the ministry at all; and that the true "ordination" is when the Holy Ghost says to a church, "Separate me . . . for the work," &c. But experience will have shewn him that a combination of qualities is needed to ensure complete success. That there must be—1. A thorough understanding of the work to be done. 2. A judgment to select the right materials, and then to use them. 3. Cultivation of mind and heart: light in the reason and love in the soul. 4. A spirit of self-sacrifice which will accept Col. i. 24, as an exact description of true ministerial life. 5. A very high standard of piety: much communion with God, to keep him perpetually as enthusiastic in his work as when the heat of youthful ardour was his.

He will have learnt, too, how small a matter may impair a minister's power; that in the pulpit he may preach like an angel, but if he is hasty in his temper, unpunctual in his pay-

ments, overbearing in his administration in the church, what he builds up with one hand he will pull down with the other!

III.—*It is just possible that the past ten years may have done something towards modifying our ideal student's view of what PREPARATION for the ministry should include.*

1. He once thought, perhaps, that if he could but just preach Christ in some rural district and work on unobserved, that would be enough for him; but now, if he begins again, it will be with the distinct aim at being all that God has made it possible for him to be. He will study his special failings and correct them,—his special aptitudes, and cultivate them. Nor will he let physical culture be lost sight of. He once thought far too little of it. He wished to forget that he had a body. But he finds that even in cultivating mind and heart in order to get the hearts of others, if he forgets to attend to the body, the body will sooner or later give him a sharp reminder of its existence, and will threaten him with total suspension of work if he refuse to give due heed to its call. Moreover, he has come to feel that the body is the temple of the Holy Ghost, and, for the sake of him who dwells therein, should be kept in good repair; being, moreover, the vehicle for the expression of religious sympathies, that expression will be seriously distorted if the body be incompetent to fulfil the behests of the soul. He will, too, pay far more attention than once he did to voice and manner, that in running his race he may lay aside every weight as well as every sin.

2. His views of mental culture are changed too. As he has to do with life in very many aspects, to be equally at home with the rich and the poor, and to be the connecting link between them; as he has to preach to some engaged in scientific pursuits, or in the learned professions, or in commercial affairs, he feels the importance of touching life at all these different points, of being able to speak freely and sensibly with every class of his hearers, that "by all means he may save some." It will be in his view most undesirable for his thoughts to run in one "rut." He would have his

thinking as varied as possible, embracing Logic, Psychology, Ethics, Natural Philosophy, Natural History, Physiology, Botany, Chemistry, Geology, Astronomy, &c., that he may be prepared to show the harmony between the word and the world, and thus keep abreast of the thinking of the ago, as well as of its evangelistic activities. Orderly thinking and close thinking he will strive after, as condensers of power.

3. And there is no doubt that his views of college life will be materially changed. If ever he thought for a moment that a collegiate course might be dispensed with, he never thinks so now. He would gladly push back the wheels of time, begin again, and spend eight years instead of five in preparing for his high and holy work. He can estimate better now than once he could the advantages of such a course, and at the same time he sees what once he could not see, that the prescribed curriculum is, and must be, that which is on the whole best for the majority of men. But if he is anxious to rise above mediocrity, and has a student's enthusiasm, he will, while at college, strike out for himself many lines of thought which cannot be touched there, many courses of study which cannot be embraced there. He will assiduously cultivate his own peculiar mental habits and tastes in studies which are altogether over and above what is required in the course prescribed to him by others.

Besides this, however, he will deem moral and spiritual culture to be paramount in its claims. Nothing would compensate for deficiency here. He would keep the balance even between work and prayer; and for the mental exhaustion of intellectual study he would add the counterpoise of much fellowship with God. All, all will be subsidiary to his great end and aim. His main lines of study will be the gospel—man—the times—and his work—together with the influences which are at work against him and for him; while all branch lines of thought will lead him on to the one grand trunk line of gospel truth. He would be what he exhorts others to be; and so delicately would he seek to adjust mental work and spiritual rest, so

symmetrically to form the character under the training of the Spirit of God, sanctifying him and sanctifying his studies, that he may be a "vessel unto honour, meet for the *Master's* use, and PREPARED TO EVERY GOOD WORK!"

Now, as we look at such a man, what shall we venture to predict concerning him? 'Tis not a venture. 'Tis a certainty. God works in a sphere of means and ends: sometimes, indeed, doing more than we may expect, but never less. And with such a man starting on his work when college time expires we are sure (1) that work will be *easy*, because it will be a delight. (2.) His work will be a power. Such a man must tell. He will be full of God. (3.) His work will be a growing power. He will not be weary when the first feeling of novelty has gone; but the more he gathers *from* God by personal communion, and *of* God by observation and thought, the richer will be his spiritual and mental furniture, the intenser his enthusiasm, the diviner his growth, the more potent his energy, and the more manifest the tokens of a large success. God will delight to bless such a man. *He will never preach in vain.* The result may be hidden, but it will always be real. There will be some receptive hearts in whom the seed will abide and bring forth fruit. His work will give him greater power the longer he pursues it. It will bear a life-long pursuit, and will enrapture him more at the close of life than at its beginning; while the work will tell on the grand issue which God is bringing out, it may be one of the little tiny rills which finds its way to ocean's bed unseen; but the great Lord whom he serves watches every rill, and counts every drop, and his "drops" will not be lost!

There is no doubt that the putting forth of all the ardour of the soul in Christ's cause, and the action of spiritual sympathies will sooner or later consume the frame. The zeal of God's house will "eat us up." But that matters not.

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best."

Spiritual successes are glorious compensations for physical exhaustion.

Let us not hesitate to use the "earthen vessels." Let us, as Gideon's host, take our earthen vessels to the field, and though they are shivered and shattered there, yet even then the light shall blaze forth, and we shall shout, "THANKS BE TO GOD, WHO GIVETH US THE VICTORY!"

CANDIDATES FOR THE COLLEGE.

MR. EDITOR—

Dear Sir,—Is it well to receive young men in their teens as students in our College? The question has lately forced itself upon my mind, briefly, in this way:—The term of study being limited, the period of a young man's entry thereupon must not be considered apart from the period of his removal and subsequent position.

Further, unwisely, as I think, the greater part, if not the whole, of the duties of teaching and ruling in a modern church are laid upon one man—the pastor; and, wisely or unwisely, there is no recognised official position for a young man leaving college other than this of pastor. Such being the case, I cannot think that it is good to admit a youth to our Institution with the certainty that at twenty or twenty-two he will have either on the one hand to fill a post to which in ordinary cases he is wholly unequal, or, on the other hand, find himself unrecognised, and a nobody, either in the ministry of the church, or in the business of the world.

I do but give the opinion of valued personal friends in the ministry when I say that a few years spent in the field, the counting-house, or the shop, is the best preparation for the peculiar duties of the pastorate. If the consciousness of a higher calling in the mind of a youth be genuine, a plant of our Heavenly Father's planting, it will strengthen and develop itself in this soil, and will have become of some serviceable stature when, in the discharge of the duties of office, the strain of disappointment, trial, and opposition is brought to bear upon it.

I would have all our candidates for the ministry to be *men* whose fortitude and valour have been tried somewhat in the battle of life—who consecrate to the service of Christ a manhood of conscious strength, not a feebleness

which alike incapacitates for the business of the world, or of the church. The pastors of the early church were men. "A bishop must be . . . one that ruleth well his own house. . . . If a man know not how to rule his own house, how shall he take care of the church of God?" I commend the principle involved in this passage to the consideration more especially of the members of our College Committee.

Faithfully yours,

A BUSINESS MAN.

Dec. 13, 1863.

HOW ADAM CLARKE GOT TIME FOR STUDY.

IT was not by sitting up late at night, but by rising early in the morning, that he found time for study. He well observed: "A late morning student is a lazy one, and will rarely make a true

scholar; and he who sits up late at night not only burns his life's candle at both ends, but *puts a red-hot poker to the middle.*" A minister one day acknowledged to the doctor that he was in the habit of remaining late in bed, and added that he had been protesting and praying against it for many years, but that it still lingered, and seemed to be a most inveterate if not incurable evil. The doctor addressed him: "My dear brother, you have entirely misapprehended the case. The remedy is simple, and easy of application. It has been a maxim with me for many years never to trouble the Almighty about a thing I can do myself. Now, instead of lying in bed and praying on the subject of early rising, I get up at the appointed time, dress myself, and go at once to my study and my books. If you take my advice you will act in future on the same maxim."

Sabbath Schools.

VALUABLE TESTIMONY.

THE first of last January the superintendent of a Sabbath school invited every one of the congregation to join the school. Among others, he asked an intelligent lawyer, who was a very moral, excellent man, to join. To the surprise of the superintendent, this man said he would join.

He went as a scholar, and commenced with the first chapter of Romans. The superintendent gave him Barnes' Notes to aid him.

In a short time this lawyer became greatly interested in the study of that important epistle. Soon after, there was manifested among some of the people more than usual religious interest. By and by this man was at the prayer-meetings, then at the inquiry meetings; and in a few weeks he was hopefully converted.

Soon after his conversion this lawyer, in speaking at meeting, bore this valuable testimony to the importance of the Sabbath school: he said *he had learned more about the way of salvation in the eight weeks he had been in the Sabbath school, than in all his life before.* He is still a scholar in the school.

The efforts of the superintendent, at the beginning of the year, brought a large number into the school, many of whom were young married people; and now most of them have been hopefully converted, and many of them are members of the church.

THE ROCK SMITTEN IN HOREB.

HAVING recently visited Mount Sinai, says Mr. Hurter, of the American Syrian Mission, I thought you would be interested in the discovery of a spring of water under the east side of Mount Horeb, which I cannot learn has been noticed by any traveller who has written on Sinai, but which is so striking, that had it been seen, it would certainly have been mentioned. In coming towards Mount Horeb, we took the road followed by Dr. Robinson, by Wady er-Rahah. On page 89 of the first volume of his Researches, he says: "On the left of Horeb, a deep and narrow valley runs up south-south-east, between lofty walls of rock, as if in continuation of the south-east corner of the plain. In this valley, at the distance of nearly a mile from the

plain, stands the convent." On the east side of this valley, and at its entrance, is a small hill separated from the mountain by a road about one hundred feet across, which travellers follow in going to the convent from Wady er-Sheikh, while those who go to the convent by Wady er-Rahah pass on the west side of the hill. On the south side of this hill is the camping-ground, and in getting to it we made a short circuit of five minutes' ride to avoid a precipitous bank. On arriving at our camping-ground we requested our cameleers, before dispersing to our homes, to fill their barrels with water. They said they would take two of them to a spring where there was a reservoir, into which they would place them. They pointed out to us the direction, on the west side of the valley, under Horeb, and we perceived a few trees at that place. Towards evening I told my party that I would go and see whether they had filled and sunk the barrels in the pool. The direction of the spring was straight across the valley from the camping-ground.

After leaving the tents, in about two minutes I ascended the ground where we made the circuit, then passed down a slight declivity, after which the ground gradually rose until I reached the spring, in about ten minutes, by a rugged path over large boulders of syenite. Here I was surprised to find a fine spring of pure water issuing from a rent in the rock. The rent was in an oblique direction, the highest part of it on the left, and sloping down towards the right. The lowest part of the fissure was as high as a man's head from the ground. The surrounding rock is the solid red granite of Sinai, smooth on the face, and unbroken by fissure or seam. The fissure is about six feet long, four inches wide, five inches deep at the bottom, and twelve at the top, and runs down into the rock parallel with the perpendicular side of the mountain. The water seems to issue about two feet above the bottom of the rent, flowing over the lowest part of it in a stream about the thickness of a man's finger.

The reservoir is about twelve feet long by five in width, and four feet deep, and was nearly full when I reached the place. When full, the water is let off, to irrigate some

twenty or more fruit trees. As I was the first (as far as I am aware) to observe this singular "rent" in the "Rock of Horeb," and am unable to find any allusion to it in the books of Burckhardt, Robinson, Stanley, or other travellers, I have thought it my duty to inform the public of the fact, in order that future travellers may not fail to see it. Could we suppose that Moses had a rod about six feet long, and that, raising the lower end of it as high as his head, struck it obliquely against the granite cliff, and that a wedge-shaped cavity was thus miraculously formed, this rent would meet the conditions exactly.

I would simply state that I made the above discovery on the 26th of February.

THE TOWER OF BABEL.

AFTER a ride of eight miles, says a writer in *Blackwood*, we were at the foot of the Biers Nimrood. Our horses' feet were trampling upon the remains of bricks, which showed here and there through the accumulated dust and rubbish of ages. Before our eyes arose a great mound of earth, barren and bare. This was the Bier Nimrood, the ruins of the Tower of Babel, by which the first builders of the earth had vainly hoped to scale high heaven. Here also it was that Nebuchadnezzar built—for bricks bearing his name have been found in the ruins. At the top of the mound, a great mass of brick work pierces the accumulated soil.

With your finger you touch the very bricks, large, square-shaped, and massive, that were "thoroughly" burned; the very mortar—the "slime," now hard as granite—handled more than four thousand years ago by earth's impious people. From the summit of the mound, far away over the plain, we could see glisening, brilliant as a star, the gilded dome of a mosque, that caught and reflected the bright rays of the morning sun. This glittering speck was the tomb of the holy Aly. To pray before this at some period of his life, to kiss the sacred dust of the earth around, there at some time or other to bend his body and count his beads, is the daily desire of every devout Mohammedan.

Christian Work.

BARON CANSTEIN,
THE FOUNDER OF THE FIRST BIBLE
SOCIETY.

IN the second half of the seventeenth century, the minds of earnest Christians were much occupied with the question, "How to spread God's word among the the people at large?" For, though the amount of spiritual advantage that a universally accessible Bible would confer, could hardly be conceived of by them, yet it was felt that Luther's version was a gift to all who spoke the German tongue, and many voices loudly declared that it ought to be found in every family.

But even in the cheapest form the Bible was so costly that it was a rare thing indeed to find one belonging to the poor.

There is some obscurity as to the special causes that first led the Baron von Canstein, in 1710, to think seriously about remedying this evil. However, for several months, he exchanged long letters with the bookseller Ellers, and with Francke in Halle, and the result was a matured scheme, of which the chief features were as follows :

1st. Christian love was to furnish capital to set up a printing-press for Bibles only, which were to be sold at a very low profit.

2nd. The stereotype was to be used (an improvement then very recently introduced in Holland).

3rd. The traffic in these cheap Bibles was to be carried on independently of and apart from the book-trade.

A visible blessing attended each step that the Baron took during the nine years that yet remained to him to devote to the cause. Its fame was widely spread, and very soon its success was fully secured.

Of the various donations made to it we shall only mention three, of a thousand dollars each; one by the Baron himself, another by Prince Charles of Denmark, and a third by Sophia Louisa, third wife of Frederick I., King of Prussia. In 1712, the first Testaments appeared, the following year the first Bibles. In both the Baron wrote pre-

faces, full of the joy he felt in the work—a joy that irradiated the whole evening of his days. He willingly undertook the fatigues connected with the management, which could not have been slight. He saw many thousands of Bibles issue from the press, he heard how to all parts of his fatherland, as well as to foreign countries, even to India, the results of his scheme had reached. He knew what an eager demand existed for the sacred books at their places of sale in Halle, so that, on one occasion, the doors had actually to be closed lest copies that were already put by for some should be carried off by the impetuous desire of others.

CHRISTIAN WORK IN LARGE CITIES IN AMERICA.

A MODE of Christian work in large cities has been carried forward with great success in the United States *by individual congregations*. That of which the late and lamented Dr. J. W. Alexander was pastor, in New York, sent forth some of its own members to survey the destitute portions of the city, and their investigations ended in the successful establishment of mission churches amongst the poor and destitute.

Dr. W. Adams' congregation, in the same city, followed immediately and closely in the steps of Dr. Alexander's, as well as in their successes.

A more striking case is that of Dr. Albert Barnes's church and congregation in Philadelphia. A new church was erected at a cost of £10,000, and was soon filled with rich and moderately well off people in the neighbourhood. There was a good school, in addition to the large settled congregation. But it was felt that the destitute and poor were not reached. A society was formed by the congregation for city missionary work, and two brethren sent out to survey the destitute portion of the city. The chief purpose of this organization was to gather together a few children in a rented room, visit their parents, and hold occasional meetings

for prayer and exhortation. A room was rented and was soon filled to overflowing. It was then proposed to employ a regular missionary, and to purchase ground for a church, lecture-room and school-room,—the school to be erected first. One gentleman then connected with the mother church purchased the site, in fee, and presented it to the working society, and another gentleman built the church and school-rooms at his own expense. The scholars numbered 500, and upwards, and the congregation was at least 400. Two other places have sprung into existence in the same way.

A NOBLE OCCUPATION.

DR. NORMAN MACLEOD, lecturing recently at Glasgow, made a most remarkable statement. There are no less than seventy-five officers of the Guards who aid in the work of visit-

ing and relieving the poor of London. They belong to a regular society for the purpose, and the secretary writes to Dr. Macleod that they are foremost in going down day by day to relieve the poor in the most squalid districts. If that statement be correct—of which we have no doubt—it is the most remarkable testimony yet offered to the social advance which has commenced in England. When Guardsmen pocket their dignity that Bethnal-green may be happier, the hereditary bitterness of class against class seems in a very fair way of removal. A soldier of the same order, the order which cares whether its gloves fit, Captain Jackson, is one of the most untiring and successful among living philanthropists, has, perhaps, done more to reduce the average of crime and punishment in the army than any other single man.

General Baptist Incidents.

EARLY PERSECUTIONS OF THE GENERAL BAPTISTS.

JOHN TAYLOR often visited Barton Fabis, Leicestershire, and preached there. On one occasion, a number of persons from Nailstone, a village a mile distant, assembled and endeavoured to disturb the worship. Some tied bells round their bodies, and danced about the place: others sung and swore: and all united in the most violent threats against the preacher and his abettors. Mr. Taylor, after repeated attempts, in which he received gross insult and abuse, finding it impossible to proceed with the service, was obliged to consult his own safety, and secretly withdrew. Having thus prevented the preaching the mob retired. But a farmer, not pleased with the escape of the minister, caused it to be proclaimed, with sound of horn, through the neighbouring villages, that whoever would attend and assist in taking the Methodist parson, the next time he came, wheresoever he should be found, should be rewarded with a barrel of ale; and indemnified, should the house be pulled down where he was.

Finding things assume so threaten-

ing an aspect, Mr. J. Aldridge applied to Sir Wolston Dixie, a magistrate of Bosworth, for advice and protection; who informed him, that it would be lawful to resist such a mob; and even to fire upon them, if they proceeded to attack their dwelling-houses; but recommended more lenient measures, and promised to discountenance all future disturbers of their worship. Thus encouraged, Mr. Aldridge resolved to take the preacher under his own protection, as his rank and property gave him more influence than Mr. Whyatt possessed; and, when Mr. Taylor arrived, on the following Saturday, he conducted them to his own house.

Towards night, a numerous mob assembled, headed by the constable of Nailstone, and some of the principal farmers. They marched to Mr. Whyatt's house to seize the preacher; but not finding him, they proceeded to search every house in the village, till they arrived at Mr. Aldridge's. Here a few people had assembled to meet the minister, and were preparing to commence social worship, when they observed several hundreds of people rush tumultuously into the yard. The out-

ward door was instantly locked and almost as soon broken open. Mr. Aldridge's brother, seizing his gun, hastened to the passage, and threatened to shoot those who advanced: but, while he hesitated, the mob rushed violently upon him, and wrenching the gun out of his hand, discharged it into the air. The inner door being fastened they attempted to force it open, by thrusting their fingers between the door and door-posts. One of Mr. Aldridge's sisters, in order to induce the rabble to desist, thoughtlessly took a cleaver, and drawing it down the side of the door, wounded the fingers that were endeavouring to force it open. This imprudent action roused the fury of the assailants to the utmost pitch. They burst the door in an instant, and seizing Mr. Aldridge's father, an infirm old man, they dragged him into the yard, and insulted and bruised him in a cruel manner. His wife, though she had shut herself in a parlour, was treated with the same barbarity. The preacher, the chief object of their rage, had secured himself in a separate apartment; but his retreat was quickly discovered by his enraged pursuers. They baled him out, amidst shouts of triumph, and the most horrid oaths and imprecations. Having secured several of the people, they conducted them and the minister first to Nailstone, where they exhibited them, as trophies of victory, from house to house. From thence they returned to Osbaston, in hopes of receiving some reward for their exploits from a gentleman of that place, but he properly refused to countenance such disgraceful conduct.

The evening being now far advanced they returned to Nailstone, treating their prisoners, on the way, in a most savage manner. They threw Mr. Aldridge into a fish-pond, and two of the mob, being accidentally pushed in with him, they endeavoured to force him beyond his depth, threatening to drown him if he would not recant. He bore their insults with Christian meekness, till he perceived his life to be really in danger; when, being a strong young man, he easily plunged his persecutors in the water, and made his escape. Joseph Donisthorpe, of Normanton, who was one of the prisoners, was seized by the hair, dragged to a gate,

his neck violently bent across it, and threatened with immediate death. Others had their clothes torn to pieces, were pelted with mud, and led through the most miry places that could be found. They arrived, late, at Nailstone, when they set at liberty all the prisoners, except J. Taylor the minister, and J. Whyatt. The former they confined in a chamber at an Inn; and permitted the latter to sit by the kitchen fire. After a time, they would have dismissed Mr. Whyatt, but he refused to leave his minister; and through the night, experienced every indignity which the malice of his enraged persecutors could devise; all which he supported like a disciple of the lowly Jesus. In the morning he visited his family; but regardless of the fatigues of the night, returned to Nailstone church, in time for the forenoon service. Here he met Mr. Taylor, who, though a prisoner, would not omit what he thought his duty; but attended public worship, at the same place, under a guard; for these good men had not yet formed any system of their own, or entertained any design of deserting the established church.

The next morning, the constable, accompanied by the most active rioters, carried Mr. Taylor before Sir Wolston Dixie, and laid heavy charges against him and his followers, exhibiting the wounded fingers as proofs of their accusations. Sir William naturally enquired into the cause of these wounds, and the explanation afforded him great amusement. Yet he treated the preacher and his friends with contempt and harshness; and notwithstanding his former promises, he showed a disposition to excuse every measure that tended to suppress the Methodists, as he tauntingly styled them. But, not choosing to commit himself by any decision, he bound the parties over to the next quarter sessions. On leaving the magistrates, the mob, encouraged by the countenance which they had received, pursued the objects of their hatred for several miles across the fields; and overtaking J. Whyatt, plunged him into a ditch, and otherwise abused him. At Osbaston, a large bonfire was made, as a token of rejoicing for the defeat of the Methodists, whom they threatened with utter destruction.

Science and Art.

FOSSIL CORALS.—In a valuable memoir by Dr. P. Martin Duncan, F.G.S., on the Fossil Corals of the West Indian Islands, some most interesting generalizations are arrived at respecting the distribution of these organisms as a means of testing the relative distribution of land and water during past geological periods. Dr. Duncan, after alluding to the theory of Heer, suggests that a series of islands, formed very much like the Antilles, with coral reefs round them, extending from the mid-Pacific across to Europe, would account for the relation between the Miocene Corals of the Old and New World, and those of the Galapagos and East Indian raised beds, as well as the relation between the former and the recent species of the great seas to the west of America.

PROPAGATION OF HEAT.—M. Stefan has communicated to the Vienna Academy some mathematical researches on the propagation of heat, and considers that the results he has obtained justify the proposition "that heat propagates itself by radiation with the rapidity of light, by transmission with the rapidity of sound."

TWO INDEPENDENT DISCOVERERS OF ONE PLANET.—It is somewhat curious that the planet (97), discovered on the 14th September last by Mr. James Watson, Director of the Observatory at Ann Arbour, was also independently discovered by M. Temple of Marseilles, on the 3rd or 4th of October. He notified the discovery to Herr Peters on the 13th of the same month, and gave a rough calculation of its position and apparent magnitude.

THE ROYAL GEOGRAPHICAL SOCIETY.—The third meeting this session was held in the Society's Rooms, on Monday, Dec. 14. Lord Strangford, in the absence of Sir R. Murchison, in the chair. The first paper read was "Notes on the Island of Formosa," by Robert Swinhoe, F.G.S., Her Majesty's Vice-Consul, at Tai-Wau-Foo, on that island. Mr. S. referred to the difficulty of navigating the coast of Formosa; to the number of excellent harbours on the south end of the island; to the excellent lignite coal to be got at Coal Harbour, in the north-east corner; and to the various

products of the island,—a fair sound tea, rice, sugar, jute, grass-cloth fibre. The second paper was entitled, "A Journey from Nazareth to Bozrah and Moab," by F. A. Eton, Esq. Mr. E. supplemented his paper by a reference to the singular physical features of El-Lejah, which he described as a rock fastness frequented by several of the Druse chiefs, fugitives from the recent disturbances in Lebanon, and inaccessible except by one or two passes to the westward, where two men could keep an army at bay. Every other side is an escarped wall of rock.

PHOTOGRAPHY, it now appears, was invented at the close of the last century by Mr. Matthew Boulton, Soho, near Birmingham. Several very excellent specimens of his work exist. It is thought that Mr. Boulton's process was even better than that now known, judging from the results, but this has yet to be discovered.

BUST OF SHAKESPEARE.—Her Majesty has commissioned Mr. Perry, the wood-carver, to execute for her another bust of Shakespeare from a piece of Herne's Oak.

MOSAICS OF MESSRS. MINTON.—Messrs. Minton have succeeded in overcoming the difficulty that has hitherto attended the production of mosaics in this country. They are now able to make all colours and every shade of colour producible in earthenware, including gilt tesseræ, in the same material. Messrs. Powell, of Whitefriars, have produced satisfactory gold mosaics in glass, and been very successful in producing the vermillions and crimsons not hitherto obtainable, and there is no doubt that they will ultimately succeed in doing what has been accomplished in this order of art at St. Petersburg.

MOSAICS FOR UNIVERSITY COLLEGE, LONDON.—Mr. Grote, the historian of Greece, who is one of the council of University College, London, and at present treasurer of the college, has offered to put up at his own expense, on the walls of the cloister of the college in Gower-street, a mosaic representation of scenes and persons of the Homeric poems, to be executed by the Parisian sculptor, the Baron de Triqueti.

THE SOURCE OF THE NILE.*

ANOTHER geographic puzzle of the ancient and modern world has been unravelled by an Englishman. We now know whence those mighty waters spring which save Egypt from becoming a desert. The source of the Nile is Victoria N'yanza, a lake which lies about two degrees below the equator, and between 31° and 34° east longitude from Greenwich.

The handsome volume before us is the journal of the discoverer, Captain Speke. It is most profusely illustrated with woodcuts, descriptive of native manners and customs; and accompanied with an admirable map of the journey.

Captain Speke discovered Victoria N'yanza in 1858, and his last journey was undertaken to verify his belief that this was the true source of the Nile. The English Government, at the instance of the Royal Geographical Society, furnished the means, and in May, 1859, Captain Speke left London for equatorial Africa. He started for his inland journey from Zanzibar, passed round Victoria N'yanza, and so came to the northern side of the lake. Here he discovered that Bahr el Abiad, or the White Nile, flowed out of Victoria N'yanza, and was the true source of that fertilizing and remarkable river. Our space will not allow us to follow the various stages of a journey which took eighteen months to accomplish. We shall simply give, as this is the book of the season, a few citations from its most interesting pages.

Captain Speke says that these naked men of equatorial Africa, who have never received the slightest impulse for good or evil from European civilization, by no means substantiate the once prevalent notions as to primitive races. The people are cunning, avaricious, inhuman. Their religion is very like in character that which made Plutarch think, heathen though he was, that without it men would be every way better.

"In times of tribulation, the magician, if he ascertains a war is projected by

inspecting the blood and bones of a fowl which he has flayed for that purpose, flays a young child, and having laid it lengthwise on a path, directs all the warriors, on proceeding to battle, to step over his sacrifice, and insure themselves victory. Another of these extra barbarous devices takes place when a chief wishes to make war on his neighbour, by his calling in a magician to discover a propitious time for commencing. The doctor places a large earthen vessel, half full of water, over a fire, and over its mouth a grating of sticks, whereon he lays a small child and a fowl side by side, and covers them over with a second large earthen vessel, just like the first, only inverted, to keep the steam in, when he sets fire below, cooks for a certain period of time, and then looks to see if his victims are still living or dead—when, should they be dead, the war must be deferred, but, otherwise, commenced at once."

Captain Speke tells us that while in Karague, the country lying on the western side of the lake from whence the Nile springs, he heard that the king and princes fattened their wives—polygamy is common everywhere—to such an extent that they could not stand upright. He was therefore determined to seek an opportunity of judging whether this strange story were true, and sought an interview with Wazezeru, the king's eldest brother.

"There was no mistake about it. On entering the hut I found the old man and his chief wife sitting side by side on a bench of earth strewed over with grass, and partitioned like stalls for sleeping apartments, whilst in front of them were placed numerous wooden pots of milk, and, hanging from the poles that supported the bee-hived shaped hut, a large collection of bows, six feet in length, whilst below them were tied even a larger number of spears, intermixed with a goodly assortment of heavy-head assages. I was struck with no small surprise at the way he received me, as well as with the extraordinary dimensions, yet pleasing beauty, of the immoderately fat fair one, his wife. She could not rise; and so large were her arms, that, between the joints, the flesh hung down like large loose-stuffed puddings. Then in came the children, all models of the Abyssinian type of beauty, and as polite in their manners as thoroughbred gentlemen. . . . Upon my

* Journal of the Discovery of the Source of the Nile. By John Hanning Speke. London: Blackwood & Sons.

inquiring what they did with so many milk-pots, Wązezeru, pointing to his wife, said, 'This is all the product of those pots. From early youth upwards we keep those pots to their mouths, as it is the fashion at the court to have very fat wives.'

Here is an account of certain strange customs concerning twins.

"I was told that a Myoro woman, who bore twins that died, now keeps two small pots in her house, as effigies of the children, into which she empties her breasts every evening, and will continue to do so for five months, fulfilling the time appointed by nature for suckling children, lest the spirits of the dead should persecute her. The twins were not buried, as ordinary people are buried, under ground, but placed in an earthenware pot, such as the Wamyoro use for holding *pombe* (beer made from plantains). They were taken to a jungle and placed by a tree, with the pot turned mouth downwards. Manua, one of my men, who is a twin, said, in Nguru, one of the sister provinces to Unyanyembe, twins are ordered to be killed and thrown into water the moment they are born, lest droughts or famines or floods should oppress the land. Should any one attempt to conceal the twins, the whole family would be murdered by the chief; but, though a great traveller, this is the only instance of such brutality Manua had ever witnessed in any country. In the province of Unyanyembe, if a twin or twins die, they are thrown into the water for the same reason as in Nguru: but as their numbers increase the size of the family, their birth is hailed with delight. Still there is a source of fear there in connection with twins, as I have seen myself; for when one dies, the mother ties a little gourd to her neck as a proxy, and puts into it a trifle of everything which she gives the living child, lest the jealousy of the dead spirit should torment her. Further, on the death of the child, she smears herself with butter and ashes, and runs frantically about tearing her hair, and bewailing piteously; whilst the men of the place use towards her the foulest language, apparently as if in abuse of her person, but in reality to frighten away the demons which robbed her nest."

LONGFELLOW'S LAST VOLUME.*

Tales of a Wayside Inn will neither increase nor lessen Longfellow's reputation. Like the *Decameron* and *Canterbury Tales* in their construction, they

* *Tales of a Wayside Inn*. By W. H. Longfellow. London: Warne, Routledge, & Warne, 1864.

are yet unlike them in wanting plot and incident. Smooth, musical, and terse, with finished bits of description, the tales themselves are often poor; and the longest in the book—the *Saga of Olaf*—will only be intelligible to those who have made Norse literature their special study. Longfellow cannot write slovenly verse, but he has shown greatest aptitude in the composition of such pieces as are appended to the end of this volume. We wish he had cut down "Olaf" one half, and then lengthened the space devoted to his occasional poems. "The Children's Hour," "A Day of Sunshine," "Something left undone," "Weariness," are characteristic. This is in a well-known vein:—

SNOW FLAKES.

OUT of the bosom of the air,
Out of the cloud-fold's of her garments
shaken,
Over the woodlands brown and bare,
Over the harvest-field forsaken,
Silent and soft and slow,
Descends the snow.

Even as our cloud-fancies take
Sudden shapes in some divine expres-
sion,
Even as the troubled heart doth make
In the white countenance confession,
The troubled sky reveals
The grief it feels.

This is the poem of the air,
Slowly in silent syllables recorded;
This is the secret of despair,
Long in its cloudy bosom hoarded,
Now whispered and revealed
To wood and field.

REV. J. H. HINTON is about to re-issue his collected works.—Professor Goldwin Smith has in the press "A History of England, for the use of Schools and Colleges;" and Rev. Professor Kingsley, "A Boy's History of England."—A volume of miscellaneous remains from the "Common Place Book" of the late Archbishop Whately is being prepared for publication; and also a "Memoir of his Life," which will consist mainly of letters and other memoranda of his own. Remembering the quiet humour of which Dr. Whately was so fond, it is not unlikely that the first volume will be read with eager interest.

Intelligence.

Our Churches.

CONFERENCES.

THE MIDLAND CONFERENCE was held at Broad-street, Nottingham, on Tuesday, December 1, 1863. Neither of the brethren requested to preach being able to attend, Rev. S. Cox, minister of Mansfield-road chapel, very kindly consented, at a short notice, to supply their lack of service. His texts were, Exodus ii. 14, 15; Hebrews xi. 27. The attendance was small.

At the afternoon sitting Rev. T. Stevenson, of Leicester, prayed, and Rev. W. R. Stevenson, M.A., presided. From written or oral reports it appeared that seventy-two had been baptized since the last Conference, sixty-nine were now candidates for that ordinance, and three had been restored to fellowship. After singing the doxology and reading the minutes of the previous meeting, the following business was transacted:—

1. *The Minister's Fund.*—The treasurer of this fund, Mr. J. Earp, of Melbourne, reported that during the year £120 3s. 6d. had been received, and the same amount disbursed to twelve different ministers in the distressed districts. Agreed: That the hearty thanks of this Conference be given to those brethren who have so kindly and efficiently fulfilled this mission.

2. *The Week of Prayer.*—After some discussion on the proposal of the Evangelical Alliance, it was agreed: That this Conference recommends the churches in this district to set apart for prayer as much time as practicable in the first week in January, 1864.

3. *The General Baptist Magazine.*—The Editor, after having stated that the present circulation of the Magazine was far from satisfactory, and that in the attempt to compete with the numerous religious periodicals of the day, his energies were crippled by the present arrangement with the Association. After a friendly debate, it was unanimously agreed: (1.) That, regarding the Magazine as necessary for the defence and the

dissemination of the principles and the advocacy of the institutions of our Connexion, this Conference approves of the design of the Editor to secure its further improvement in the coming year; and respectfully requests the ministers and members of this district, and of the denomination generally, to co-operate in a vigorous and simultaneous effort to promote its wider circulation. (2.) And in order to relieve the Editor of the burdens of which he complains as serious obstructions to his work, this Conference recommends him to prepare a statement for the consideration of the next Association.

4 *Case from Swadlincote.*—After considering this case, the following resolution was passed: That the friends at Swadlincote be recommended to bring their case in another form before some future Conference.

The next Conference will be held at Measham on Easter Tuesday, March 29, 1864, Rev. J. C. Pike, of Leicester, to preach in the morning; and, in case of failure, Rev. R. Kenney, of Burton-on-Trent.

Mr. Dez, the pastor of the Baptist church in Paris, who was present, was invited to speak immediately after tea, as the business of the Conference occupied the whole of the time allotted to the afternoon sitting.

A unanimous vote of thanks was given to Rev. S. Cox, for his sermon.

In the evening a meeting was held to discuss the best mode of supporting non-conformist churches in villages. Rev. Giles Hester read a paper on the subject, and Revs. J. F. Winks, W. Underwood, and Mr. J. Earp, addressed the meeting. It was agreed to postpone the further discussion of this important topic until the Whitsuntide Conference.

J. J. GOADBY, *Secretary.*

THE LINCOLNSHIRE CONFERENCE was held at Wisbeach, on Thursday, Dec. 10, 1863.

In the morning brother Allsop read the Scriptures and prayed, and brother Sharman preached from Psalm xc. 16, 17.

At the meeting for business, in the afternoon, the reports from the churches were presented, from which we learned that twenty-one had been baptized since the last Conference, and eleven remained candidates for baptism.

1. In reply to the application from Norwich for a grant from the Home Mission Fund, it was resolved: That we cannot comply with this request, as we have no money in hand, and as it is our custom to consider applications for aid at our Midsummer Conference only.

2. Some conversation took place in reference to the bombardment of *Kagosima*, but the further consideration of this subject was deferred until the next Conference.

3. After a lengthened conversation in relation to the *General Baptist Magazine*, it was unanimously resolved—That inasmuch as this Magazine is the organ of the denomination, this Conference approves of the design of the Editor to secure its further improvement in the coming year, and advises the ministers and members of the churches in this district, and of the denomination generally, to promote, as far as possible, its wider circulation.

4. That, on the score of economy, we think the time has arrived for a rearrangement of the periods at which the Missionary Meetings in this district shall be holden; and we earnestly recommend the churches to correspond and co-operate with Mr. Wilkinson in carrying out this object.

That the next Conference be at Sutterton, on Thursday, March 24, and that brother Cookson be requested to preach in the morning; in case of failure, brother Staddon.

In the evening an unusually interesting meeting was held, when three brethren, recently chosen as deacons, were publicly recognised as officers of the church. Brethren Sharman, Allsop, and Watts offered prayer.

The Secretary gave an address to the deacons on the duties of their office, and brother Chamberlain delivered a very practical and useful address to the members of the church.

THOMAS BARRASS, *Secretary*.

BAPTISMS.

NOTTINGHAM.—Hearing that a baptism of several young friends was to take place in Broad Street chapel on the evening after the Conference held there on Tuesday, Dec. 1, and that several young friends, in whose welfare I felt much interest, would then thus put on Christ, I resolved to stay and witness the service. The body of the chapel was well filled, and many were in the galleries. The pastor, Rev. W. R. Stevenson, conducted the service, preaching from the words of the great commission; and citing concessions from eminent pædobaptist scholars as to the mode of baptism, especially the remarks of Canon Stanley—the new Dean of Westminster. Mr. Bishop then baptized the candidates—eight young women and three young men, two of whom were the youngest son and youngest daughter of the senior deacon; two others were from the families of members; but the greater part were from the sabbath-school. These were all received into fellowship on the next Lord's-day.

A VISITOR.

BRADFORD, *First Church*.—On Lord's-day, Dec. 6, we baptized four young disciples, and at the Lord's table in the afternoon of the same day we gave them the right hand of fellowship. May they all be faithful unto death.

LEEDS, *Byron Street*.—On Lord's-day, Oct. 25, four persons were baptized—two were heads of families. The Rev. R. Horsfield, on the occasion, delivered a most impressive discourse to a crowded and attentive audience.

PETERBOROUGH.—On Lord's-day, Nov. 1, four persons were baptized at Peterborough by Mr. Barrass, and three of them were received into the fellowship of the church.

LOUTH, *North Gate*.—On Sunday evening, Nov. 29, after a sermon by the pastor from "I will follow thee," the youngest daughter of one of the deacons was baptized.

BIRMINGHAM.—On Nov. 29 our minister baptized six persons, and they were added to the church on the following Lord's-day.

J. S. C.

LENTON.—On Lord's-day, Dec. 6, three friends were baptized and added to the church.

LEAKE—On Sunday, Dec. 13, three persons were baptized by the Rev. G. Staples, and received the right hand of fellowship at the Lord's table in the afternoon.

SMARDEN, Kent.—Dec. 6, three believers were baptized. Others are waiting for baptism.

VALE, near Todmorden.—On Dec. 5, seven persons were baptized in the river flowing in front of the chapel.

LEICESTER, Dover Street.—On Dec. 23rd, six young men were baptized.

CHAPELS.

WOLVEY.—Our chapel having been closed for additions and improvements, was re-opened on Tuesday, Nov. 17. Rev. Dr. Burns preached in the afternoon and evening; and on the following Lord's-day, Rev. J. Redman, of Nuneaton, preached in the morning, and Rev. E. Stevenson in the afternoon and evening. The services were well attended, and the collections amounted to £37; £100 has also been subscribed by the friends. The chapel has been lengthened fifteen feet by ten, new windows inserted, the baptistry raised in the new recess, the vestries improved, the seats stained and varnished, and a new pulpit erected.

STALYBRIDGE.—On Lord's-day, Nov. 8th, two sermons were preached in behalf of the Sabbath school by the Rev. J. Alcorn, of Burnley, and collections were made amounting to £21 5s. 8d.

J. H.

MINISTERIAL.

REV. J. B. LOCKWOOD has accepted a call to serve the General Baptist church at Nantwich, and will commence his labours on the first Lord's-day in 1864.

REV. S. ALLSOP, of Whittlesea, has accepted the earnest call of the first General Baptist church at Longford, and will commence his labours there early in the new year.

MISCELLANEOUS.

TESTIMONIAL TO MR. ALDERMAN WHERRY, WISBECH.—Mr. Alderman Wherry has been superintendent of the Sabbath-school at Ely-place, Wisbech, for twenty-eight years. His recent removal to the outside of the town has led to his resignation of this responsible

post. The teachers and friends of the school thought this occasion suitable for giving some expression to their respect for his patient, punctual, and devoted services. On Dec. 9, 1863, the school-room, being profusely and tastefully decorated, a large company took tea. At the meeting afterwards, the Mayor of Wisbech presided. Revds. T. Allsop, of Whittlesey, T. Barrass, of Peterborough, F. Chamberlain, of Fleet, and J. Smith (Independent), of Wisbech, and Mr. John Wherry, gave appropriate addresses. The testimonial, which consisted of a handsome time-piece, with a suitable inscription, was presented, in the name of the subscribers, by the Rev. T. Watts, minister of the place. Mr. Alderman Wherry expressed his unexpected pleasure and embarrassment at the gift. The meeting was enlivened by the services of an excellent and numerous choir, Mr. F. C. Southwell, junr., presiding at the harmonium.

Other Congregational Churches.

THE MADAGASCAR MISSION.—Although the state of the mission continues to demand thankfulness to the Great Head of the church, and to afford the most cheering prospects for the future, yet the intelligence received from Madagascar by the last mail represented its political and social state under various aspects which could not fail to awaken anxiety, not to say fear, on the part, not only of our missionary brethren, but of all concerned in the welfare of the country. A second and still greater cause of excitement at the capital was the report that Radama II., the late king, was still alive. In connection with this report, it was affirmed that he was making his way to the coast to seek refuge on board a British man-of-war at Tamatave; but other and later statements were circulated to the effect that he was at the head of an armed force marching on the capital. This report is published in the *South African Advertiser and Mail* of Sept. 30, in the following terms:—"We learn from private sources, to which we are disposed to give credence, that King Radama is still living in some secret place. What measure of truth there may be in the different details, we must

wait for the arrival of the next Mauritius mail to determine; but it may be assumed, though the whole is at present involved in mystery, that Radama II. was actually alive at the latter end of September. Should he have found a refuge under the flag of Great Britain, we may hope that his dethronement and suffering (severe as the discipline has been) may work for his improvement, and the future welfare of his country. If, on the other hand, he should have advanced on the capital with armed followers, for the tidings of his defeat or success we must wait until the arrival of the next intelligence." In the midst of these fearful uncertainties, the hope of the Christian rests in the assurance that "the Lord reigneth;" and the friends of Christianity in Madagascar for the last thirty years, may look forward to the issue without fear.

JOHN BUNYAN'S BONES.—A public meeting of some hundreds of working men was held last month in the Lambeth Baths, Westminster-road, on the rumoured attempt of the Ecclesiastical Commissioners to appropriate Bunhill-fields burial-ground to building purposes. G. Hill, Esq., of the Lambeth vestry, presided, and introduced the business of the meeting by calling upon Mr. G. M. Murphy to deliver a lecture upon the subject. The lecturer traced the history of Bunhill-fields, from the time it became a bone-hill by the burial there of many who died of the plague in 1665. Soon after which it became a Nonconformist burial-ground, and among the buried there lie John Owen, George Fox, John Bunyan, Daniel de Foe, Isaac Watts, John Wesley's mother, Dr. Lardner, and many martyrs of political and ecclesiastical tyranny. Mr. Murphy then traced the proceedings of the Ecclesiastical Commissioners, into whose hands this property has fallen, detailing the character of their dealings in the matters with which they had been entrusted, concluding with proposing the following resolution, which was seconded from among the audience, and unanimously carried: "That this meeting, having learned with surprise that it is in contemplation by the Ecclesiastical Commissioners to remove the remains of the honoured dead from Bunhill-fields, and to let the land for building purposes, cannot but express its utmost indignation at such a sacri-

ligious project, especially as in that renowned place are the mortal remains of the immortal author of the 'Pilgrim's Progress.'"

COMMEMORATION OF CALVIN.—The committee of the Evangelical Alliance at Geneva have announced their intention of offering a prize for the best work, specially adapted for the young, on the life and labours of John Calvin. It is to form a small volume, consisting of from eight to twelve sheets. While narrating the reformer's entire career, it is intended that particular prominence should be given to the work which that great and devoted servant of Christ accomplished in Geneva, and to the blessings which, under God, he was instrumental in conferring upon that city. The amount of the prize is five hundred francs. The immediate publication of the work to which the prize is awarded, if such publication should be deemed necessary by the committee, will be matter of arrangement with the author. Manuscripts are to be sent in not later than Feb. 15, to Professor Tissot, secretary of the committee of the Evangelical Alliance, Geneva. We observe that the National Church of Geneva have announced special services for the day on which the tercentenary of the reformer's death occurs.

BAPTIST IRISH SOCIETY.—A very interesting meeting, in connection with the jubilee of the formation of the Baptist Irish Society, was held in Kingsgate chapel, London, on Monday, Dec. 7th. A considerable number of persons sat down to tea in the school-room. After tea the Rev. J. Hoby, D.D., took the chair; and after prayer by the Rev. R. Bayne, addresses were delivered by the chairman, the Revs. S. Green, F. Trestail, W. Miall, C. Room, C. J. Middle-ditch, J. S. Stanion, and by Thomas Pewtress and William Heaton, Esqrs. The Rev. F. Wills read an interesting paper.

NORTHAMPTON, College-street.—The new chapel was opened on Nov. 28. Rev. W. Landels, of London, preached in the morning, and Rev. J. H. Hinton, M.A., in the evening. At the latter service many people could not obtain admittance into the chapel, and Rev. James Mursell, of Kettering, preached to them in a large room over the school-room. On the following Sunday, Rev. J. P. Mursell, of Leicester, preached,

and on the Monday evening a tea meeting was held, at which the pastor, Rev. J. T. Brown, presided. The building will comfortably seat eleven hundred people, and the cost about £7,000. The subscriptions and collections at the opening services amounted to £5,355.

THE missionary ship the John Williams has had a narrow escape of shipwreck. When near the Union group of islands, the vessel twice got into a current and was fast drifting on shore. On each occasion, when within a few yards of the reef, a smart breeze sprung up from the land, and carried the ship off to sea again, to the great joy and thankfulness of the crew.

REV. J. H. HINTON, M.A., having resigned the pastorate of the church meeting in Devonshire-square chapel, will commence his stated labours on Jan. 3, at Barnsbury Hall, Upper-street, Islington, in connection with the proposed new chapel at Highbury Hill.

MISCELLANEOUS.

THE COLOURED ARMY OF THE UNITED STATES.—A grand review of the whole Corps d'Afrique has taken place, and is described by those who witnessed it as a magnificent affair. General Williams was in command of the entire corps, attended by General Wadsworth, General

Thomas, and the corps and division commanders, General Andrews and General Ullman, who all expressed themselves highly delighted with the efficiency of the men, as these stalwart black warriors went through their manœuvres, or stood erect with their long lines of glistening bayonets, firm as granite rocks, each soldier feeling proud of the occasion and of himself. There is not to be found in the whole army a more true, loyal, and devoted set of men; and the most experienced officers declare that there is nothing whatever to prevent their becoming, with time and attention, equal to any regulars which the United States can put in the field.

THE STANDING ARMIES OF EUROPE.—From the return of the Statistician Society of Paris it appears that there are at the present 3,815,847 soldiers under arms in the eighteen European states, containing a population of 289,495,195 souls. These standing armies cost annually 3,221,409,545 francs, or 844 francs per man. It appears further, that for every seventy-six of the inhabitants one is taken for the military service, and that the armies cost thirty-two per cent. of the total expenditure of the various countries by which they are maintained. Half the men are from twenty to thirty years of age.

Obituaries.

MR. SAML. DEACON, of Barton Fabis, was the fifth son of Thomas and Elizabeth Deacon, of Ibstock, Leicestershire. He was born in July, 1771, and from his birth, his mother, of whom he always spake as a pious woman, determined that if he were spared to her, his name should be Samuel, and if she could accomplish her purpose he should be apprenticed to his cousin, the late Rev. Samuel Deacon, of Barton, that he might have the advantage of wise teaching and a pious example. At the age of thirteen, Samuel was placed under the care of Mr. Deacon, to learn the clock and watch making business. The contrast to his former employment at first appeared so great to him, that for a time he entertained serious thoughts of leaving his situation. He had not, however, been very long in his new sphere before his mind became favourably wrought upon by the faithful

preaching and Christian conduct of his master. In the early part of the year 1789 he came to the knowledge and enjoyment of the truth as it is in Jesus, and was baptized and united with the church the same year. After the expiration of his apprenticeship he continued with his master, and soon became a partner in the business. In the year 1797 he was united in marriage with Miss Mary Adcock, youngest daughter of Mr. William Adcock, (who was one of the seven that first formed the General Baptist church at Barton,) by whom he had a numerous family. Mr. Deacon, under the preaching of the gospel, and by the teaching of the Holy Spirit, became strong in the Lord, and realised the full assurance of an interest in the blessings of the better covenant through our Lord Jesus Christ. His activity and usefulness soon became

apparent; and in 1799 he was elected to the office of deacon, which office he sustained with credit to himself and great advantage to the church for nearly sixty years—by which he purchased to himself a good degree and great boldness in the faith. He believed in the power of prayer. This was the element in which his soul delighted to breathe, and the means he employed for the renewing of his spiritual strength. On special occasions this was his resort as a means of procuring for himself or others such blessings as appeared to him desirable and important; and he had at times remarkable evidence that his prayers were heard and answered. His attendance on the public means of grace was regular and punctual. Whenever the doors of the sanctuary were opened he was there, and there in time, not only on the Lord's-day, but also at the week-evening lecture. He loved the habitation of God's house, and the place where his honour dwelleth. Truly might it be said of him, he would sooner be a door-keeper in the house of God, than dwell in the tents of wickedness. He loved to listen to the plain unadulterated truths of the gospel. The offer of free and complete salvation for the whole family of man, through faith in the Son of God, was to him as ointment poured forth. It was always gratifying to him to witness the prosperity of Zion. This lay near his heart, and it was a comfort to him on his bed of sickness and death. He was a liberal supporter of the cause of Christ; and in his days of activity, his house, his purse, and other resources at his command were all laid under contribution for the furtherance of the gospel. Though not gifted like some for public speaking, yet, when there was a need, he was not backward to employ the talent God had given him, and at Barton, for many years on the sabbath evening, he occasionally conducted the services of the sanctuary with profit to his brethren. He was one of the founders of the Sabbath School in 1800. As a teacher he was exemplary for his unwearied diligence and perseverance. Many who have been taught in the school still love the spot, and reflect with feelings of gratitude and pleasure on the many little acts of kindness shewn them by their teacher, Mr. Deacon. The extent of his usefulness in this department of his labours will not be fully known till that day when every man's work shall be made manifest. February 16, 1857, the teachers and scholars presented Mr. D. with "Jay's Morning and Evening Exercises," in four volumes, handsomely bound, as a token of their high appreciation of his services. Many years ago the pressing necessities of the neighbourhood led Mr. D. to think of establishing a day-

school in connexion with the church. Feeling its importance himself he conversed with some of his friends about it, enlisted their sympathies, and secured their co-operation, and the result was the Barton day-school, which has been sustained on the voluntary principle for upwards of twenty-one years. Another way in which he served the cause of Christ was by the distribution of religious tracts. Furnishing himself with a good supply of these he would go to groups of young people, who were servants in the village, and in whose spiritual welfare he took a deep interest, and present each with a tract and an accompanying word of advice or admonition. He thus warned many young men to flee from the wrath to come, and told them of a Saviour's love. The sick and poor he was wont to visit and assist, and frequently found it more blessed to give than to receive. As a neighbour he was considerate and kind. As a father he was moderate in his indulgences, firm in his purposes, careful to provide for those of his own house, and very pitiful and indulgent to the helpless.* If we may judge from facts, Mr. D. inherited something of His spirit of whom it was said, "I know him that he will command his children and his household after him."

His children, and neighbours, and christian associates, could not but observe for years his increasing infirmities with anxious and painful forebodings. But he bore them with christian submission, and his general deportment was marked by cheerfulness and acquiescence in all the will of God. For years his journeys were taken as if for the last time, yet not with regret. At length, however, the time came (Nov. 27, 1860) when he paid his last visit to the sanctuary to unite with his christian friends in commemorating the love of him who was crucified for us. At this time he had become very feeble. His right hand, which in youth and manhood had been so active, had almost forgot its cunning, and with great difficulty he partook of the emblems of the Saviour's dying love. Still Jerusalem was his chief joy. The last time he walked from home was to his eldest son's house in the village, where he observed that in all probability it would be the last time. After resting awhile he returned home supported by his son; and on arriving opposite the chapel he wished to stop and take a last look at the house of God—the place in which his soul had delighted to rest. After this time his

* Mr. Deacon's youngest daughter was helpless from her birth. This circumstance called forth the tenderest sympathies of our departed friend, which were manifested by his kind and fatherly attentions to her for upwards of forty years.

infirmities rapidly increased. His breathing became painfully difficult, and for the last six weeks his life was labour and sorrow. His mind, too, in the former part of his affliction, was somewhat severely tried. Darkness, for a time, seemed to overspread his path, and it was feared his sun might set behind a cloud. Had it been so, our estimate of him would have been unaltered. But the darkness disappeared; his mind became calm and collected, and his religious experience was such as to afford to survivors the most satisfactory evidence that he is gone to be with Jesus. Having Christ in his heart the hope of glory he was peaceful and confiding. His views of the Saviour were exalted; of himself, lowly. When visited by his pastor he frequently expressed his feelings in language like the following, "Lord, remember a poor worm." "Lord, remember me." "God be merciful to me a sinner." "Where can I go but to Christ." "God forbid that I should glory save in the cross of our Lord Jesus Christ." He died as he had lived, in the faith of the gospel; and, if possible, a thousand times more deeply impressed with the value of a Saviour's love. January 27, 1860, he calmly fell on sleep in Jesus in the eighty-ninth year of his age. He was diligent in business, fervent in Spirit, serving the Lord. His end was peace. His death was improved by the senior pastor of the church on the following Lord's-day from Acts xiii. 36, *For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.*

Barton.

G. N.

THE REV. JOSEPH HOLROYD was born at Thornton, near Bradford, on May 21st, 1833. His parents being poor, and losing his mother (a remarkably meek and pious woman) when only two years of age, his early education was entirely neglected, and he grew up in ignorance and vice. But in his ninth year, a circumstance took place that gave a decided complexion to the whole of his future life. From his journal we learn: "One Sabbath morning, I went to watch the scholars of the Sunday school go from the school house to the chapel. I dare say I manifested a good deal of interest in them, for I thought how nice they looked, as they walked, two and two, down the street, and how pleased I should be to be amongst them. My earnest looks attracted the notice of one of the teachers, who stepped aside and asked me if I should like to come to school. I told him I should. He then asked me to come in the afternoon, and I promised to do so. When I got home I told my father, who tried to per-

suade me not to go, on account of my clothes being too shabby; but I was determined. My sister, too, did all she could to prevent my going; and even barred the door to keep me in; but nothing daunted, I crept out of the cellar window, and to school I went. It was in this place I first learned the alphabet, and here I received my first religious impressions." These impressions, however, were but transient, for though he continued to attend the Sunday school, his companions led him into the formation and indulgence of sinful habits. At the age of eleven years he was sent regularly to the mill, and worked twelve hours a day. About a year afterwards, the family removed to Allerton. Here he became acquainted with a profligate youth considerably older than himself, of whom he says "he disliked the school and the chapel, and on the Sabbath would wander about the fields, frequent public houses; and I went with him, except very occasionally, when I used to go to the Independent school and chapel." Shortly afterwards, he was invited to the Baptist Sunday school, and to a night school which they had opened. From the time he went to the night school he records, "I became very fond of learning, and took much pains to acquire knowledge. I bought copy books to write in at home at nights, and Walkingham's arithmetic. This I went through, mostly by myself, at nights. After this, I got Lennie's Grammar, took it with me to my work, and committed it to memory, and at night wrote out the exercises. I was also very careful of my pence, and with these little savings bought books. Some of the first were Bunyan's Pilgrim's Progress, Holy War, Come and Welcome, Barren Fig Tree, and after a while, by great care, I got Barnes' Notes." For several years he went on in this way, step by step, in the face of difficulties that few would have encountered. About this time his father was taken ill, and for a long time was almost entirely dependent upon his son for support. Notwithstanding his thirst for knowledge was so intense, that for years he allowed himself to sleep but five hours a day; rising at five o'clock in the morning, he prepared food for the day (for at that time his father and he lived quite alone,) two miles from the mill. He always contrived to have some book to read whilst employed at his loom; this he used to fix up in a convenient place that he might read and attend to his work at the same time. In this way, after his conversion, he was in the habit of reading the New Testament through every month; he also read many other books that he borrowed, or had from circulating libraries. Afterwards he saw reason to regret that

much time had been injudiciously spent in dissolatory reading.

Now he became a regular attendant at the Baptist chapel and schools, and was gradually withdrawn from the influence of wicked companions. His religious impressions revived, and were increased; and though, for some time longer, his ungodly course was continued, he was ashamed to sin so openly as formerly. In his fourteenth year he lost an aunt, who had always taken great interest in his welfare. Of this bereavement, and its bearing on his religious state, he writes, "During her affliction she often spoke to me about religion, but as I was called up, one Sabbath morning, about three o'clock, to witness her expire, I felt more deeply impressed with what she had said to me. During the day it was my painful duty to inform my grandfather of her death, and he talked to me about preparing for the like event. In the afternoon I went to the Sunday school and chapel, and felt much when there; yet I was most deeply affected at night, when as we were all talking around the fire, my father began talking to us about living differently from what we had done. With us, he greatly regretted that religion had been so neglected in the family. He then read a chapter and prayed with us, a thing he had not done for many years. This strongly affected us all. From that time I resolved to seek the Lord, and commenced more diligently reading the scriptures; but I felt determined that I would keep all this to myself until I had broken off all the bad habits I had contracted. Against these I struggled, but was very frequently much mortified and distressed to find and feel them again and again. The more I read and thought about religion, the more convinced was I that my heart and thoughts were wrong, as well as my conduct, until, under the influence of this self-righteous spirit, I began to despair, and thought I could never be a sincere Christian. About three months after the death of my aunt revival services were conducted at the chapel; I attended; one of our deacons preached the first of a series of sermons for this object on a Sunday evening. I went; the text was, 'Who is on the Lord's side?' From the description he gave of those who were on the Lord's side, I felt that I did not belong to the number. This deeply affected me; there was a prayer meeting afterwards, at which it was announced that on the following night a meeting would be held of persons under serious religious impressions, and all such were affectionately pressed to attend. During that night and the next day I passed through a fearful struggle of mind as to whether or not I should go.

No one had invited me, no one had spoken to me personally about my soul. I was young, and afraid they would think I could not be sincere. However, I felt that God knew my heart, and it mattered little what they thought; that it was my duty to go; so I went; was prayed with, and pointed to Jesus as the Saviour of sinners; was told that Christ was willing to save all that come to him, but especially the young. From that time I felt differently from what I had done before; still I did not clearly understand the way of salvation. I seemed more under the influence of feeling than judgment, and my peace of mind was often interrupted, until a few weeks after, a sermon I had previously heard was very vividly brought to my recollection; it was founded on the text, 'He is able to save to the uttermost all them that come unto God by Him;' and I remembered this remark having been made more particularly—that Christ is able to save all that come to God, only, as they come *through* Him; to venture unto God without faith in the mediation of Christ, would be awful presumption, and would meet with the frown of God. We must go through Christ. This revealed the way of salvation clearly, and from that day I continued to hope in Divine mercy."

Our late brother was baptized by Rev. Josiah Pike, who was then minister of the General Baptist Church, Halifax. Mr. Holroyd's family had now for several years been connected with the Independents, and were not favourable to his uniting with the Baptist church, but their opposition was not allowed to interfere with his convictions.

From the time of our brother's public profession of religion, he discovered an ardent desire for self-improvement and christian usefulness. He gave short addresses, occasionally, at the prayer-meetings, which led the brethren to desire that he should be encouraged to supply at the village stations. Then he was requested to preach before the church, that, according to the custom of the neighbourhood, he might be called out as an occasional preacher. This took place in June, 1851. At that time the church at Allerton was without a pastor, and our young friend was frequently requested to supply their pulpit, as well as to preach in the surrounding villages. His aptitude for ministerial service became very apparent, and encouraged by the cordial recommendation of the church, he passed through a course of rudimentary studies, with the intention of applying for the advantages of our College.

The writer of this memoir well recollects the interest with which he heard his trial sermon. It was remarkable for readiness,

apt quotations of scripture, and the indication of ardent desire to do good; and although his very boyish appearance was against him, the committee were unanimous in complying with his request.

During his residence at Leicester, Mr. Holroyd was highly esteemed, not only by his fellow students, but by the President of the College, and the christian brethren with whom he communed. The evident pleasure he took in attending meetings for prayer, and assisting the pastor in every practicable way, endeared him to all the church. Towards the close of his term, the brethren at Barton invited him to preach for them, with a view to the co-pastorate. Before the period for which he was invited had expired, a further invitation was received, to become one of their pastors. Our brother, in accordance with the advice of the College Committee, complied with this request, and was recognised in this capacity on the 17th September, 1858. On that occasion, the cordiality of the church,

and the religious excitement of the neighbourhood, were testified by an overflowing congregation. The service, though somewhat protracted, was very solemn and interesting, and the closest attention was sustained throughout; especially were the people moved by the remarkably simple and faithful revelations made by the young pastor of his experience in childhood and youth, and the way in which he had been brought to a knowledge of the truth. In the first two or three years of our brother's pastorate, his health was good, and his activity and usefulness almost uninterrupted. In the summer he frequently preached out of doors. These opportunities were always welcomed by the villagers, but our young friend was not sufficiently conservative of his own health and strength, and it is probable that through the exhaustion and colds occasioned by some of these services, he increased the tendency to pulmonary disease, that brought him to an early grave.

(To be concluded in our next.)

Notes of the Month.

ECCLIASTICAL.

IMAGE-WORSHIP, of the true Papist type, has appeared in the Church of England. The other day, a gentleman visited the church near Ipswich, of which Mr. Drury is the rector, and, attracted by a curtain drawn over a recess opposite the vestry door, hastily lifted it up before the sexton could prevent him, and discovered—a figure of the Virgin, as large as a good-sized doll; an altar stood before this “doll,” upon which seven candles were burning; and three or four old men and women were kneeling down before the image and praying! In keeping with this, at All Saints', Margaret-street, London, not two months ago, a “sister” took the veil, with all the ceremonies customary to such performances in a Papist church. What has the Bishop of London to say to this? The Church Institute has appointed a lecturer to follow the “emissaries” of the Liberation Society, and correct their mis-statements. Excellent! Only get the English people to pay serious attention to the matter in dispute, and good will result. The clergy of the Worcestershire Arch-deaconry were convened in December, to

discuss the propriety of altering the Burial Service. Out of the 200 clergymen who were present, a very large majority decided that it was better to leave it as it is. The trial of Bishop Colenso, for false and erroneous teaching in his published works, was opened at Cape Town, Dec. 17, in St. George's Cathedral. Dr. Black, on behalf of the heretical Bishop, denied the jurisdiction of the court, and subsequently handed in a formal protest against the proceedings. The trial will extend over several days, and the decision of the Judicial Committee of the Privy Council may be expected in 1867!—The new Congregational, Theological, and Missionary Institute at Nottingham, has been publicly inaugurated.—The Wesleyans, in some parts of Ireland, have been holding meetings in connection with the Jubilee of their Missionary Society. The Baptists in America, according to the last published account, stand as follows: Regular Baptists, 1,090,400; baptized during the past year, 67,176; number of churches, 12,551; of Associations, 597; of ordained ministers, 7,952. This total does not include 74,000 communicants in British America, nor about 500,000 of

other denominations practising immersion. There are twenty-four Baptist periodicals published in the United States, and five in the British Provinces; thirty-five Baptist Colleges, and fourteen Baptist Theological Seminaries.

GENERAL.

THE Queen and the Royal Family are spending their Christmas at Osborne House, in the Isle of Wight. The whole of the members were with Her Majesty during the mournful observance of the second anniversary of the death of the Prince Consort. It is said that Lincoln recently sent Her Majesty an autograph letter, and American journals declare that what they regard as the altered policy of England towards the North may date from that time. The French public have recently been favoured with the autograph replies of the different sovereigns to the Emperor's invitation to the proposed Congress; but it has been significantly observed that Queen Victoria's autograph letter has not appeared. One of the chief events of the month has been the correspondence between Mr. Cobden and the Editor of the *Times* on certain misrepresentations of Mr. Bright's speech at Rochdale, and afterwards of Mr. Cobden's also. The angry and abusive tone of Mr. Cobden's first letter was unfortunate, to say the least. The Crawley trial has ended; and it is now announced that the verdict will be in favour of the Colonel. The Hindoo merchant whose evidence told so strongly in favour of the prisoner is to receive £75 per month during his absence from England, and his expences! The cost of the whole affair will be enormous. We are right glad to hear that the officers at Woolwich have petitioned the Secretary of War on the abolition, as far as possible, of the use of the lash. Discipline must be enforced: but if you treat men like brutes they will very soon be little else. The continuance for so long a time of this horrible punishment is a disgrace to the British military authorities.—Earl Elgin, the Governor-General of India, died at Dhumsala in November. His sagacious counsels and admirable administrative ability will not soon be equalled. He has been taken away in the prime of life. Sir John

Lawrence has been appointed his successor.—The French emperor's proposition for a Congress has elicited replies from certain sovereigns, which abundantly show the wisdom of our decided refusal. Each of the crowned heads willing to go seem to think that the Congress would be an excellent opportunity for nursing their several crotchets. The Pope thinks he shall get the Papist church to be acknowledged as the only true church, Spain hopes for Gibraltar, the decrowned dukes for their old possessions, and Italy is anxious for Rome and Venice. The emperor, in his recent reply to the Senate, makes an allusion to the Chief of his family as having written—"To fight in Europe is to wage civil war;" and then adds—"This grand thought (the Congress), Utopian to-day, may it not become a reality to-morrow? Whatever may be the result, it is always honourable to proclaim a principle which tends to make the prejudices of another age disappear. Let us unite our efforts in this noble project; let us study obstacles only to conquer them, and incredulity only to confound it." Clever, is it not?—that last fling being manifestly intended for England. Methinks "he doth protest too much."—The French people have some strange dreamers among them, but the strangest is the one who proposes to light Paris with electric lights fixed in monster balloons over the city! A balloon each would be enough, according to this Parisian's mode of reckoning, for the three Midland towns of Nottingham, Derby, and Leicester.—The Schleswig-Holstein affair is likely to end in hostilities. While Prussia and Germany generally support the pretensions of Prince Augustenberg, the Emperor of Austria threatens to drive out the Germans who may enter the Danish territory. Prussia, we sadly fear, will be so deluded by this petty quarrel, as to escape the fine opportunity given her of becoming free.—Poland still bleeds at every pore. Many cases of personal bravery, often of women, are reported in the newspapers.—The American news is as bewildering as ever. The messages of the two Presidents have reached this country. In mere style the palm must be given to the Southern address; but considering the dogged manner in which Lincoln stands by

his emancipation, most Englishmen will rather prefer the Northern address. Gen. Grant is spoken of in connection with the next Presidential election; but, considering the present state of things in the North, we think it much more likely that Lincoln will be re-elected.—Everybody is talking of the mildness of the season.

Green Peas have been gathered at Ventnor this month, roses are in full bloom in the French imperial gardens, and orange trees are all over blossom at Cannes. The gales, however, of December, brought great distress among many poor fishermen's families. More than 100 men were lost on the east coast alone.

Marriages.

Nov. 29, at Baxter-gate chapel, Loughborough, Mr. John Gamble, of Leicester, to Miss Martha Brown, of the former place.

Dec. 10, at the Baptist chapel, Long Sutton, by the Rev. Watson Dyson, Mr. Richard Perfect, Chemist, Bingley, Yorkshire, to Elizabeth Ann, youngest daughter of Mr. George Porter, of Long Sutton.

Dec. 10, at the Baptist chapel, Long Sutton, by the Rev. Watson Dyson, Mr. Robert Allen, of Gedney Fen, to Hannah, daughter of Mr. Thomas Cooper, of Sutton.

Dec. 14, at High-street chapel, Merthyr Tydvil, Mr. D. J. Thomas, of Aberdare, to Miss Elizabeth, only daughter of Rev. E. Evans, of Dowlais.

Dec. 15, at Haltwhistle, Robin Hood, eldest son of R. H. Haggie, Esq., of Willington Villa, Northumberland, to Fanny, third daughter of William Smith, Esq., of Edenslawn, Haltwhistle.

Dec. 15, at the Congregational chapel, Nantwich, by the Rev. R. Kenney, of Burton-on-Trent, Mr. Francis Smith Granger, of Nottingham, to Hannah, daughter of Mr. Richard Pedley, sen., of Crewe.

Dec. 22, at Westminster Abbey, Rev. Professor Stanley, D.D., Dean of Westminster, to Lady Augusta Frederica Elizabeth Bruce, daughter of the late Thomas, seventh Earl of Elgin, and sister to the late Governor General of India.

Deaths.

Nov. 17, Richard Marshall, Esq., of Muswell-hill, aged 74. He was one of the celebrated firm of Simpkin, Marshall, & Co.

Nov. 18, at Clapham-common, Mr. T. M. Coombs, Treasurer to New College, the Irish Evangelical Society, and other Congregational institutions.

Nov. 20, at Dhurmsala, Right Hon. the Earl of Elgin and Kincardine, Her Majesty's Viceroy, and Governor General of India, of heart disease, accelerated by over-fatigue. He was only 53.

Nov. 27, the wife of Professor Charles Finney, of Oberlin, America.

Dec. 9, at Inverness, Rev. James Kennedy, aged 87. He had been a Congregational minister for fifty-six years. He was the father of Rev. John Kennedy, of Stepney Meeting.

Dec. 18, at 49, Woburn-place, London, Mr. Forshall, one of the most accurate and deeply versed Biblical scholars of the

day. Most of his leisure time during seventeen years was spent in editing, in conjunction with Sir F. Madden, the Wycliffite versions of the Bible, a work which will prove of invaluable service if ever our present translation of the Bible shall be revised; valuable also as preserving to us the pure and idiomatic expressions of the early English language. At the time of his death he was engaged upon a critical examination of the received text of the Greek Testament.

Dec. 20, at Acock's-green, near Birmingham, in the fifty-ninth year of his age, the Rev. Richard Alliot, LL.D., pastor of the Congregational church at that place, and Professor of Theology and Philosophy at Spring-hill College, Birmingham.

Recently, at his son's residence, Burton Grange, York, Rev. James Paley, third and last surviving son of the late Archdeacon Paley.

Missionary Observer.

VOYAGE AND LANDING AT CALCUTTA OF MRS. J. O. GOADBY.

Lat. 12° 39' Ship Shannon,
Oct. 29, 1863.

MY DEAR MR. PIKE,—Thus far have we been brought safely on our journey, and are hoping, before another month has passed, to be safely landed in Calcutta. You would, doubtless, hear from my beloved parents after the letters by the homeward bound. I was too hurried and poorly to write more than absolutely necessary, or should have sent to you. There seems to me far less to report the second voyage than the first. Some of the young ladies have succeeded in writing daily pages in a journal; but flying fish, porpoises, &c., have lost their novelty. For many weeks my heart was too heavily sad to be able even to look pleasurably forward—all seemed so uncertain. My baby was very very ill, and it was feared whether he would ever be better; and I was so cast down that I could only yearn and long for that help and sympathy which I could not have. The longing for my absent boys was so terrible—had there not been strength from one who *never* leaves, I really think my senses must have forsaken me. Thank God, that bitterness is past! for though I think of them with a breaking heart, the knowledge that they are so kindly cared for in a genial climate, away from this broiling sun, is a great comfort, and I quietly and even thankfully acquiesce in the separation. My baby is thoroughly restored, and much improved by the voyage. Just now he is very much irritated by prickly heat—a luxury which I trust will be unknown to his little brothers for years. My own health has been very delicate until within the last few days—no old complaint or anything specific, the mind as much as anything. One lady, who had left four children at home, was taking a beautiful little fellow a few months older than mine out. We used often to wonder together over what "Papa would say;" but he is sleeping now at the bottom of the ocean, near St. Helena. It cast quite a gloom over the

ship; and the poor but patiently resigned mourner now dreads the arrival to which we are all looking forward so anxiously.

Up to crossing the line the first time we had a most propitious voyage, since then everything has seemed to go against us. For five weeks we have had a succession of calms and gales, some of the latter very heavy, though without damage to the ship. The captain says we have had sufficient rough weather to have rounded the Cape six times; and that within the memory of the oldest seaman such a voyage has not been known. Hatches were battened down, and dead lights in for many days together. The figure in front of the ship lost an arm; and once three ladies were washed down in the cuddy by a heavy sea rushing over. One day we were much alarmed during a gale by a tremendous noise. The ship seemed to rush any way. Sailors ran from the ropes, and everybody made for one part. In tacking ship, it appeared the sea was too strong for the men at the wheel to control it. It knocked them down, and, after rushing round with frightful velocity, was dashed to pieces. The rudder was secured with ropes, and captain, mates, carpenters, passengers, and all set to with a thoroughly hearty will, and in about ten hours a much more substantial though less artistic one was in its place. During the gales, for several days two or three men had to be tied at the wheel to prevent them being blown away. Several waterspouts have been seen—one bursting within a few yards of the stern.

During the heavy weather dinner-time was the most amusing part of the day. The way the chairs and their occupants slipped about, and the servants with plates of provisions or cups of tea rushed to one side of the ship, or measured their length on the deck, was very droll. The best fun, however, was to see half-a-dozen joints of meat rushing after each other down the table, until friendly hands and knives and forks were thrust out on each side to stay the runaways. Some days but little cooking could be done, but generally the table was well and wonderfully supplied

under the circumstances. How the cook succeeded is a mystery known only to himself. Dressing was a most fatiguing process. The number of times a tour of the cabin was made in putting on a single garment was quite sufficient frequently to obviate the necessity for any other exercise. And now we are in the tropics, within a few degrees of the line. For some days we have been going very slowly. The sun, you may be sure, is intensely hot,—indeed, as we are near the line, it cannot be hotter anywhere. A plentiful supply of rain has given us the steamy heat of an Indian rainy season, and as we have not the usual appliances for such times, some feel it very much. I have felt like another creature since the heat commenced, better far than any time before during the voyage.

Our ship's company is a remarkably quiet one. We have had no quarrelling, but a kind nice feeling has pervaded the whole of the passengers. The mission party have had daily worship in Mr. Sale's cabin, and the clergyman has conducted another service in the cuddy. A singing class is held once a week to practice the hymns and chants for the sabbath. Formerly there were two parties, church and dissent, but now both unite under Mr. Allen, one of the Particular Baptist missionaries.

Nov. 7.—For more than a week after writing the above we were becalmed for hours almost daily. Such a grilling never fell to my lot before and I hope will not again. Rain, too, fell in torrents, and squalls were of daily occurrence. The last four days, however, we have been getting on famously, and if we continue at the same rate for the next four days as during the two last, we shall be at the Pilot station. Last night, about twelve o'clock, we had a tremendous squall, indeed the captain says it was a whirlwind. It did not last very long, but sufficiently to frighten the passengers a good deal. After it had passed the stillness was so *dead* I jumped out of bed, for I thought all the hatches must have been closed. Not two minutes before the noise had been almost deafening. Not all were open, and we were standing still. It seemed really dreadful, one minute to be rushing along at the rate of eighteen miles an hour, and the next to be standing still. The calm and silence continued for about a quarter of an hour, and then our favourable wind

returned. We are now in the Bay of Bengal, and expect to be off Ceylon tomorrow. Oh! how our hearts beat in anticipation of the short time and distance that now separate us from precious absent ones. God grant all may be well; for the anxious suspense is almost unendurable.

Nov. 16.—Here we are, off Sangor, within little more than one day's journey of our destination. A week since we had fearfully heavy weather again. The rain came down in such torrents as I have never seen or known even in India. We were very near to the Sand-heads, but unable, for two days, to take the sights, so that our position was for some time a very anxious one. To our great joy, however, on Saturday it cleared sufficiently to allow of the latitude and longitude being taken, and in the evening our eyes were gladdened by the pilot light. Early on Sunday morning the pilot came on board, and we have proceeded slowly up to this. We have had a little difficulty in getting a steamer. The weather has been so rough in the river for a week, that none were able to come down until yesterday, and then such a number of ships were waiting they asked the most exorbitant prices. A large ship anchored near us seemed determined to outdo us, and while our captain was signalling negotiations, the other put off a boat. However, neither came to terms. Shortly after, another large steamer appeared, and again the other vessel sent off her boat. Our captain was not to be done a second time, so he jumped into a native boat alongside, and, rowed by twelve natives in their usual scanty costume, the race commenced. It was most amusing to watch the men how they yelled and screamed as they splashed their primitive oars into the water. Our boat had the advantage, and we were successful in obtaining the steamer. I should have mentioned an event which has cast a general gloom over the ship, and made many a heart sad with anxiety and suspense. Two young ladies were coming out in the captain's charge to their parents in Calcutta. During the whole of the voyage they had been in the highest spirits at the prospect of reaching home again, and especially meeting their father. Such arrangements for comfort in every way I never saw, as had been made by him, for them during the voyage. The birth-

day of one of them occurred on board, but he had not forgotten even that, and a magnificent gift was provided. Amongst other items of intelligence the pilot brought, was, that this gentleman had been dead one week. Such a burst of grief I never heard as when Captain Daniell broke the sad news to them, and it has made us all tremble for the news that awaits us. Now we have the steamer we may calculate pretty certainly upon having news to-morrow. I can only pray to be prepared for what is preparing for me, for my spirits are sadly depressed. The weather has been so intensely hot and damp the last few weeks, that it has tried us all. Our ship is in the day after another of Green's, which left more than three weeks before us, and several that left a month before us have not been heard of, so that besides being very thankful that, though very rough, it has been safe, we congratulate ourselves upon its being a very speedy passage.

17th.—At noon to-day the letters came on board. We saw the boat half-an-hour or more before it came alongside, and with what beating hearts we watched every stroke of the oars, may be easily imagined. I took care to keep at the Captain's side, where my eye could at once give the blessed assurance that my loved ones were in life, and so my heart be at rest before I knew the contents. I most trembled for my loved father, because of his dangerous illness before my departure, and it was a relief that brought tears when, with a trembling hand, I saw he had directed the home packets. My precious husband well too, so that with a full heart I could say, *Bless the Lord, O my soul!* No less than twenty-three letters greeted me, so that, if writing could do it, an abundant entrance has been given. Would that my expected companion could have shared it with me. My dear husband is not coming to Calcutta, and the dreary journey has to be performed alone, a prospect not at all enviable. I had been fearing all kinds of evil latterly, so that when the assurance reached that all was well, the great disappointment of not being met was lost in gratitude that he was still spared to me. Our Mission friends, too, were all well.

We expect to land early to-morrow morning. The scenery on either side the river is very lovely, and the number of native boats which constantly come round

the ship make an animated and amusing scene. I love the dear black faces, and never felt more strongly that it was the land of my adoption not only in name but in heart. The news from Russell Condah is very, very cheering, and I feel almost impatient of the time that still intervenes before I can get into full work in my new home, and amongst a new people.

20th.—Calcutta. We landed about eleven o'clock on the morning of the 18th. I did feel very lonely as I saw the glad meeting of husbands and wives, parents and children, and friends. Mr. Stubbins and Mr. Goadby had made every possible arrangement, to prevent my being put about, by giving all into the hands of a young gentleman who is both a friend and an agent. They were at Conference at Berhampore; that, and the desire to save the Mission funds, induced my husband to let me travel alone. I am very comfortably located with Rev. C. B. Lewis at the Mission Press, but feel anxious and hurried to be off. All being well, I leave for Cuttack on Tuesday, 24th. A letter this morning from Mrs. Bond has made me very anxious. She says Mrs. Stubbins has been very ill two days of dysentery, and that Mr. S. had been telegraphed for to return as quickly as possible. There seems little else but sickness and death here. Yesterday, Mr. Leslie was taken with an apoplectic fit whilst talking to the friends who came out in the Shannon. He is slowly recovering, but is in a very doubtful state.

Now I must conclude this desultory epistle. Mrs. Stubbins' illness has driven all my thoughts and spirits away. They hoped, however, she would soon be better.

With kindest regards to Mrs. Pike and yourself, believe me,

Very sincerely yours,

S. M. GOADBY.

NATIVE LIBERALITY.

A FEW weeks ago I received from the Government Treasury in this District thirteen rupees, but from whence they had come, or for what object they had been sent, I could not, at the time, imagine. After remaining in uncertainty for some days we received a letter from an entire stranger, a native who was employed in the Revenue Survey in the most southern state in the Ganjam Zillah, and this cleared up the mystery.

The writer says, "I have made over the sum of thirteen rupees to you for the benefit of the poor of the mission, with Proverbs iii. 9.

As I find that the inhabitants about these parts apparently have not heard the Gospel, I will thank you to furnish me, at your earliest convenience, with some suitable Teligoo and Oriya tracts for distribution in the villages," &c. And at the same time he generously offered, not only to pay for their transit, but also for the cost of the books in question.

After receiving my acknowledgment of the above donation he wrote me again, and referring to what I had said about the duty of all who professed Christ to seek the extension of His kingdom, he says, "If the Lord, of his infinite mercy and love, has held out a way of salvation for the redemption of the world, it is the bounden duty of every Christian to endeavour to draw as many men as possible to the marriage supper of the Lamb. The invitation to it being free, I need not apprehend that any one can be said to be taking too much upon himself were he to endeavour to draw others." James iv. 17., Psalms cv. 1.

Feeling interested in this good man, I begged him to give me an account of his conversion, and he has done so at some length. He was first awakened while a pupil in Mr. Morris Grove's school at Chittoor; but he was some time before he found rest and peace for his soul. While seeking a personal interest in Christ, he says, "I often prayed to God that it would please Him to place me in such a position that I might be able to make known His love to the heathen; in answer to my prayer (as I think) God has placed me in this department where the nature of the duty brings me in contact with a great many heathens, surely then, I cannot forget my own resolve."

A week or two ago I had the pleasure to acknowledge a second donation of fifteen rupees, viz, ten for the Madras Auxiliary Bible Society, and five to the poor of our congregation. I have since had a promise of further help, which would have been received by this time but for assistance rendered to his aged parents. Perhaps some of the readers of the *Observer* will imagine that this native brother is in the receipt of a large salary. It is not so, however, for his

salary is small compared with the position he is called to maintain.

Let it be remembered that this dear native brother in Christ has never seen any of our native Christians in Berhampore, and probably may never see them; and therefore the help that he has given must be taken as evidence of love to Christ and His cause. Such instances in this money-loving land are not so numerous as we could desire, but when they do occur they ought to call forth our gratitude and praise. W. B.

THE WANDERER BROUGHT BACK TO THE FOLD.

SOME days ago I received a very interesting Oriya letter from Musta, a rescued Meriah, who was brought up and educated in the Orphan Asylum at Berhampore. When he had reached his teens, brother Stubbins resolved, as he was a youth of some promise, to send him to the normal class, which had been established by our late brother Sutton. After a time, he was employed by the late Captain Frye as a writer of Khond, but when the first schools were established in the Hills by the Meriah Agency, he was transferred to one of them. From some cause or other he relinquished his connection with the schools, and for four or five years he was entirely lost to view. Last year, having heard of his whereabouts, we sent for him, and at our suggestion, Mr. Goadby engaged him as a Khond Pundit. When questioned as to the manner of life he had led in the Khond wilds, he seemed ashamed to make any revelation. He felt that he had been lost, and the remembrance of former days filled him with the deepest sorrow.

In the letter referred to, he says, "It is now a year since I saw you, or received any instruction from you, but when I call to mind the sermons you have delivered, and the counsel you have given me, and the kindness you have shown me, my mind is sorely distressed. When I think of my negligence and sin, by prayer and supplication I go daily to Jesus, and weep before him. To you, my dear helper and father, the lost, the prodigal one, makes this earnest request. Look upon me in mercy, that I may not perish, that I may no more crucify my Saviour and Lord, and that I may remain faithful amongst the Lord's

servants till death. For this end, I, the unworthy one, entreat an interest in your prayers."

As we think there is evident proof of his sincerity, we shall rejoice to welcome him back to the fold of Jesus. W. B.

A SECRET DISCIPLE.

WHILE mourning over the comparatively little progress we make in this dark heathen land, now and then instances occur that convince us that it would be unjust to measure our success by the number of persons that may have broken caste and made a public profession of their attachment to Christ.

In the native regiment at this station there was an inquirer who had been much interested with a number of religious tracts that had been given to him by a pious officer. His attachment to Christianity was, however, known only to two persons in the regiment. These two persons, one a commissioned, and the other a non-commissioned, officer, frequently conversed with him, and hopes were entertained that he would offer himself to the missionaries at this station as a candidate for baptism. A day or two ago he was taken sick and conveyed to the military hospital; while there he was visited by one of the above-named parties, and the poor man begged an interest in his prayers. "Pray for me now," he said, "pray for me at home." A short time before he died I was sent for, but before I reached the hospital the vital spark had fled. An hour or two before his death, he said to the apothecary as he laid his hand upon his breast, "I am a Christian," "I am a Christian." Such an open confession he had never before made of his love to Christ, and there is just cause to hope that he died in the faith of the gospel. Such instances cheer us much, for they strengthen the conviction that we have long had, that many in the interior of the land may thus die who have been led to Jesus by the perusal of our tracts and scriptures. W. B.

THE CHRISTIAN JEMADAR— HIS TRIAL AND SUCCESS.

In the 11th Madras Native Infantry at Berhampore, there is a Christian Jemadar, or native officer. He is a Mussulman, and is, we believe, the first fol-

lower of the false prophet that has made a profession of Christianity in this district. He was baptized by one of the American Baptist missionaries in Burmah. When the regiment was removed to Burmah, more than three years ago, he had only just married; and when the regiment landed on this coast, had he remained a Mohammedan his wife would in all probability have met him, but he had become a Christian, and *that*, in the estimation of the sect to which he formerly belonged, was a crime sufficient to sever for ever the nearest ties. The wife's father, with whom she was staying, was a man of considerable wealth and influence, and the district where he resided is notorious for its resident fanatical Mussulman population. The probability, or otherwise, of the Jemadar's obtaining his wife and child, was a topic that was frequently introduced in our conversation. At times he was much dispirited, but we assured him that if he would act cautiously, and commit his way unto the Lord, that He would confound the devices of man, and remove every difficulty.

Eventually he resolved to apply to the Commandant for leave, and, accompanied by the prayers of God's people at this station, he set out upon his journey. His wife stoutly refused to accompany him unless he would openly embrace Islamism. When all persuasive efforts had failed, he resolved to appeal to the law. The advice of two solicitors was obtained, and a stamped copy of a similar case that had been decided in the Judge's court at Cuttack was forwarded as a precedent. Considerable help, too, was afforded by two devoted Church missionaries at Mussulapatam; but with all the help and counsel obtained there appeared at one time but little prospect of success. The native authorities, instead of looking at the case impartially, used all their influence to involve the case as much as possible in technical difficulties; and natives in power can do this in a way that none but those who have had to deal with them can understand. The European magistrates and judges seemed afraid to act; so the case was carried backwards and forwards from one court to another until the poor man's faith was tried beyond measure. One of the judges (in open court, we believe) advised the Jemadar to give up his suit, and relinquish all idea of ever obtaining his wife!

The appeal to the law was not successful, and all hope seemed to be gone; hundreds of miles had been travelled, a considerable amount of money had been spent, and months had been lost. Prayer was made for our brother that he might be sustained, and when all the help of man seemed to fail, his wife was given him in a way that he had never expected. She sent a message secretly (we believe) to him to the effect that if he would bring a palanquin to a certain place at a certain hour of the night, that she would leave her father's house and accompany him. He went, and at the appointed hour his heart throbbed with anxious interest, for he vainly hoped that his wishes would be realized; but his wife did not come. After waiting for two long hours, he saw in the darkness of the night some form approaching, which he instantly welcomed as his wife. The bearers quickly took her away; but news had spread of her flight, and a host of relations with breathless haste pursued her, and with frantic rage dragged her from the palanquin, and forcibly took her back to the town. The sad disappointment now experienced will better be imagined than described. The Jemadar spent the night in the deepest sorrow, and when the morning came he knew not what to do. About seven o'clock his sorrow was removed by an unexpected message from the father, to the effect that if he would come to his house he should have his wife and child, and that he would protect him from all harm. This time there was no obstacle, and the Jemadar was put in possession in open day of that which the law had so unjustly denied him. One of the missionaries came with them a hundred miles on the road to protect them, for it was considered unsafe for them to travel alone. The husband is now earnestly seeking the wife's salvation, and he has induced her to read the Scriptures and to unite with him daily in prayer.

This Jemadar is a very intelligent man, and is well able to defend the faith he has embraced. We cannot but glorify God in him. W. BAILEY.

Mr. Bailey adds as a postscript to his interesting communications the following:—"We are very busy preparing for our friends who are coming to the Conference. I am afraid, however, that we have not been successful. We resolved

to try and feed a few sheep, but this has proved a failure. We gave a native some money to buy us a young bullock, thinking this would secure us some beef, and as a few friends would join us, we did not think it would be over expensive. But alas! the man has made himself scarce with the rupees. I congratulated myself, however, with the fact as I thought that we had a few good fowls, but to-day I was vexed to learn that the servant had so neglected them that they were nothing but skin and bone. What a land this is for annoyances! One needs to have a large stock of patience."

HELP FOR THE KHOND MISSION.

REV. I. STUBBINS writes to the Secretary from Cuttack, August 8, 1863:—

"You will be glad to hear that we continue to receive help for the Khond mission. A few days ago I received a donation of 100 rupees from Major General Browne, and 50 rupees collected by him at a monthly prayer meeting. I have also received the following note from a liberal friend here. 'From the 1st September I will be able to pay you monthly the pay of a native teacher for the mission to the Khonds. This I will undertake as long as I am able to pay, and God blesses me with health and strength.' I informed him that the salary and allowances for a native preacher would be about 15 rupees per month, and in reply he says, 'very good, I will send you the 25 rupees on the 1st or 2nd of every month.' It may be interesting to you to know that this friend, though not a decided or professing Christian, is yet more liberal to the cause of Christ than any person here, devoting at least a tithe of his income to the cause of Christ. This he was led to do from the perusal of your dear father's book on Liberality, which he purchased from us on our return to England.

Well, now I think I must try to increase my own subscriptions; please, therefore, instead of £5 for the Mission put me down £10; and £5 to the College instead of £3. These you will kindly deduct out of my remittance as usual. I feel that time is short, and that what we would do for the Lord, upon earth, we must do quickly. I do wish that as Christians we could more gener-

ally realize what we owe to our Lord. Surely we hold our silver and our gold, be it little or much, from Him and for Him. His blessing will prosper it—His curse will blight it. When we rightly feel that we are not our own—that we have been bought with a price, then it is we can say—‘Lord, I am thine; body, soul, and spirit; my family, my property, my all is thine; take me—take my all and use it for thy own glory; the seal of thy own blood is upon all I am and have.’ I. STUBBINS.”

MISCELLANEOUS.

THE NORTHERN ORISSA MISSION.—The American *Morning Star* of Nov. 25, 1863, contains the following intelligence in reference to the return to America of brother Hallam:—“Rev. E. C. B. Hallam, one of our India missionaries, arrived at Boston a few days since. The friends of the mission and of brother Hallam will be pained to learn that Mrs. Hallam died on the passage, leaving an infant. We bespeak the sympathies of our brethren for our deeply afflicted brother, who has left for Canada, where his relatives and those of his late wife reside.”

LOUGHBOROUGH, Wood Gate.—The annual foreign missionary sermons were preached on the first Lord’s-day in October by the Rev. H. Wilkinson; and the missionary meeting on the following Monday evening; when the Rev. G. Hester presided, and addresses were delivered by the Revs. E. Stevenson, J. Mason (Independent), T. Bumpus (Particular Baptist), A. B. Marshall (New Connexion), and H. Wilkinson. A new feature was introduced into the meeting by a large number of the Sunday scholars singing a selection of missionary hymns to popular tunes. The Financial report showed the subscriptions, &c, to be considerably in advance of last year.

WALSALL.—Our third annual missionary services were held on Sunday, November 15, and Wednesday evening, November 18. Mr. Wilkinson preached on Sunday. On Wednesday evening, John Brewin, Esq., presided at the public meeting. Stirring addresses were delivered by the Revs. H. Wilkinson, — Taylor, Dr. Gordon, and other ministers. The congregations were very good, and the collections amounted to £25 14s. 3½d.

Foreign Letters Received.

BERHAMPORE.—W. Bailey, Nov. 7. | CUTTACK.—J. Buckley, Oct. 16, Nov. 3.
RUSSELL CONDAH.—T. Bailey, Oct. 16.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
From November 20th to December 20th, 1863.

ASHBY AND PACKINGTON.			Packington.			£	s.	d.
Ashby.								
	£	s.	d.	Public Collections	..	..	..	6 0 0
Public collections	10 10 8	Cards and Boxes.				
Ann Miller	0 3 9	Richard Thirlby	..	..	..	1 4 6
Samuel Gregson	0 5 2	William A. Thirlby	..	..	..	1 10 7½
Mary E. Sherwin	0 11 0	Miss E. J. Fox	..	..	..	1 1 0
Edward Thomas	0 4 3	Miss S. A. Smith	..	..	..	2 12 0
George D. Orchard	0 11 6	Mary Wood	..	..	..	0 9 2½
Charles W. Jones	0 10 0					29 5 6
Louisa Johnson	0 10 1	Less expenses	..	..	..	0 13 0
Emma Cooke	0 5 0					
Lydia Tunnicliffe	0 10 10	BROUGHTON.				
Mary A. Orchard	0 12 8	Public Collections	..	..	..	4 1 6
Mary A. Elliott	1 0 0	Mrs. Brown	..	..	..	0 10 0
Charles Elliott	0 13 3	W. Underwood	..	..	..	1 5 0
				Hope Armstrong	..	..	..	0 5 0
				A Friend	..	..	..	1 0 0
			16 8 2					

Sabbath School Boxes.			LONDON.		
	£	s. d.		£	s. d.
Girls' Box	0	12 7½	M. K. M., for Khond Mission,		
Boys' Box	0	4 0½	per Rev. T. Wilshere	1	1 0
<i>Willoughby.</i>			Bible Translation Society, per		
Public collection	0	19 1½	Rev. Dr. Steane, for proposed		
Walter Read's Box	0	2 10½	Small Type Edition of Oriya		
			New Testament	50	0 0
	9	0 2	<i>LOUGHBOROUGH, Wood-gate.</i>		
<i>ILKESTON.</i>			Public collections	14	2 9
Public collections	6	13 0	<i>MACCLESFIELD.</i>		
Mr. Harrison	2	2 0	Collections and subscriptions	7	19 7
Mr. Hithersay	0	10 0	<i>RETFORD AND GAMSTON.</i>		
	9	5 0	Public collections	3	16 1
<i>Newthorpe.</i>			Mrs. Hill's donation	3	0 0
Public collection	2	2 9	Collected by Mrs. Lee.		
Mary Clifford's box	0	5 0	Mr. Metcalf	0	10 0
S. Barton's box	0	13 0	Mr. Cottam	0	10 0
	3	1 0	Mr. Brown	0	10 0
			Mrs. Rogers	0	7 0
	12	6 0	Small sums	0	16 4
Less expenses	0	5 0	<i>Missionary boxes.</i>		
LANDPORT post-mark—A. W. . .	2	10 0	Mrs. Shipston's	1	0 0
<i>LEICESTER, Archdeacon-lane.</i>			Mrs. Unwin's	0	6 3½
For Widow and Orphan Fund	1	12 6	Mary Denham's	0	16 1½
				11	11 10
			Less expenses	0	18 8

DONATIONS FOR MISSION DEBT.

ASHBY-DE-LA-ZOUCH.			LONDON, <i>New Church-street.</i>		
	£	s. d.		£	s. d.
By Miss Fanny Goadby	0	18 6	Mrs. Dr. Burns' card	10	11 6
<i>BARTON.</i>			Miss E. A. Wathen's card	5	13 6
Mrs. Thos. Deacon's card	5	12 0		16	5 0
<i>BOSTON.</i>			<i>LONG SUTTON.</i>		
Mrs. Ward and Mrs. Perry—			Miss Crosby's card	5	0 0
proceeds of a bazaar	11	6 6	<i>LOUGHBOROUGH.</i>		
<i>BROUGHTON.</i>			A Lady, per Rev. T. Wilshere ..	1	1 0
Mrs. W. Underwood's card	1	13 6	<i>LOUTH, North-gate.</i>		
<i>BURTON-ON-TRENT.</i>			Miss Esberger's card	10	0 0
Mrs. Kenney's card	5	5 6	<i>Walker-gate.</i>		
<i>CHESHAM.</i>			Mrs. W. Newman	5	0 0
Mrs. G. W. Pegg	5	0 0	<i>MELBOURNE.</i>		
<i>COVENTRY.</i>			Miss Tomlinson	5	0 0
Miss Sutton's card	2	15 0	<i>NOTTINGHAM, Broad-street.</i>		
<i>CRICH.</i>			Mrs. C. Bishop's card	5	5 0
Mrs. Higton, Plaistow Green ..	0	2 0	<i>QUORNDON.</i>		
<i>DERBY, Mary's Gate.</i>			Miss Balm	10	0 0
Miss Lamb's card	5	2 2	<i>ROTHLEY.</i>		
<i>DOWNHAM.</i>			Mr. W. Boulter	5	0 0
Mrs. W. Mawby's card	5	0 0	<i>SHEFFIELD.</i>		
<i>HALIFAX.</i>			Mrs. Atkinson	1	0 0
Mrs. Hodgson's card	5	0 0	Total received on account of		
LANDPORT post-mark—A. W. . .	2	10 0	debt since Midsummer .. 342 19 7		

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester; from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

FEBRUARY, 1864.

ANCIENT WEAPONS FOR MODERN FOES.

THE REFORMATION AND ITS LESSONS FOR THESE DAYS.

WHAT is Protestantism? What principles does it involve? On what facts and doctrines does it rest? Protestantism, properly understood, embraces a system of religious truth which stands in direct opposition to Popery in all its essential forms and manifold developments. Protestantism is the protest of Reason and of Conscience, as they are enlightened by the Spirit and Word of God, against Romanism as the embodiment of priestly arrogance and popish assumption. True Protestantism is based upon the facts and doctrines of Scripture. The supremacy of the Holy Scriptures is the key stone in the arch of Protestant doctrine. The all-sufficiency of the Scriptures to instruct us, the all-sufficiency of Christ to save us, and the all-sufficiency of the Spirit to sanctify us, are fundamental ideas of Protestantism as it was taught at the epoch of the Reformation.

Popery, with all its pretensions, is the religion of corruption. It is the outgrowth of the corrupt propensities of human nature. Its root is corrupt, its trunk and branches are corrupt, its fruit is corrupt. It nourishes and ripens some of the rankest vices of the sin-tainted heart. It fosters self-righteousness and religious pride. It makes works meritorious. It enthrones the human will above the Divine. The Pope sits above God. Tradition and ceremony usurp the place and authority of Scripture. The Church takes the place, and snatches at the majesty, of Christ. The "mother of God" is invested with Divine attributes, and declared worthy of universal adoration. Popery is essentially the religion of the creature. Tradition is its key stone. Therefore it stands in the broadest contrast to Protestantism, which is built upon Scripture, of which Jesus Christ is the centre and substance.

Popery always thrives most where the spiritual darkness is greatest. *It loves darkness rather than light.* Ignorance and credulity, which form the essence of superstition, are the necessary elements or conditions in

which Popery expands and takes root. Popery, in its historical developments, has manifested the narrowest bigotry, the sternest cruelty, and the bloodiest persecution. Its pathway through the nations has been one of fire, sword, blood, and death. It has always been the avowed and open enemy of civil liberty and religious life.

The Reformation was the earnest and simultaneous protest of individuals and of the nations, against the enormous encroachments and arrogant assumptions of Rome. It was the battle-field of liberty and truth. It marks the greatest epoch in the modern world. It can only be compared to the age which embraced the advent of Christ, the fall of Judaism, and the missionary labours of the apostles.

In looking at this important crisis of the world's history, and in studying that great conflict which shook the nations of Europe and convulsed society to its centre, we may ask ourselves, What were those mighty forces which moved the foundations of the religious world?—what was the nature of that power which produced those tremendous upheavings of mind in several nations, which resulted in the re-adjustment of the religious consciousness and the re-establishment of the Church on a firmer hold and a truer basis? In the earlier part of the sixteenth century nearly the whole of Europe was in a state of religious excitement and of spiritual change. Transformations were rapid and startling. The chains which had bound the world were suddenly snapped. Young life sprang from the sepulchre of priestly corruption. A new world was laid open to man's inner gaze. The glory of God shone through the thick darkness. Religious heroism assumed its noblest forms and took its highest types. Luther thrilled the German states, and sent his thunders through the Vatican. Zwingle roused into life, and kindled into activity the slumbering energies of Switzerland. Margaret, Queen of Navarre, sister to the King of France, by the means of her poems and letters, and by the agency of the preachers and teachers she encouraged and protected, sent a glow of gospel light and heat through the heart of her gallant but superstitious country. Calvin, with his wonderfully penetrating intellect, and his marvellously constructive genius, daily preached the Gospel, and sternly strove to sink deep the foundations of the kingdom of God, in Geneva. Honest Latimer, and learned Ridley, and courtly Cranmer participated in the great struggle and passed to heaven through those fires which kindled at Oxford, have shed a glory over England. John Knox startled all Scotland with his fiery eloquence, and terrified the timid with his burning zeal.

In looking at this spirit-stirring epoch we are led to inquire, What forces were in operation to produce this marvellous change? What is the secret spring of this wonderful revolution of feeling, thought, and life? Here is an astonishing effect—must there not be a corresponding powerful cause?

The cause which underlies this upheaving, I think, is three-fold. Three elements especially are brought into contact. The three powers of Protestantism, as illustrated in the Reformation of Europe are, *Conscience*, *the Word of God*, and *the Spirit of God*. These three divine forces broke the chains of error, and overturned the dogmatism of Rome.

Conscience is the divine faculty of the soul. Its office is to witness for God. Truth is its native sphere. Righteousness is its appropriate aliment. It is essentially the religious faculty. It is the instrument of conviction. When enlightened it is the oracle of duty. It is the eye of

the soul. When purified by the truth it reflects the vision of God. It is the point of contact between heaven and earth. Conscience is one of the forces of Protestantism, and it was one of the levers which produced the Reformation.

It has always been the aim of Rome to keep the Bible from the conscience of man. The Scriptures unfold a divine liberty. They proclaim a salvation *without money and without price*. The grace of God is a free gift. The Bible embodies the law—the instrument of conviction; and the Gospel—the instrument of conversion. It discovers the guilt and declares the remedy. The deep problems and the awful perplexities of man's guilt are all solved and removed in the glorious Gospel of the blessed God. The word of God was thrown open at the epoch of the Reformation. England, France, and Germany had it in the vernacular tongue. This word was like a fire to burn up the superstitions of ages. It took its light to the very centre of man's being. It met all the wants of man's complex nature. It presented the rock on which the conscience of man could rest and find peace, liberty, and life. The Word of God is the platform of Protestantism, and it was through its Divine power that the Reformation was effected.

But was not the Spirit of God an elemental cause in that great revolution which shook the religious world? Was it not the Spirit of God which brought the Word of God and the conscience of man into contact? We think so. The three great agencies which produced Pentecost were the Spirit, the Gospel, the Conscience. The Reformation was a second Pentecost. In the first, men were *pricked in the heart*. The second, likewise, began in the heart. It began in the centre of man's being. It was born in agony and tears. It proceeded from the inner world to the outer. It went from the conscience to the reason, from the reason to the voice, and from the voice to the world. There were convulsions within before there were revolutions without. Luther struggled through the darkness of an awful penitence ere he reached the sphere of a soul-transforming faith. It was so in the experience of Calvin. It was so with Latimer and others. It is the Spirit that convinces of sin. It is the Spirit which breaks open the cabinet of the conscience, and lays bare the mysteries of iniquity.

We conclude, therefore, that *Conscience*, the *Word of God* as embodied in the Bible, and the *Holy Spirit*, constitute the great vital forces and conservative elements of Protestant Christianity. Popery has been, and is now, an enemy to all these agencies. It robs God of his authority, and man of the nobility of his nature. It would muffle up the conscience with deadening superstitions. It takes away the Word of God, and thrusts away the Spirit of God. Its core and form are earthy, and it shall perish with the earth.

Let us more earnestly than ever cling to the three-fold cord which alone can bind us fast to heaven. Popery and Puseyism are again lifting up their heads. The thralldom of superstition and the bondage of ceremony are being laid on the simple and unwary.

And let us continually bear in mind that the forces which shook Popery once, and are to overthrow it again, all meet in the person of the Lord Jesus Christ. He is Righteousness, Truth, and Life. The Spirit is from Him. The Truth has its root in Him. Conscience, as the faculty of Righteousness, finds its satisfaction, rest, and peace only in Him. *Christ is all*. In working at the conscience we work for Him.

In studying the Word we learn of Him. In imploring the Spirit and receiving his gifts, we obtain "the things" of Him.

As the disciples of Christ, and as the servants of God, let us maintain the principles of an uncompromising Protestantism—an unshackled Bible, a free conscience, and the influences of the Holy Spirit. Religion is personal. Responsibilities are individual. Proxy is Popery. Each conscience must be brought into contact with the truth—each soul must be renewed by the Spirit. Christ must be formed in us, or we cannot have the hope of glory. Let us choose the right weapons, and let us fight as good soldiers of Jesus Christ. The struggle may be sharp, the battle bloody, but the victory sure. *And this is the victory that overcometh the world, even our faith.*

G. H. L.

VILLAGES AS FIELDS OF CHRISTIAN LABOUR.

"THE Apostles," writes Henry Craik, with much wisdom, "and some of their earliest converts, went everywhere preaching the Word. Those who received their testimony united themselves together in holy fellowship. They sought, in their assemblies, to edify one another in love. The Holy Spirit was given to enable them to be helpers of each other's joy. As gifts for rule or for teaching were developed, so were they recognised by express apostolic appointments, or by thankful acceptance and submission on the part of those amongst whom such gifted brethren were led, in the ordering of God, to labour. The capacities for service and the corresponding spiritual qualifications were essential; the fact of recognition depended not on mere authority, but upon ascertained gifts and character; the latter constituted the foundation of the former. If I were asked how such facts may be applied, in the way of guidance, to the present divided condition of the Church of Christ, I would refer the inquirer to the following principles:—When any number of true believers find themselves thrown together in any given locality, it is their duty and privilege to associate themselves together as disciples of Christ, in distinction from those who are living in practical denial of Him in whom all His people trust. Let there be among those thus associated the freest scope for the exercise of every gift of service, and the most thankful recognition of such gifts by those who find themselves spiritually helped and advanced in the Divine life through God's blessing upon its exercise. Let simple faith in Jesus, evidenced by a corresponding course of life, be the one common ground of visible fellowship, and let all secondary diversities of sentiment be dealt with in a spirit of mutual forbearance and earnest desire for the maintenance of godly union. If one or two Christians should, in the providence of God, be led to visit a locality where they find no community of professed believers meeting exactly on what they may believe to be in accordance with the state of things in the apostolic churches, let them associate themselves with those who appear, to their spiritual consciousness, acting most in accordance with the directions of Scripture, and among whom they have reason to believe that they will find refreshment, instruction, and help in the divine life. The two dangers against which we have all to be on our guard may be described as excessive narrowness and scrupulosity on the one hand, and undue laxity and latitudinarianism on the other. Where I find an assembly of believers walking together as Christians, ready to

exercise, in all faithfulness, Scriptural strictness of discipline, cleaving to the word of truth as the only standard of doctrine and practice; seeking to act habitually as those who acknowledge Christ as their Saviour and Lord; maintaining and proclaiming the great truths of redemption and grace; gladly welcoming into their fellowship all who give evidence of belonging to Jesus; even though I might in some things differ from such a body of Christians in their views respecting certain secondary matters, I should consider it better to unite myself in fellowship with them, rather than to disturb their harmony by drawing away two or three who might be in fuller sympathy with me respecting the secondary matters above referred to. The questions as to how far forbearance ought to be carried, and what may be regarded as just cause of separation, are matters of detail upon which I do not think it requisite to enter. Let every man be fully persuaded in his own mind. Every believer must determine for himself how he ought to act under such difficult circumstances; but one thing, I may add, those seem to me to incur a very great responsibility, who, on going to any place as visitors, gather together from other bodies a few uninstructed believers, mostly, perhaps, of the other sex, and then, after a few weeks or months, leave those whom they have gathered together to fulfil the various duties connected with rule, teaching, and discipline, without there being a single brother among them possessed of the requisite qualifications for matters of grave importance. Where such a course has been pursued manifest evils have resulted from it. Were the few thus met content to wait upon God in secret and united prayer, and in earnest reading of His word, their souls would get real blessing. But in the total lack of any qualified instructors, there will be, in all probability, some who think themselves able to edify others. Too ignorant to be aware of their own incompetency, and mistaking the impulses of self-confidence and self-conceit for the leadings of the blessed Spirit, such persons assume to themselves a position for which every intelligent Christian perceives to be entirely destitute of qualification; and there the strange spectacle is exhibited of a meeting of believers, professedly depending upon the Spirit of all truth and holiness, being compelled to tolerate such a character of teaching or address as would not be accepted by any other Christians, or be recognised as at all adapted to spiritual profit. Such gatherings have furnished, in some instances, a gross caricature of that which those connected with them profess to maintain; and the contrast between the high profession and the lamentable exhibitions of those who make it, has caused sorrow to the hearts of those who value Scripture principles, and afforded cause of stumbling to inquiring Christians, and of triumph to opposers."

But looking at villages or rural districts as fields of Christian labour, two methods especially may be adopted to disseminate Christian principles. You may send teachers and preachers from a central church—or you may send money to assist in supporting a resident minister. Both these methods have been adopted, and are still carried on, with various degrees of success, by different churches and by different branches or sections of the Church of Christ.

A central church may plant stations in the surrounding villages. These stations may all have a relation to, and be under the governing influence of, the central or mother church. When managed with judicious care and regulated with scriptural wisdom, such a method of gospel labour and church government may be made eminently conducive to the

prosperity and advancement of the kingdom of Christ. Where one penetrating, regulating, and superintending mind presides over and directs the whole, so as to give unity and cohesion to all the branches of the community, the happiest results will follow.

Or again, one church, or several churches, having a surplus of funds, may unite in helping to sustain a minister in a destitute locality; and there are many such districts both in our larger towns and our scattered villages. A little pecuniary assistance, accompanied with expressions of Christian affection, would be exceedingly welcome and greatly encouraging to many a village pastor, and also to the hard-working servant of Christ who is battling with the stern facts of life in the slums of our growing towns. Many a good man has been crushed by the cold heavy hand of poverty. Some have been harassed in their poverty, despised in their embarrassments, and then rejected in their perplexities. Village preachers often live out of the way of books and book societies. Every penny is needed to buy bread and other necessaries for children and wife. A little help from our larger churches, having a definite direction to known cases of worthy poverty, would not be missed by them, and would be most gladly received by those who deserved it.

But there can be no doubt that many of our village churches might be in a different position, and enjoy greater spiritual prosperity, if they earnestly desired to realize such a state. They have ample resources for maintaining an efficient ministry if they would only cultivate and develop them. But some of them appear to have wrong views of the Christian ministry, of a minister's position, a minister's work, and a minister's wants. Slavery is a bad thing in the world, but equally as bad or worse in the Church. Is it not a fact that some of these churches present a scene of restlessness, discontent, official consequence, official nonsense, and faction? I would not wrong any one if I knew it, but I have heard of church meetings which have been about as much like heaven as a gutter is like the river of life. There are so many rulers that there can be no rule consistent with peace, and gentleness, and comfort. These things ought not to be—they are a disgrace to the principles of nonconformity.

The three counties—the home of the General Baptist body, swarm with empty pulpits. There are large populous villages in which there are to be found chapel—pulpit—pews—straggling members, who, perhaps, have seen better days, but now no settled minister is to be found. A score of earnest men might find work if there were loving hearts to receive them and an honest loaf to sustain them. We all need more of the gentle spirit of Christ—more of the meekness of that wisdom which comes from above—and more of the winning, hearty affections of Christian love. A church is a constitution founded on spiritual principles, and governed by divine laws. A constitution implies parts, relationship, headship, submission, and subordination. All are to submit to be subject to the laws of Christ, and then to submit to one another according to relationship and position. Nothing will meet this aspect of the subject, and bring about a happier state of things, greater spiritual harmony and prosperity, but more of that Spirit exemplified in the Lord, when he said, *Not my will, but thine be done.*

What we need as individual Christians, and as a section of the Church of Christ, is greater spirituality of mind—a more penetrating and assimilating Christian love—greater conformity to the character and conde-

scension of Christ—less self-will—less self-display—a deep, thoughtful, reflective, pervasive piety, moving silently, earnestly, and unostentatiously, amid the labours and trials, and through the sorrowful and troubled scenes of this thorny life; a piety clinging to us in conflict, supporting us in persecution, consoling us in distress, and giving us at last victory in death. O for such a piety as this! O Lord, our merciful Saviour, infuse it into all our hearts! May thy Spirit transform us into the image of thy Son! Let Zion arise and put on her beautiful garments! Let the passions of our sinful nature be cast off! Let pure truth shine as the star of hope in every church! Let the pride and vanity of our nature be destroyed! May Jesus reign in every heart, and be enthroned in every church! May his kingdom come! Let his will be done in every town and every village!

This deep spiritual piety will clothe itself in beautiful forms of Christian usefulness. This rising, swelling, expanding Divine Life will find its gushing outlets in works of faith and labours of love. The streams of the water of the river of life shall go out from the temple of a sanctified heart, and from the Jerusalem of a purified church; and Samaria, and Galilee, and the villages far and near shall be watered with the crystal streams of the river of life.

Poetry.

THE CHRISTIAN'S PATH.

BY REV. H. BONAR.

I WALK as one who knows that he is treading
 A stranger soil;
 As one round whom the world is spreading
 Its subtle coil.

I walk as one but yesterday delivered
 From a sharp chain:
 Who trembles lest the bonds so newly severed
 Be bound again.

I walk as one who feels that he is breathing
 Ungenial air;
 For whom, as wiles, the tempter still is wreathing
 The bright and fair.

My steps, I know, are on the plains of danger,
 For sin is near;
 But looking up, I pass along, a stranger,
 In haste and fear.

This earth has lost its power to drag me downward;
 Its spell is gone.
 My course is now right upward and right onward,
 To yonder throne.

Hour after hour of Time's dark night is stealing
 In gloom away;
 Speed thy fair dawn of life and joy and healing,
 Thou Star of Day.

For thee, its God, its King, the long-rejected,
 Earth groans and cries;
 For thee, the long-beloved, the long-expected,
 Thy Bride still sighs.

Theology.

CHRISTIAN RESTING AND WAITING.

LET us not suspect that Christ is to be served only where there is room for outward action,—only in the ministering mercy of hospitals, and the stir of fields and shops and public scenes. He may be served as faithfully sometimes on sick-beds, in helplessness, in prison cells, and within the limitations of many a narrow circumstance. These compel us to stand still and hear God speak. To learn the limitations of our ability is wisdom, as well as the exercise of that ability. “Whatsoever thy hand findeth to do, do it with thy might,” is one precept. “Be still, and know that I am God,” is another, carrying us up to the authority, and down into the depths of Christian peace. Paul singing praises at midnight in the prison was as majestic a figure as Paul eloquent before King Agrippa. Martyrs and confessors bore testimony as sublime in the long hours of dungeons as out in journeyings, or in fights with wild beasts in the amphitheatre. Many a man has been valiant in the use of his strength, but a coward when his muscular vigour abated,—shewing that his courage was not of faith, but of the body. We are called to be disciples of a Master made perfect through suffering. The essence of Christianity is self-renunciation; and the discipline that brings us to feel our childlike dependence is the perfecting of our piety. Grief after grief brings us to joy. Broken in spirit, we are made whole; humbled, we are exalted. We gain the great victory through a succession of defeats. Bunyan’s riddle is a true oracle. Presently after Saul was stopped in the city to hear the word

of the Lord, we are told, he was led up into “the hill of God.” So we are struck down that we may ascend into the mount; troubled, that we may have peace; worried into the rest of our Father’s arms. We sin when we chafe against the providential conditions of our lot. Submission is brave achievement. There is no state where you may not win acceptance, because there is none where you may not give your affections, and “rest in the Lord, and wait patiently for Him.” If we are obedient, in all the gentleness of faith, to the voice that says, “Be still, and know that I am God,” then will Christ do more for us than Samuel for Saul, shewing us His word, giving us “another heart,” and anointing and crowning the least among us, not princes and captains of armies here, but “kings and priests unto God,” because servants of Himself.

And, remember that it is in “the Lord” that we must “rest,”—and that it is for His almighty will that we must “wait.” Any other rest will be guilty indolence; any other waiting will be faithless self-love. It must be a religious repose. It must be that holy and consecrated frame in which every subdued and submissive energy shall breathe the consistent prayer, “Thy will be done.” This will be casting all our care on Him who careth for us. This will be the peace and joy of believing.

CHRISTIAN CHARACTER springs from its own root, grows by its own laws, and bears its own peculiar fruit. It finds a distinct provision in every human soul for developing it—a religious capacity, an organ of faith, a spiritual want, reaching dimly after God.

Family Miscellany.

THE COAT OF MAIL.

IT is related of Napoleon, that, when on the eve of setting out for Belgium, he sent for an artisan from Paris, and inquired of him whether he would engage to make a coat, to be worn under the ordinary dress, which should be absolutely bullet-proof; adding that, if he should succeed, he might name his own price for the work. The man engaged to make the article which was desired, if allowed a suitable time, and named eighteen thousand francs as the price of it. The bargain was concluded, and in due time the work was produced, and the artisan honoured with a second audience of the Emperor.

"Now," said his Imperial Majesty, "put it on." The man did so.

"As I am to stake *my* life on its efficiency," continued Napoleon, "you will, I suppose, have no objection to do the same."

And he took a brace of pistols, and prepared to discharge one of them at the breast of the astonished workman. There was no retreating, however; and, half dead with fear, he stood the fire unharmed. But the Emperor, not content with one trial, fired the second pistol at the workman, and then discharged a fowling-piece at another part of him, and the coat withstood the fire with impunity.

"Well," said the Emperor, "you have produced a capital work, undoubtedly. What is the price of it?"

Eighteen thousand francs was named as the sum which had been proposed.

"There is an order for them," said the Emperor, "and here is another for an equal sum, for the fright I have given you."

I have been asking myself, while thinking of Napoleon's coat of mail, if it were not possible for every member of our families to secure, at a much smaller expense, a coat of mail that should be proof against all the fiery darts of the tempter. If I rightly understand that good old soldier, the apostle Paul, in Eph. vi. 10—18, it is possible. And millions of soldiers besides Paul have tried the coat, and *found* it to be all that Paul claims for it,—a complete safeguard, rendering one superior to every assault with whatever weapon made.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . . Above all,—or, *over* all—taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: *praying always* with all prayer and supplication in the Spirit, and *watching* thereunto with all perseverance."

This armour may be had "without money and without price." It is unfailling, for it is the work of infinite skill and a Divine hand. Try it.

"WIPE MINE TEARS."

It was Sabbath morning. We sat at the table for breakfast, hoping, after having partaken of our Father's providential gifts, to enter upon the sacred engagements of the day. Our youngest child, not quite two years and a half old, appeared somewhat sickly. She tried to eat her breakfast, but being unable, she began to cry. Her mother attempted to soothe her troubled spirit by a few tender words. In a moment, the child, appreciating the kind ma-

ternal effort, and endeavouring to repress her grief, looked up into her mother's face, and said, "Mamma, wipe mine tears."

The touching request was at once lovingly complied with, and the little one's sorrow appeared to be gone.

Here, thought I, is a lesson for *me*. Amid my keenest, bitterest woes, have I not also a Parent who cares for me? Has he not spoken words of comfort to cheer me, when my heart aches and tears start from my eyes? And is He not more sympathetic than any earthly parent *can* be? "Like as a father pitieth his children, so the Lord pitieth them that fear him." "They *may* forget, yet will I not forget thee." Let me, then, in my greatest trials, approach Him with confidence, bearing upon my heart the simple request, "Wipe my tears."

Christian reader, do you sufficiently recognise your Heavenly Father's sympathy and care? Ah! do you not often grieve too deeply and too long? "What time you are afraid trust in Him." Delay not your earnest filial appeal, "Father, wipe my tears." L. B.

BE KIND IN LITTLE THINGS.

LITTLE acts of kindness, gentle words, and loving smiles, strew the path of life with flowers. The sun seems to shine brighter for them, and the green earth to look greener; and our Father in heaven, who bade us "love one another," looks with favour upon the gentle and kind-hearted.

To draw up the arm chair and get the slippers for father, to watch if any little service can be done to mother, to help brother, or assist sister, how pleasant it makes home!

A little boy has a hard lesson given him at school, and his teacher asks him if he thinks he can get it. For a moment the little boy hangs

down his head, but the next he looks brightly up,—“I can get my sister to help me,” he says. That is right, sister, help your little brother, and you are binding a tie round his heart that may save him in many an hour of dark trial.

“I do not know how to do this sum, but brother will show me,” says another little one.

“Sister, I’ve dropped a stitch in my knitting. I tried to pick it up, but it has run down, and I cannot do so.” The little girl’s face is flushed, and she watches her sister while she replaces the “naughty stitch.” “O, I am so glad!” she says, as she receives it again from the hands of her sister, all nicely arranged, “you are a good girl, Mary.” “Bring it to me sooner next time, and then it will not get so bad,” says the gentle voice of Mary, as the little one bounds away with a light heart to finish her task.

If Mary had not helped her she would have lost her walk in the garden. Surely it is better to do as Mary did than to say, “O, go away, and do not trouble me;” or to scold the little one all the time you are doing the trifling favour.

Brothers, sisters, love one another, bear with one another. If one offend, forgive and love him still; and whatever may be the faults of others, we must not forget that, in the sight of God, we have faults as great and perhaps greater than theirs.

THE EXPERIENCE OF A PRISON CHAPLAIN.

THE last thing forgotten, says this gentleman, in all the recklessness of dissolute profligacy, is the prayer or hymn taught by a mother’s lips, or uttered at a father’s knee; and where there seems to have been any pains bestowed, even by one parent, to train up a child aright, there is in general more than ordinary ground for hope.

General Correspondence.

THE MASSACRE AT KAGOSIMA.

MR. EDITOR—

Dear Sir,—Since I last addressed you on this most distressing subject, urging the propriety and necessity of memorializing the Government to disown the cruel deed, some note-worthy utterances have been made from two sides. Mr. Binney has preached and published a weighty sermon in condemnation of it; and Mr. Richards has published his heart-harrowing tract, "The Destruction of Kagosima."* This latter I would most emphatically commend all our people to peruse, especially our ministers and deacons. We must not "hide ourselves from (those who are) our own flesh." We must not "pass by on the other side." From the congregation here a memorial has been sent to Earl Russell; but now that Parliament is about to assemble, petitions in support of Mr. Charles Buxton's motion for inquiry should be poured in on the House of Commons from the *Christian* public. The more especially as there is reason to fear that this atrocity, which "must be held to cap the climax of all our former achievements of the same nature," will be owned and justified by our Government. Lord Clarence Paget, flattering his nautical hearers at Deal, has told them that as *British seamen could not* do an act of unkindness, the catastrophe in Japan was an ACCIDENT—must have been a mere *accident*; owing to the tempest, the guns could not be properly pointed! I cry "shame" on such an utterance from such a quarter; but I shall be *crushed* if the religious public will suffer themselves to be blinded by such a flimsy veil cast over such an enormous and (for the sake of humanity, I hope) such an unparalleled crime.

An accident, Sir? Why, the admiral, to quicken the actions of the Japanese officials, told them *the day before* the bombardment, that "Kagosima lay at his mercy. Hostilities once commenced, your town would be destroyed."

An accident? What a compliment to the gunnery of Her Majesty's navy!

An accident? What a tribute to the patience and magnanimity of a great nation: that when we did not know whether, owing to the storm, we could hit the right object, we would nevertheless imperil the lives of 180,000 people, rather than wait a few hours for a friendly solution of the difficulty!

An accident? Why, then, was the bombardment continued *all day*? And why, when the city was half consumed, and when tens of thousands of innocent men, women, and children must have been *roasted alive*, was the bombardment *renewed the next day*, till there was nothing left of Kagosima but smoking ashes?

An accident? Why, then, does not the *word* occur in the despatches sent either by Admiral Kuper, or by Lieutenant-Colonel Neale, the British Charge d'Affaires? nor any expression of *surprise* at the result? nor of *regret*? nor of inquiry as to how we can make some *compensation* for this undesigned calamity?

An accident? Why the admiral describes "the operation as attended with complete success." Even the savage Marius could weep over the Carthage he had destroyed; but no tear wets the Christian eye of Neale or of Kuper.

An accident? Away with such *hypocrisy*! Let us at any rate implore our legislature to do all it can to prevent the *recurrence of such accidents*.

The papers tell us that "the national conscience is wounded with the judicial murder of Samuel Wright." May this prove a correct representation! Would to God a more Christian-like way than killing them were tried even with *murderers*! But our treatment of the harmless, guiltless people of Kagosima was far more than 180,000 times as wicked as the execution of that ungodly criminal!

Will my brethren allow me, with all earnestness, to urge them, in the name of the righteous and merciful One, so far to wash their hands from this blood-guiltiness, as can be done by

* Jackson, Walford, & Co. Threepence.

petitioning for a national denunciation of the massacre of Kagosima?

Our great men now seek to mollify our grief and resentment by assuring us that the Japanese will quietly put up with our doings, will agree to our terms, and make the reparation we demand. And are we Christian people going to rest on that cushion? Will the trembling submission of a slave justify slavery? or money wrung from the remnant of a people conscious of their inability to resist our Hectoring power in any degree, or in any sense, excuse our violence, or lessen our guilt?

No! God has in England given us a *voice* which can be heard in our nation. We must use it for Him, for the name and honour of our Lord Jesus Christ. If our treatment of the Japanese be right, we may be silent; but if it seem wrongful, or *doubtful*, it is our duty to demand a parliamentary inquiry.

I am, dear Mr. Editor,

Always cordially yours,

T. W. MATHEWS.

Boston, Jan. 15, 1864.

HOW TO HELP THE ORISSA MISSION.

MR. EDITOR—

Dear Sir,—The following remarks in the *Freeman* are worthy of being pondered over by, and are quite as applicable to, our body as to the Particular Baptist body. I shall be glad if you can find space for them in your next number. Yours sincerely, A. B.

“As Baptists, one imperious and paramount duty awaits us in the present year—that of rescuing our Missionary Society from its present difficulties, and placing it beyond the fear of the recurrence of such difficulties for years to come. We do not speak of *trying* to do all this, for we can do it if we will. Let there be no hesitation or mistake about that. It will cost some effort and self-denial on the part of ministers, deacons, and church members, but it can be done. Aye, and it will be done. The alternative is one of enlarged income or contracted effort, of giving more or recalling missionaries, and of the latter we are sure our churches will not hear. And let us bear in mind that the work is to be done by no mere spasmodic special

effort. Special contributions are indeed required to remove the present debt; but beyond this, and far more than this, there is needed a determination on the part of every church, sustained and acted out from year to year, steadily to increase its regular contribution to the funds of the Society. Of course each church knows its own strength and weakness best; but we are persuaded that a little attention given to the matter of organization would, in most cases, work wonders. We have got too much into a perfunctory jog-trot way of contributing to the cause of Christ. Many a church which has hitherto supposed itself to be doing its utmost, would, we are convinced, find its yearly subscriptions in a fair way for being doubled, if a little more earnest thought, and effort, and self-sacrifice were brought to bear upon the business. We have said all this, or something very much like it, before, but the present importance of the crisis, and the season at which we have arrived, must be our excuse for self repetition.”

P.S.—It is hoped that the example of noble liberality on the part of our brother Stubbins, in increasing his missionary subscription from £5 to £10, will have its due influence on others.

REV. C. NEVILLE'S PAMPHLET.

MR. EDITOR—

Dear Sir,—Will you please draw the attention of your readers, in your next issue, to the letter of the Rev. C. Neville to Mr. Gladstone. I see by advertisement in this week's *Nonconformist*, that it is now to be had in a cheap form. Nothing I have of late seen strikes me as being more calculated to arouse the sluggish or sustain the active, than do these earnest words of one who knows full well of what he writes. I know you will excuse my writing thus, when I assure you that in the sphere in which I move the G. B.'s do indeed want stirring up. With every good wish,

I am truly yours, N. B.

[Mr. Neville was for many years a clergyman in Lincolnshire, in the receipt of a good income. He has withdrawn from the Establishment, and his pamphlet is an urgent plea for the separation of the Church from the State. We heartily second our correspondent's suggestion.—Ed.]

Preachers and Preaching.

THE REPROVER OF SIN.

EVERY part of the duty of the minister of religion is more easy than to maintain, in vigour and purity, the spirit he needs as The Reprover of Sin, and guardian of virtue. It is easy to teach the articles of belief, and easy to illustrate the branches of Christian ethics; it is easy to proclaim the Divine mercy; and easy to meet and assuage the fears and sorrows of the feeble and afflicted. But to keep in full activity the POWER OF REBUKE, demands moral qualities of the rarest sort. It is utterly fruitless to turn from side to side in search of substitutes for these qualities. The preacher may, for example, avail himself of abstract demonstrations, by which to vindicate the unalterable rigour of the Divine government; and he may prove irrefragably that the Supreme Ruler of the moral system can never pass over transgression; but must needs exact the appointed penalty, either from the transgressor or from his substitute. The erudite argument, for any substantial effect it will produce, might as well have related to the motions of the planets. Or feeling the incongruity of abstruse reasoning, when addressed to the commonalty of mankind, he musters the means, and brings together all the resources of eloquence. He is, in turns, descriptive, pathetic, indignant; he flames; he weeps; he astounds the hearer by the prodigious accumulation of his terms and figures of terror. Idle labour! Even while the walls are ringing with these sounds of alarm, the covetous man, in his corner, is mentally counting his gold:—the eye of the vain and prurient is darting from object to object of illicit attraction:—the envious and malign is brooding on new calumnies, to be propagated at the church door:—the ambitious is plotting the destruction of his rival; and the fraudulent and rapacious are, in cogitation, stretching the net for the feet of the unwary. And yet every rule of the most approved systems of rhetoric has been observed: yes, and every intelligent hearer goes away amazed at the skill and power of the

preacher: and this preacher, too, was sincere in his endeavours!

Ah! but to speak efficaciously of the holiness and justice of Almighty God, and of its future consequences;—to speak in modesty, tenderness, and power of the approaching doom of the impenitent, is altogether another matter; and one that must be left to those whose spirits have had much communion with the dread Majesty on high. As the punishment of sin springs, by an ineffable harmony, from the first principles of the Divine nature, and infringes not at all upon benevolence, so must he, who would rightly speak of that punishment, have attained to a far more intimate perception of the coincidence of holiness and love than language can convey, or than can be made the subject of communication between man and man. This knowledge belongs entirely to the inner circle of the soul, the centre which the rational faculty does but imperfectly penetrate: it is a sense or emotion of the immortal essence: it is conveyed to the spirit by the Father of Spirits; and only conveyed, in any considerable degree, where much meditation, and prayer, and abstraction from earthly passions, opens the way to its reception and entertainment. All other elements of devotional sentiment may lodge in the heart sooner than this. Hence it is that, on this point, more conspicuously than on any other, ordinary teachers are at fault; and not a few, honest to themselves, and abhorrent of pretension or artifice, avoid almost entirely a subject on which they feel themselves to be unprepared to speak with feeling and energy.

An indispensable qualification for the vigorous exercise of the Power of Rebuke, by the Christian minister, is such a conviction of the truth of Christianity as shall render him proof against all assaults from within and from without. And is there not reason to fear that in this qualification multitudes of Christian teachers are wanting? Every one who has reflected maturely upon the workings of the human mind, perceives that, whether the fact be confessed or con-

cealed, the stress of the controversy concerning the divine mission of Christ pends upon the doctrine of future punishment. The affirmations of our Lord and his apostles on this subject, though they fall in with the smothered forebodings of conscience in every man's bosom, give a distinct form to apprehensions from which the mind strives, by all means, if possible, to escape; and which it will never cordially admit until the moral faculties be rectified. The quarrel of the world with Christianity comes to its issue upon this doctrine of future retribution. And as often as any mind recedes from the spirituality of its perceptions, it falls back upon this disagreement; and at such times, if the argumentative conviction of the truth of Christianity be imperfect, the darkness and perplexity of scepticism will come in upon the soul like a flood.

Not less necessary to the minister of truth is an unaffected and *sensitive* compassion towards his fellow-men—a compassion of that efficient kind which nothing has ever produced in the world but the Gospel. The servant of heaven can execute his commission only so far as he gains access to the human heart; and there is no other path of access, no other law of affinity, no sympathy, but that of love. The rugged, the severe, the petulant, will in vain arm himself with thunder, or fill his mouth with imprecations;—truth, if indeed he has it on his side, retains neither edge nor temper in his hand. By such stern vindicators of Divine Justice it seems to be forgotten that the special reason why *men*, not *angels*, are sent to preach repentance, is, that the proclamation of mercy may always be heard in that tone of tenderness and humiliation which it naturally receives when it issues from the lips of one who himself has sinned, and received pardon. The benevolence of angels is, no doubt, perfect in its kind; but the compassions of man have a special property, which imparts pathos and persuasion to the awful announcement of God's displeasure against sin. The end of all reproof is mercy. If there were no redemption at hand, it were idle or cruel to talk of judgment. But the reprover is the very same as the herald of peace, and must draw his arguments, whether of terror or entreaty, from his own blended conviction

of the certainty of the future punishment, and the reality of the means of escape.

DULNESS IN THE PULPIT.

I ALMOST think there ought to be a tax imposed on every dull, good man who ventures to open his lips in the way of moral prosing, considering the injury he does truth and goodness; he ought to be forbidden to preach to his fellow creatures, except by what is infinitely more persuasive than any eloquence—good deeds and an attractive example. It is melancholy to think of the havoc which a dull speaker will soon make in a crowded audience. The preaching of some good persons is like reading the riot act, or reminds one of that ingenious method by which it is said the magistrates of St. Petersburg sometimes cool the zeal of a mob in that genial climate—that is, by playing on them with a fire-engine. I cannot conceive of what use this poor clergyman can be, unless indeed our churches and chapels were crowded to suffocation; then one or two like him might be employed to itinerate about the country, and bring down crowded congregations to *par*. A very few, however, would be sufficient; the effects of the sermon, and, consequently, its length, might be regulated by a thermometer. But great care would be necessary in the application; for a little excess in the duration of the humdrum might end in the extinction of the audience altogether. In any case, I think, it should be provided by law that no such enthusiasm-extinguisher should be permitted to play more than an hour, lest the congregation should be annihilated. One might then read such announcements as these: "The church of that lively preacher, Rev. —, was on Sunday sennight so excessively crowded, even to the aisles and pulpit-stairs, that it was found necessary to send for the most 'distinguished' of the 'extinguishing' preachers to counteract the effects of his oratory last Sunday night. So effectual was the eloquence of this gentleman, that, in twenty minutes, the thermometer fell ten degrees in the gallery, and the air of the church before the benediction became delightfully cool and salubrious."

Greyson Letters.

Sabbath Schools.

THE WHITE STONE.

In primitive times, when travelling was rendered difficult by the want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practised it, frequently contracted habits of regard and friendship for each other; and it became a well established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever it was presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other. The production of this stone was quite sufficient to insure friendship for themselves or their descendants whenever they travelled again in the same direction. Now it is evident that these stones required to be privately kept, and the name written on them carefully concealed, lest others should obtain the privileges, instead of him for whom they were intended. How natural, then, is the allusion to this custom in the words—"I will give him to eat of the hidden manna;" and having done so, having recognised him as my guest, my friend, "I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it—a pledge of my friendship, sacred and inviolable, known only to himself!"

CHEERFULNESS.

How much does *usefulness* in the world depend upon a pleasing demeanour and an agreeable manner! We have often seen efforts to do good prove fruitless, just because of the harsh or rude way in which they were done.

When Lord Peterborough stayed for a time with Fenelon, he was so delighted with his piety and amiability, that he exclaimed at parting, "If I remain here any longer I shall become a Christian in spite of myself!" Could

such an idea as that have been formed by a visitor in *your* home, dear reader?

As a teacher of the young, it is of the greatest importance to cultivate a cheerful and friendly spirit. Children are very susceptible and observant, and they are easily repelled by a hasty look or an unkind word. In the brief memoir of a poor old woman, the writer observes, "I always felt how *beautiful* that Christian character appeared in Jeanie, and that even the irreligious must have admired it. She was spoken of among the children as the 'old woman who loved God.' I never knew them to bestow the same appellation upon another. She had a very happy way of winning the artless affections of children, and never missed an opportunity of dropping an earnest word to them about that blessed truth which all must become little children to learn, telling them that they would either be 'prepared for longer days, or fit for early death.' Her cheerfulness and kindness of heart showed itself in peculiar kindness of manner."

TWO KINDS OF TEACHERS.

THERE are two kinds of Sabbath school teachers: one kind express all their interest by words—the other show theirs by acts as well as words. We are not to doubt that they all try to do the most good they can with the opportunities offered them. But we cannot help thinking that the one who takes pains to do some *act* by which attachment is strengthened, is more certain of securing the interest and gaining the affections of the young heart. And, of course, by this means he is more likely to succeed in the work of Sabbath school instruction.

BE SHORT.

TEACHERS, make your lessons short. Make your questions brief. Never be more than three minutes in your prayers. Children soon grow listless, and when once you have lost their attention, all your work is worse than useless.

Christian Work.

PARISIAN WORKMEN.

DR. E. DE PRESSENSE thus writes concerning the Parisian workmen: Our working classes have precious qualities. Their minds are incredibly active and open, their hearts are warm and generous. They readily kindle with enthusiasm for a great cause, or general idea, which renders them, indeed, very liable to deception, but also accessible to the higher interests of the soul. They have a certain general culture, acquired from all manner of sources, from books, from the theatres that they frequent with passionate delight, from newspapers which they devour, and from the conversation carried on in the work-shops. Generally speaking, it is easy to find the way to their hearts; and they have a sort of instinctive charity which leads them to share their bread with their poorer companions. The adoption of destitute orphans is no rare incident amongst our artisan families. With all this, they are a light-hearted set; they are habitually jocose, and they lack that inestimable Biblical foundation on which, in England you can generally build. Their religious education has indeed been *nil*, never going beyond a little rapid catechising,—if that. Moreover, they are greatly prejudiced against the priesthood, and decidedly hostile to Catholicism. All those who are familiarly acquainted with this class, agree in affirming that the thirst for instruction exists among them to an extraordinary degree; for they perceive that in this lies, for them, the one infallible way of escape from poverty. Accordingly, whatever is done in this direction will be eagerly welcomed by them. In a religious point of view they are very ignorant, but very accessible, for they have no prejudice, and the fear of public opinion has no influence in a town which is a world in itself, and where there is, so to speak, no such thing as neighbourhood. Every effort made to carry the Gospel to our working population is sure to obtain a success. I do not hesitate to say that there is nowhere in the world a more important mis-

sionary field than the workmen of our great city afford, whether as to extent, facility of access, and prompt encouragement; or, as to results, doubled as these last are by the mixture of the working population of the departments with that of Paris itself.

M. Frederic Monod first started his Sunday school in 1820. This faithful servant of God, now no more, did much to arouse the lethargic feeling among Protestants. During the next ten years the Bible, Religious Tract, and Missionary Societies were established in Paris. The last named began its labours in Paris itself; and Pastor Grandpierre opened his house for religious services and for the training of young missionaries. The overthrow of the bigoted and papistical government in 1830 removed a great many legal hindrances, and an era favourable to evangelisation began. About the same time the Evangelical Society of Paris was started, and in 1831 the *Semeur* appeared, a journal which has had a wide and very beneficial influence.

FEMALE REFUGES IN LONDON.

A REFUGE differs from a Ragged School, in that while in the latter morning and evening teaching *only* is supplied, the Refuge receives, clothes, educates, and trains destitute and homeless children. Besides being instructed in reading, writing, and arithmetic, and constantly brought under the influence of Scriptural instruction and Christian example, *work* is the order of the day.

The Girls' Refuge in Broad Street, Bloomsbury, presents a scene of cheerfulness, industry, good order, and cleanliness, which could not be surpassed, and at Acton a similar Refuge is found. Each of the inmates has her appointed duty, and the industrial training to fit them for the work of household servants comprises washing, ironing, cooking, cleaning; they also make and mend all their own clothes. These girls have all been saved from imini-

nent peril: large numbers of them are orphans utterly unprovided for. In such Refuges as these, many a fatherless one has found, in connection with Christian teaching, the Father of the fatherless as her own Father. One thus rescued,—and a specimen of “some of the prominent fruits of the movement in 1859,”—who is now in service in the country, lately enclosed a sum of five shillings to the secretary, as a token of gratitude to the teachers and to Him who had compassion upon her.

The West Street refuge, Smithfield, contains a large number of young women. Thither they had come penniless, starving, and ready to perish. There a kind, loving master had received and sheltered them, and there, too, a number of them had been separated from the rest, retained for a time to make up clothing and to be otherwise trained, and not allowed to go away until provided with situations. A whole class at that night school was composed of servants who had enjoyed these benefits, and whom their mistresses allowed to come every Sunday evening to receive religious instruction from the lips of an intelligent lady, who devoted herself to their special benefit. How happy they looked; how diligent were these students of Scripture; from what a precipice had the hand of Christian love drawn back each of them; what pleasant associations have they now with the West-street Female Refuge, and the never-to-be-forgotten night when—faint, weary, hungry, and well-nigh lost—they found a *mother* and a *home*!

MORAVIAN MISSIONS IN GREENLAND.

THE Missions of the Moravian brethren were commenced in the year 1703, and consist of four stations in South Greenland. The Moravian teachers, male and female, are generally truly converted people, undertaking this labour for Christ's sake, and their Christian mode of life is both exemplary and attractive.

New Herrnhut is situated near the coast of the fiord Godshaab. Here there are mountains, such as Hjorte Lakken, 2,400 feet high, the Great Malen 3,600 feet, and the Little Malen 1,200. The chief building on the station is a house of one story, with a hall in the centre, and two-storied wings. The houses of the natives, which surround it, are like little mounds of earth.

The first two Moravian missionaries sent here, Matthew Stark and Christian Stark, arrived on the 20th of May, 1733. They landed at Boulrevier near Godshaab, and built New Herrnhut, a plain hut formed of turf. They persevered amidst incredible difficulties, and under their care the first Greenlanders were converted. In 1750, Vatteville visited the country for the first time, and the people named him Johannes Assebeak, the “Much-loving.” One of the first missionaries was John Beck, whose descendants laboured in the mission in Greenland and Labrador for 117 years, till 1857, when his grandson, after working for thirty-four years, returned to Denmark. It was on the island of Konjek that Egede first erected his dwelling, of which scarcely any traces remain.

General Baptist Incidents.

HOW THE PERSECUTED OBTAINED REDRESS.

IN the beginning of 1744, the quarter sessions were held at Leicester, when, the cause of the Barton “Methodists” being heard, they were cast. A decision, so evidently partial and contrary

to the laws of the country, induced their attorney, Mr. Peck, of Leicester, to advise them to carry their cause to a higher tribunal. A statement of their case being drawn up, was laid before an eminent counsellor, who gave an opinion decidedly opposed to the verdict

of the jury at the sessions. Mr. Peck was, therefore, directed to indict several of the principal offenders at the Crown office. But though notices of this were sent to the parties, the persecution did not abate. They treated the letters with contempt: and ostentatiously tearing them in pieces, trampled them under-foot in the streets. The people at Barton continued to be treated in the most outrageous manner: their persecutors, elated with the victory they had obtained, gave a loose to their passions, and deemed it a virtue to harass them by every means they could employ.

At length the Assizes approached, and regular citations were sent to the persons indicted. This roused them to reflection; and, perceiving the dangerous situation in which their excesses had placed them, they sunk into abject despondency.* The most submissive applications were made, and the most moving intreaties used, to induce those, whom they had so cruelly abused, to stop the proceedings, and not suffer the cause to come to a trial. The Barton friends, wishing only to enjoy their native rights without interruption consented at last to drop the prosecution, on condition that their persecutors would pay all the expences which had, from the first, been occasioned by their violence. As many witnesses had been examined, and several eminent counsel retained, the costs amounted to a considerable sum, and fell heavy on seven or eight of the farmers. Yet the terms were considered as generous, and received by the parties concerned with gratitude, and all further violence was as effectually checked as it could have been had the cause proceeded, and large damages been awarded against the offenders.

* When the attorney's clerk went to Nailstone to present the citations, most of the persons to whom they were addressed were gone to a fair at Bosworth. The clerk followed; and found them in the midst of their diversions. One young man, of whom he was in quest, was preparing to entertain the mob with a burlesque imitation of a Methodist sermon; and, having mounted a stool, was composing his countenance to the requisite gravity, when the clerk stepped up to him, and, presenting the citation, said, "Here, my lad, I'll furnish you with a text." But, alas! the mock parson could not read. He was, however, soon informed of the contents of the paper. This closed his frolic; he instantly descended, and sneaked away in silence; thus becoming himself an object of derision to the laughing spectators.

THE FIRST APPEARANCE OF THE GENERAL BAPTISTS IN LOUGHBOROUGH, AND THEIR TREATMENT.

ABOUT the year 1753, Mr. John Whyatt, of Barton, preached in the dwellinghouse of Mr. William Cheatle, who had kindly opened his doors for the purpose. So few of the inhabitants were friendly to the cause, that it was with difficulty five signatures could be obtained to a request for licence for the place of worship. Yet a considerable number of the inhabitants attended, and many heard with seriousness, though the greatest number went with an avowed intent to ridicule and persecute. The mob collected round the house, in the time of service, and endeavoured, by clamour and sometimes by the beating of drums to interrupt the attention of the hearers. Often they proceeded further, and threw stones and dirt through the windows. Once they seized a woman, as she came out of the meeting, and dragged her along a deep kennel, full of mire and filth, by the hair of her head, reviling her continually with the epithets of *Raven* and *Methodist*. The ministers endeavoured to check these violent proceedings by an appeal to the magistrates, but a witness accidentally mistaking the date of one these atrocities, this slip of memory was made the pretence of rejecting their appeal, and their enemies renewed their assaults with increased fury. The rabble collected round the door of the court, and followed the friends of religion with triumphant insult through the town, so that they escaped with difficulty to their own houses. Foiled in this attempt, they employed an attorney to seek redress in the higher courts, who sent a letter to the most active of the persecutors, stating the probable consequences of their violent conduct. An intimation of this nature from a person of character put a stop to personal insults, and the enemies of religion confined themselves to hooting, shouting, and similar expressions of ill will. These harmless effusions of restrained malice were despised and neglected—the ministers continued their labours, and the cause daily gained ground.

Science and Art.

DISCOVERY OF A NEW SUBSTANCE CALLED AZULENE.—At a meeting of the Academy of Science in Paris, M. Piesse announced from London that in distilling essence of camomile fractionally, he had obtained a new substance which he calls *azulene*, on account of its perfectly blue colour. He has found it also in other essential oils, and attributes to it the pale green hue they display when recently distilled, a tint they soon lose in consequence of the predominance of yellow caused by the gradual oxygenation of the resins.

OIL-SPRINGS IN RUSSIA.—A district has been discovered in Russia of similar formation to that of the oil producing regions of Pennsylvania, and other parts of America.

A NEW INSTRUMENT, called a bathometre, has been invented by Messrs. Ludwig and Kromeyer, by which thicknesses of substances such as hair, spider's webs, &c., may be determined with exactness to the twelve-millionth part of an inch.

DISCOVERY OF A GREAT WATERFALL.—A waterfall, entitled to the distinction of being called the greatest in the world, has been discovered in the valley of the Snake, or Lewis Fork, of Columbia. The entire volume of Snake River pours over a sheer precipice one hundred and ninety-eight feet high, and is therefore thirty-eight feet higher than Niagara.

A COMET is now approaching the earth, and will be visible early this month. Astronomers think that it is the comet which was seen in 1810. It will be eighteen millions of miles distant from us on the first of this month.

A NEW MINERAL has been discovered in the basin of the Yarra, Australia. It is known as the sapphirine, and is harder than the topaz. It will be chiefly useful to lapidaries.

CARL WERNER'S FINE SERIES OF DRAWINGS OF JERUSALEM AND THE HOLY PLACES, are to be reproduced in chromolithography by Messrs. Hanhart & Co.

MR. G. M. WARD, R.A., has an admirable little picture of the late W. M. Thackeray in his study, which is now being photographed.

FERTILIZING ACTION OF GYPSUM.—M. Deherain, in a paper read before the French Academy, has given the results of some new studies on this much-discussed subject. He considers that these experiments fully prove that gypsum acts by liberating potash, and that they explain why wood-ashes are often substituted for plaster with advantage, as they afford a direct supply of potash. The utility of sowing plaster on the growing crops of *leguminosæ* is this, that the potash is rendered soluble at the time when the plant can be taken up, and is not washed out of the soil as it might be if the latter were not occupied by vegetation.

SINGULAR DISCOVERY OF A PORTRAIT OF POPE AND A PICTURE BY GUIDO.—In making some repairs in an old family mansion at Gloucester which belonged to the Guise's, and now used as a school of art, a fine portrait of Pope was discovered behind a niche which had been bricked up, and also a picture, said to be by Guido, entitled "The Temptation."

A NEW APPLICATION OF PHOTOGRAPHY has been made by Mr. W. S. Sherras, of Aberdeen. Paper photographs are transferred to china. The portraits are quite perfect. We may expect to see tea-services adorned with the likeness of our friends.

PRINCE CONSORT'S TOMB AT FROGMORE.—The very costly bronze castings for this tomb are being executed by the celebrated French firm of Barbedienne.

FLAXMAN'S MODEL OF ROBERT BURNS has been presented to the Burns Monument, Calton Hill, Edinburgh, by Colonel W. Burns, son of the poet.

MR. HOLMAN HUNT is painting a picture representing the scene on London Bridge on the night of the illuminations in honour of the arrival of the Princess of Wales.

MDLE. ROSA BONHEUR, the celebrated French animal painter is now busy with a large picture intended as a companion to "The Horse Fair."

WILLIAM BEHNES, the sculptor, is dead. He possessed natural talent sufficient to have raised him to the highest place in his profession.

Literature.

KHONDISTAN AND THE KHONDS.*

THIS is a most welcome book. Written by the gentleman who was the chief agent in suppressing human sacrifices in Khondistan, it supplies us with information which we, in common with every lover of the Khond mission, were anxious to obtain. The simple unadorned narrative of "personal service" enchains the attention from the very first. We share with the worthy General his toils, his dangers, and his victories. The firmness, patience, and admirable tact displayed throughout the thirteen years of arduous labour at length bring their appropriate reward. He had rescued in that period fifteen hundred human victims from death, had secured the oath of each chief in the numerous villages of Khondistan to abstain for ever from human sacrifices, and has now the satisfaction of looking upon this barbarous rite as extinct. This is a work worth living for, and one that will hand down the General's name with distinguished honour to future generations.

Khondistan is a great chain of hills which stretches from the Mahanuddy river to the Godavery. It comprises about one thousand square miles. Many portions are almost inaccessible. The rugged sides of the mountains are covered with the common bamboo and the damur-tree. Coarse grass is also abundant. Partridges, peacocks, jungle-fowls, tigers, panthers, bears, and wild buffaloes are found everywhere.

"When once the summit is reached, the change from the low country is very striking. The eye beholds a well-watered and open country of table-land, producing luxuriantly rice, oil-seeds, turmeric, and sometimes large crops of dhal (a sort of pea) and millet. Of the science of agriculture the people know absolutely nothing; they exhaust the soil with unintermitted crops, until the land is barren, then they abandon their fields, and clear fresh jungle for future crops."

Cotton-shrubs are common, but are

turned to no account. Oranges and lemons of an inferior quality are produced, and a coarse sort of tobacco. The people, while not the best farmers in the world, usually cultivate more than is needed to supply their own wants, the surplus being bartered to travelling merchants, or carried to fairs and markets in the plains.

The inhabitants of the hills are called Khonds, Gonds, and Sourahs, each tribe possessing a distinct language. The Khond was reduced to writing by the late Captain Frye. The people are claimed as subjects by some forty or fifty puppet rajahs who live on the plains, and are regarded as a remnant of the aboriginal inhabitants of the country. They are darker in complexion than the Oreahs, are well-formed and agile. The women are short, and General Campbell thinks repulsive in features. The dress of the men is simple enough: a few yards of coarse native cotton cloth bound round the loins, ornamented with a separate piece striped with red, and dangling down behind like a tail. Their thick black hair is twisted round their heads and fastened in the front by a knot. In this the Khond places his pipe, his comb, and other little domestic requisites. He generally carries a long staff. When armed for war, his toilet is much more elaborate. A crest of feathers surmounts a showy turban. His weapons are a bow and arrows, and a most formidable battle-axe with a blade in two divisions. The dress of the women consists of a cloth fastened round the loins and extending to the knees. The breasts are left bare. Brass ear-rings, and often nose-rings, are worn both by men and women. The latter also delight in brass and showy glass bead necklaces, and in heavy brass bands round the arms. Neither men nor women are over-clean. The men are great smokers, and often befuddle themselves, especially at a hunting party, a wedding, or before a fight, with a liquor made from rice and from mahwa flowers. Their musical instruments are of the rudest description, and their singing is wild and not unpleasant even to European ears.

* A Personal Narrative of Thirteen Years Service amongst the Wild Tribes of Khondistan for the Suppression of Human Sacrifices. By Major-General John Campbell, C.B. London: Hurst & Lackett, 1864.

The Khonds never marry women from their own villages. Some of their marriage customs are extremely odd. Here is an account of one:—

“On one occasion, whilst taking an evening ride, I heard loud cries proceed from a village close at hand. Fearing some serious quarrel I rode to the spot, and there saw a man bearing away upon his back something enveloped in an ample covering of scarlet cloth. He was surrounded by twenty or thirty young fellows, and by them protected from the desperate attacks made on him by a party of young women. On seeking an explanation of this novel scene, I was told that the man had just been married, and his precious burden was his blooming bride, whom he was conveying to his own village. Her youthful friends, as it appears is the custom, were seeking to regain possession of her, and hurled stones and bamboos at the head of the devoted bridegroom, until he reached the confines of his own village. Then the tables were turned; the bride was fairly won, and off her young friends scampered, screaming and laughing, but not relaxing their speed until they reached their own village.”

General Campbell quietly exposes the ridiculous account of the Khond mythology supplied to a certain credulous Scotchman by two lying natives. He refers to the different modes of sacrificing the Meriahs in various principalities, and calls special attention to the belief of the Khonds in *Pulta Bagh*, or tiger-turners,—that is, women who profess to have the power to change themselves into tigers whensoever they please. A case of this last superstition came under the General's own eye. A Beniah, one of the inhabitants of the slopes of the mountains, complained to him that his son had been carried off by two women who had thus transformed themselves. The women, with the greatest impudence, said the accusation was true. General Campbell promised them their liberty if they would transform themselves into tigers in his presence. This they coolly agreed to do, if taken to a neighbouring jungle.

“I ordered them to be taken; when, seeing no mode of escape, they threw themselves on the ground imploring mercy and pardon, and confessing the imposture. They stated that they were poor, and lived by imposing on the credulity of the villagers, who supplied them with food and clothing whenever they chose to demand it, in order to secure themselves and cattle

from their depredations in the form of a *Pulta Bagh*. Some of the people were convinced of the imposture, but the majority were disappointed that the supposed witches were not burnt or drowned.”

To the south-west of Goomsur, where our missionaries are stationed, lies the principality of Sooradah, in which female infanticide was universal. Even male infanticide was not uncommon. At the birth of a child the astrologer-priest was called in, and, after certain absurd ceremonies, decreed its life or death. Female infanticide was avowedly prompted by poverty; but male infanticide sprung out of a fear lest, if the child should be spared after the *dessawry* had ordered its death, all kinds of evil should come upon the village, the cattle suffer murrain, and drought reduce their lands to sterility.

“The living male infant, doomed to die, was placed in a new earthen vessel, the mouth of which was closed with a lid; on it were placed some wild flowers, and a small quantity of rice. The vessel was marked with alternate vertical streaks of black and red, then removed to that point of the compass which the astrologer had indicated, and there hurried. After this, a fowl was sacrificed over the spot which marked the infant's grave.”

This inhuman practice is now abolished, thanks to the energy and skill of General Campbell.

A touching story is told of the heroism of a Khond woman. She and three children, all Meriahs, were taken from a village in Ryabiji. Accustomed to regard with composure and even with pride the fact that her children were destined to be sacrificed, a short residence in the English camp affected a total change in her sentiments. The better feelings of a mother's heart were suddenly re-awakened. She now made known that one child had been left behind, a son about six years old. She earnestly besought the General to rescue him from certain death; but very reluctantly, on account of the lateness of the season (the rains had commenced), and the hostile temper of the people in that region occasioned by a recent rescue of victims, he was compelled to refuse, promising, however, an expedition early in the next season. This did not satisfy the anxious mother. Her heart yearned after the missing boy more than toward the three children now safe. One day she dis-

appeared. Alone, on foot, with a mere handful of rice for subsistence, or such chance roots as she might find on the way, she resolved to make the rescue herself. By day she crouched in the forest, and by night, under frightful tempests of rain, and amidst the greatest perils from snakes, wild beasts, and even wilder men, she sought the village where her son was kept. Three days she watched from the neighbouring woods. On the fourth, taking advantage of the absence of all the villagers in their fields, she rushed in, seized her son, and fled with all the strength which desperate resolution lends to courage. When she reached the camp on the fortieth day after her disappearance, she was worn to a skeleton. The strongest man would have sunk under sufferings borne by that heroic woman. But her son was safe: that was recompense more than enough. The English Government thought otherwise. Both mother and children were well cared for during the remainder of their lives.

One word in defence of our brethren who have recently settled at Russell Condah. General Campbell is warmly interested in our Orissa mission, refers in kindly terms to some of our missionaries, and quotes a letter from Mrs. Stubbins detailing the progress of the Khond victims he had placed under her care. He also expresses his "hearty wish" for the success of the Khond mission, and has already shown in the most liberal way the genuineness of his sympathy. In the volume before us he thus writes:

"I regret that these gentlemen (our two missionaries) have resolved to dwell in the low country, and expect the Khonds to come to them; but I trust this is only preparatory to a lengthy annual residence in the hill tracts, and constant visits to the hill villages. Khondistan may be traversed in winter with comparative impunity; and I hope that the missionaries will acclimatise themselves during this season; for, without their personal presence and constant supervision, the hill tribes are not likely to become converts, and certainly will not remain so, should they be induced to profess Christianity."

In another part of the volume the General refers with deserved eulogy to the self-denying conduct of some French Roman Catholic missionaries who settled

for a time in Sooradah. A recent reviewer has placed the reference to our brethren and to those French priests in juxtaposition, and has then drawn an inference unfavourable to the Khond missionaries. The only excuse we can offer for this is,—that the reviewer did not find all the facts of both cases in General Campbell's book. We will supply the omission. First, then, as to our brethren. Our missionaries have never been in the habit of remaining at their stations during the whole of the year, but have always made itinerating in the cold season an essential part of their work. The Khond missionaries are now following precisely the same plan of operations. The change effected by General Campbell's mission to the Khonds has been so great, that thousands of the hill tribes are now within easy reach from Russell Condah. The neighbouring fairs and markets, owing to improved roads and increased security, are frequented by Khonds from remote districts. Here were fields of labour on which our brethren at once entered. When both are acclimatised, and sufficiently acquainted with the language, they will boldly brave the dangers of that unhealthy region which, according to General Campbell's own showing, twice sent him as a feeble invalid to the Cape, wasted the strength of every European in his *corps*, killed some invaluable officers, and greatly decimated his ordinary forces.

The sequel of the Papist mission should also be known. All the priests were stricken with fever. *One of our own missionaries cheerfully placed his bungalow at their service.* Two died, and the rest, so it is rumoured, speedily left that part of the country. They never learnt the Khond language. No pains were ever taken to instruct the people. Scores of Khonds were sprinkled with holy water, decked out with brass medals, told not to eat meat on Friday, and were then pronounced to be Christians. Some of our own native converts hearing that there were Christians at Sooradah, anxiously sought them out, but were sorely disappointed to find that these so-called converts in no wise differed from the heathen around them except that they were decked out with the brass ornaments and crucifixes given them by the priests.

Intelligence.

Our Churches.

CONFERENCES.

THE LONDON CONFERENCE was held at Praed Street, Paddington, Dec. 23, 1863. As this meeting was held for the purpose of reorganizing the Conference, no reports were presented from the churches. The minister of the place presided, and the following resolutions were unanimously passed.

1. That we re-establish the London Conference, embracing all the General Baptist churches, of the New Connexion, in the District.

2. That brother Batey be requested to act as Secretary.

3. That the Conference assemble twice in the year, viz, at Easter and Michaelmas.

4. That the next Conference be held at Berkhamstead, if agreeable to the friends there.

5. That brother Goadby, of London, preach in the morning, and that the business of the Conference be conducted in the afternoon. The friends of the place, as they may desire, to make arrangements for an evening meeting.

6. That the churches of the district be earnestly requested to send representatives, if possible, and if not, to send written reports of the states of the churches.

7. That we cordially recommend the churches of the Connexion to adopt the best means to increase the circulation of the denominational Magazine.

8. That the question, "What steps can we take more effectually to promote the religion of Jesus in the district?" be discussed at the afternoon meeting. A Home Missionary meeting was held in the evening, when addresses were delivered by brethren Clifford, Harcourt, E. Foster, Goadby, Batey, and Mr. Greenwood, of University College.

The next Conference will be held at Berkhamstead, on Wednesday, March 30, in the morning at half-past ten, and in the afternoon at half-past two o'clock; evening service at six.

JOHN BATEY, *Secretary.*

THE YORKSHIRE CONFERENCE assembled at Halifax, Dec. 29, 1863.

In the morning public worship commenced at half past ten o'clock. Rev. W. Salter, of Lineholme, read the scriptures and prayed, and the Rev. C Springthorpe, Heptonstall Slack, preached from John xviii. 36, "My kingdom is not of this world."

In the afternoon the conference met for business at two o'clock. Rev. R. Hardy, of Queensbury, engaged in prayer, and Mr. D. Wilson, in the absence of the minister of the place, Rev. C. Clark, through illness, presided. The attendance at both services was small. Fifty seven were reported baptized since the last conference, after which the following resolutions were proposed.

1. The minutes read be adopted.

2. That the small sum in the hands of the treasurer of the Leeds Relief Committee be handed over to the treasurer of the Home Mission as a loan, without interest, and that it be returned when required.

3. That Rev. R. Hardy, be our deputation to the College Committee meetings for 1864, and that his expenses be paid out of the Conference Fund.

4. That the ministers of the Bradford and Leeds churches, with a brother from each place, be a committee for devising the best plan of introducing a Baptist interest into the town of Dewsbury.

5. That this Conference entertaining the hope that during the next year there will be a considerable improvement in the Magazine, recommends the ministers and members of churches to co-operate in procuring for it a wider diffusion.

6. That the next conference be held at Burnley Lane, on Easter Tuesday, April 7, 1864; and that Rev. W. Salter, of Lineholme, preach in the morning.

O. HARGREAVES *Secretary.*

THE WARWICKSHIRE CONFERENCE was held at Coventry, Jan. 11, 1864.

In the morning brother Lees, of Walsall, preached on "The operation of the Holy Spirit," taking texts Job xxvi. 13, 2 Peter i. 21, and 2 Corinthians v. 5. The necessity for the mode and evidences of the Holy Spirit's operation in nature,

the Scriptures and the human soul, were spoken upon with much feeling and convincing argument.

At the business meeting in the afternoon brother Cross presided. There were reported fifty-four baptized since last September, and nineteen candidates. Some of the churches were reported as in a healthy religious state, others as very languid.

It was resolved that the next Conference be held at Longford, on the second Monday in May. That brother Cross be the preacher.

A short conversation followed on "the best means of doing good to the masses in the courts and alleys of our large towns."

It was resolved that if time permit at the afternoon meeting of the next Conference, we consider the subject of "the secret of Christian usefulness," to be introduced by brother Lees, of Walsall.

There was a religious service at night, at which the Secretary preached.

All the meetings were well attended.

J. HARRISON, *Secretary*.

BAPTISMS.

QUORNDON.—On Lord's-day, Dec. 13, after a sermon by Rev. T. Yates, of Kegworth, four persons from the Barrow branch were baptized; three of them young female teachers in our Sabbath school. In the afternoon our four friends were welcomed into the fellowship of the church by Mr. Yates, at the ordinance of the Lord's Supper at Barrow. We were joined at the Lord's table by friends from Quorndon and Mountsorrel. W. F.

SMARDEN, *Kent*.—Dec. 27, three were baptized by the senior deacon, J. Hasmer; one of the candidates being his daughter, and the fourth of his children he has had the pleasure of burying with Christ in baptism. J. H. W.

BRADFORD, *First Church*.—On Lord's-day, Jan. 3, we baptized four disciples, and gave them the right hand of fellowship at the Lord's table in the afternoon of the same day. Others are inquiring their way. B. W. B.

BURTON-ON-TRENT.—On Lord's-day morning, Jan. 3, our minister baptized two young persons, and in the evening received them into the church. J. H.

LENTON.—On Lord's-day, Jan. 3, six friends were baptized and added to the church. L. R. W.

PETERBOROUGH.—On Lord's-day, Jan. 3, three persons were baptized by Mr. Barrass. One of them was received into the church on the same day, but the other two remain amongst the Wesleyans.

BIRCHINGTON, *near Margate*.—On Wednesday, Oct. 28, our pastor, the Rev. W. Kilpin, immersed one believer, who was added to our little church in this stronghold of Puseyism.

LONDON, *Præd Street*.—On Wednesday evening, Dec. 15, nine persons were baptized.

CHAPELS.

HEPTONSTALL SLACK.—On Friday, Jan. 1, our new Sunday school was opened. At 8.30 a.m. a dedicatory prayer meeting was held in the large room. At 2.30 p.m. the Rev. C. Williams, of Accrington, preached in the chapel. At 4.30 p.m. the friends assembled for tea. The tables were furnished with a choice variety of provisions, and adorned with an elegant set of new china, kindly presented by a lady friend. The spacious new room, its brilliant sunlight, composed of thirty gas jets, won the admiration of all. The faithful and generous-hearted few who had expended much time, labour, and money in securing the gas and completing the erection and furniture of the school, now had their reward. The vision of six-and-thirty years was realized. In the evening a public meeting was held, when addresses were delivered by the Revs. C. Williams, J. Green, J. Bamber, and C. Springthorpe. Several pieces of sacred music were sung by the choir. On Lord's-day, Jan. 3, the Rev. C. Clark, of Halifax, preached morning and afternoon. The estimated cost of the building, gas pipes and fittings, &c., exceeds £800. Collections and subscriptions somewhat in advance of £400.

MINISTERIAL.

REV. G. TAYLOR has accepted a cordial invitation to become the pastor of the General Baptist chapel at Norwich.

REV. G. STAPLES has resigned his pastorate of the church at Leake and Wymeswold.

MISCELLANEOUS.

SHORE CHAPEL, *Todmorden, Yorkshire*.—The annual tea meeting was held on Christmas-day. A day and infant

school having been established during the year, the examination of the scholars therein commenced at half-past twelve at noon, in the spacious school-room, which had been most tastefully decorated under the efficient supervision of Mrs. Gill. The room was crowded by parents, neighbours, and friends. The examination, which included exercises in geography, arithmetic, sacred and natural history, music, &c., excited frequent marks of approbation. Mr. John S. Gill, of Todmorden, presided at the harmonium. Coffee and the usual accompaniments were served to the children in the day and Sabbath schools at three o'clock. The general tea meeting commenced at five. About three hundred and fifty persons sat down; after which the public meeting was held in the chapel, which was quite full. The Rev. T. Gill presided. After an encouraging report of the Sabbath school, excellent addresses were delivered, partly on the interests of the Sabbath and day schools, and partly on more general topics, by Revs. R. Ingham, W. Salter, James Dearden; and Messrs. Thos. Greenwood, W. Law, James Cunliffe, H. Horsfall, Joseph Crabtree, John Greenwood, and John Crabtree. The choir of the chapel interspersed the speeches with choruses, &c., from the "Messiah" and other works, which were effectively rendered. In this service Mr. J. Halstead, of Hebden Bridge, presided with great ability at the chapel harmonium. Votes of thanks were given by acclamation to the speakers, decorators, choir, tea makers, chairman, &c., and the delightful services closed at half-past ten.

BURNLEY, Enon Chapel.—Our annual congregational tea party was held in the school-room on Christmas-day, when about five hundred persons sat down to tea. After tea, the Rev. J. Alcorn, pastor of the church, presided. The Christmas hymn was sung; then followed the chairman's introductory address. The deacons and other officers of the church, as well as several teachers in our Sunday school, ably addressed the meeting, and congratulated the friends on the marked success which had attended the labours of our beloved pastor; on the large additions which had been made to the church and congregation since his settlement amongst us; and expressed a hope that he would remain with us despite all the inducements

which might be held out to him from other quarters. At intervals the choir, accompanied by the harmonium, sang several fine selections of music, and thereby greatly contributed to the pleasure of the meeting. After various votes of thanks, this delightful meeting was brought to a close; all agreeing that it had been the best meeting of the kind ever held in the place.

SHEFFIELD, Cemetery Road.—On the afternoon of Christmas-day, the members and friends of the school and church took tea in the school-room. After tea a social meeting was held, in which our pastor, Mr. Ashbery, presided. Addresses were delivered by Messrs. Dresser and Atkinson, from the College, and by several friends connected with the school. But the chief interest of the evening arose from the presentation to Mr. Hiller of a beautifully illuminated tablet, and to his son, Mr. John Hiller, of an elegant breakfast service, in acknowledgement of their past services. Mr. Hiller has for fifteen years led the choir of singers in this chapel, and has, by the untiring zeal and energy with which he has filled his post, won for himself the respect and the love of all who have known him. For the past seven years Mr. John Hiller has ably filled the post of organist in this chapel, and the friends have long wished to show that they valued the services so willingly and efficiently rendered. The Messrs. Hiller, in acknowledging the kindness of the friends, expressed their determination to continue their labours at Cemetery Road.

GENERAL BAPTIST COLLEGE.

THE Treasurer begs to acknowledge the following sums, with thanks; and as a considerable portion of the £1000 borrowed or bond is required in a few days, he trusts all the friends of the Institution will kindly render him what assistance they possibly can in meeting the demand.

	£	s.	d.
<i>General Account,</i>			
Derby, Osmaston Road.....	14	0	9
Ripley	4	16	0
Bourne	4	14	9
Melbourne	5	5	10
Birchcliffe	3	11	6
Kirkby.....	1	11	3
J. Nall, Esq.	2	10	0
<i>Purchase Money.</i>			
Rev. W. Underwood	5	0	0

Other Congregational Churches.

BRAINTREE.—The annual public meeting of the Baptist church and congregation, Braintree, took place on New Year's-day, when the spacious new school-room was well filled at the tea and the public meeting in the evening. The meeting was presided over by the pastor, the Rev. J. Mostyn, who, at the commencement, read a very interesting paper, connecting the history of this church with quotations found in Dr. Evans's "Early English Baptists," referring to the reign of Edward VI., 1547—1553. From the statements then made, the Baptist interest in Braintree has evidently had a history of upwards of three hundred years, and in all probability it is the oldest Non-conformist cause in existence. In reference to the present state of the cause, the paper concluded by stating that, during the last four years of Mr. Mostyn's ministry, no fewer than eighty-one members have been added to the church; that, within the last two years, the present commodious school-room has been erected, and other alterations effected, at an expense of £300; that the Sabbath-school, which numbers about 300 children, is flourishing; that the church, now numbering 180 members, is prosperous and peaceable, and the congregation large. Interesting addresses were also delivered by Messrs. Adkins, Pluck, Benson, Tu-bridge, Hunnable, and Collins.

NEWCASTLE-UPON-TYNE.—The annual meeting of the Berwick-street chapel was held, Rev. W. Walters, pastor, in the chair. The chapel is now too small for the increasing congregation. There are 414 members in the church, 139 of whom have been received during the present pastorate. There are two Sabbath-schools, a good Tract Society, one preaching station, and the church supports a missionary in East Prussia in connection with the German Baptist Union. Speeches were delivered by the pastor, Revs. R. Brown, G. Stewart, and R. Thompson.

HALIFAX, Trinity-road.—On Christmas-day the teachers and senior scholars of the Baptist Sabbath-school, Halifax, held their annual tea-party, after which a meeting of a very interesting character took place, the large school-room being nearly full. During the evening Mr. Lockhead made a presentation to the

superintendent of the school, Mr. W. T. Posgate. The testimonial consisted of a very handsome silver inkstand, along with Macaulay's "History of England," complete in eight volumes, bound in calf; and the inscription in the books stated that they were presented "by the officers, teachers, and senior scholars of the schools, as a token of their high appreciation of his efficient and valuable services as superintendent during the past eight years." Mr. Posgate acknowledged the gift in kind and appropriate terms. Many interesting speeches were made during the evening, all bearing on the interests of the Sabbath-school.

THE NUMBER OF CONGREGATIONAL MINISTERS in the United Kingdom, the Colonies, and heathen lands, is about 2,600. There are on the Continent, 148 Independent churches in Belgium, France, Switzerland, and Holland.

REV. JOHN GRAHAM, of Craven Chapel, London, has accepted an invitation to become the pastor of the leading Independent Church in Sydney.

MISCELLANEOUS.

RELIGIOUS LIBERTY IN AUSTRIA.—The progress which religious liberty has made within the last few years in Austria is most gratifying. To the credit of the Emperor be it said, the impulse to it is proceeding from him. At a review of the Austrian army, near Olmutz, by the Emperor Francis Joseph, he noticed a sergeant whose breast was decorated with several medals, which the bravery of this soldier in several battles, and notably in Italy, had obtained him. The Emperor called the colonel of the regiment and asked him why this sergeant, who appeared to be an excellent soldier, was still a *sous-officer*. The colonel replied—"Sire, in our regiment there is not a single Jewish officer; this soldier is a Jew, and wishes to pass as such, and this is why he cannot advance." The Emperor replied—"In my army I know neither Jew nor Christian: I know only soldiers;" and he appointed on the spot the sergeant as an officer in his guard. Again, in the University of Vienna there are now four Jewish professors. When, some few years ago, a liberal member ventured to suggest in the Imperial Council the appointment of an eminent Jewish physician as professor of some medical branch in which he had par-

ticularly distinguished himself, the proposer was reminded that this was "a Catholic university," in which no Jew could be permitted to teach. The appointment, of course, did not take place. But the best proof of the thorough change in policy which Austria has lately undergone in this respect will be perceived from the following incident, which lately occurred at Verona, and which we find described in these terms:—There is nothing remarkable in it that a court at Verona should have severely punished some individuals who insulted, and even assaulted, a Jewish gentleman for no other reason than because he was a Jew. In Austria's most bigoted days the Government did not permit any other insults to be offered to Jews than those sanctioned by her fanatical laws. But what is indicative of a radical change of policy in this respect, are the remarks made by the Judge when pronouncing sentence on the ruffians, who in the most brutal manner possible evinced their aversion to unbelieving Jews. The judge on the occasion said: "By outraging the religious rites of the Israelites, the prisoners have misconceived the conditions of modern civilisation, and have not recognised, or do not wish to recognise, that the time is gone by—and gone by for ever—when a man was despised solely because he was of a faith different to our own. They do not understand, or do not wish to understand, that society has at last arrived at the recognition that it is itself responsible for the faults imputed to the Israelites, by having banished them from its midst for so many centuries."—*Jewish Chronicle*.

A BROAD CHURCHMAN'S OPINION ON BAPTISM.—The Rev. Llewelyn Davies, Rector of Christ Church, Marylebone, and a disciple of Maurice, thus speaks, in a recent pamphlet intended for "Parochial use":—"The person to be baptized is called upon to make a confession of his faith in the terms of the oldest and simplest of the Church's creeds, and also to undertake certain engagements corresponding to the privileges conferred upon him;" that "the case of adult baptism being exceptional in a Christian country, this confession is commonly made through sponsors;" that sponsorship, however, "is not included in what Christ himself ordained, and in the eyes of the whole Christian Church a baptism without sponsors is a complete baptism;" that

"we need not find any difficulty in the permitted alternative of baptizing by dipping or pouring;" and "that if any one insists on perceiving any theological difference between the two practices, we say at once the Church of England doctrine is most completely represented by immersion."

DEATH OF PASTEUR FREDERIC MONOD.—Our readers will learn without surprise that Pasteur Frederic Monod has entered into his rest. The nature of his wearing-out and painful malady rendered recovery hopeless, but his mind was stayed upon God, and he was supported by the promises of that gracious Master whom he had faithfully served in the Gospel from his entrance into the ministry in 1818. M. F. Monod was one of the very first fruits of the Revival in Geneva, in 1817, and acted as the interpreter of the late Robert Haldane in his discussions with the students of Divinity, who assembled in his apartments in the Promenade St. Antoine, during the winter session of that year. Mr. Frederic Monod was the first of his family to preach the true doctrines of the Gospel, and for many years was a pastor in the Reformed National Protestant Church at Paris. In 1845 he became the pastor of the Free Church.

THE QUEEN.—There is, we fear, reason to believe that the state of the Queen's health will not yet permit her to resume the ostensible and prominent functions which, though by no means the highest, are popularly considered among the most indispensable of her public duties. Her reappearance, whenever she is capable of the effort, will be welcomed with universal sympathy and respect.

ISLINGTON, Crow-street Chapel.—Rev. A. C. Thomas has been compelled to resign his pastorate through ill-health. This the church very reluctantly accepted. The eight years of Mr. Thomas's labours at Cross Street have been a season of unbroken prosperity of the church. His illness arises from over-taxing his strength.

A STATUE TO OLIVER GOLDSMITH, placed before Trinity College, Dublin, was completed and "inaugurated" recently, in presence of a large assemblage. The Lord Lieutenant, in terms graceful and eloquent, made the opening speech at the ceremony.

Obituaries.

(Continued from page 30.)

REV. J. HOLROYD.—In the autumn of 1861, Mr. H. was seized with gastric fever, caught whilst visiting one of his members. Probably his previous decline of health and vigour increased his susceptibility to infection. The fever continued for several weeks, though he did not have it in its most virulent form. As the symptoms of fever declined, those of consumption appeared; and it became evident to all who were not biased by strong affection and sanguine hope, that there was not much ground to expect his recovery. Our dear brother always looked on the bright side. In the beginning of the year, notwithstanding a cough and continued hoarseness, for some weeks he resumed the exercises of the pulpit, but before the end of February was obliged to give up preaching altogether. Through the advice of anxious friends, early in March our brother visited the Isle of Wight, to try effect of a change of air and a warmer climate; but nearly all the time he stayed there the weather was very cold and wet; and being a stranger in a strange neighbourhood, he got low-spirited and nervous, and soon returned, very little, if any, better. Shortly afterwards, the expressed opinion of a physician he had repeatedly consulted—that if he should be restored to a considerable degree of health and strength, he would never be able to preach again—much depressed and troubled him. But his spirits quickly recovered their buoyancy, and but rarely afterwards were his ordinary liveliness and hopefulness disturbed. It would have been gratifying to my friendship, and probably useful to some of our readers, if I felt myself at liberty to make liberal quotations from his correspondence about this time and onward to the close of his life; but I am held back by the apprehension that it would take up a larger space than is apportioned to contributions of this class. I will therefore content myself with stating that during his long and trying affliction, our brother exercised the graces and manifested the spirit that he had been accustomed to urge on others in similar circumstances. He was commonly very cheerful, and though often sanguine under the disappointment of his hopes, was submissive and resigned. Towards the latter end of June, some of his friends in Yorkshire expressed a desire that our brother would try the effect of his native air. With this in view, he ventured to attend the Association at Halifax, and stayed in the neighbourhood a few weeks;

and at first there was an apparent improvement. During this visit his only surviving sister, who had been languishing for some time, died of consumption. This bereavement, in his extremely debilitated state, was a great trial. Moreover the cold keen air of that part of the country brought on a severe attack of pleurisy which still more prostrated our brother's strength; so that on his return he was feeble, and looking thinner than he had ever done before.

In November he had another attack of pleurisy. Towards the latter end of December, the symptoms of disease increased, and he began to decline more rapidly. Yet, ill as he was, on Christmas Day, our brother attended the annual meeting of the Mutual Improvement Society—a society in Barlestone that he had been the means of organizing, and in which he took great interest. Though quite unfit to deliver an address, he evidently felt urged to it, under the conviction that it was probably the last time that he should have the opportunity. The few solemn earnest words that he uttered were deeply felt, and will be long remembered. He spoke most affectionately, as in the sight of God, and on the verge of eternity. As death drew near, his conceptions of the holiness of God seemed at first to unnerve him; but the precious declaration, 1 John i. 9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," was applied with sweet power to his mind, and gave him comfort and confidence.

On the Saturday before his death, his co-pastor brother Bott, and Mr. Haddon, an Independent minister who lives in the neighbourhood, called to see him, and he was able to converse freely. That evening, on being asked the state of his mind, he replied that he was perfectly peaceful. He added—"I have not the shadow of a doubt now, but I have no raptures; and I think it is better so." In the course of the next day he exclaimed, "Holy, holy, holy. No sin there!" At another time—"I long to gaze on a pure likeness, and to see Him as He is." It became evident, in the night, that he was about to die. He himself was fully conscious of it, and even noticed the progress of dissolution. The last words he could articulate were, "No sin there!" At about seven o'clock on Monday morning, January 5th, 1863, his ransomed spirit passed from a state of suffering into the presence and joy of his Lord.

On the following Thursday noon he was interred in the Barton burial ground. The

service was conducted by the Revs. E. Bott, and T. Stevenson, of Leicester, in the presence of a deeply-affected audience. Public reference was subsequently made to this bereavement at Barton, by the surviving pastor, from the text that had been chosen by our late lamented brother.

The highly esteemed minister whose memory we record, was a young man of modest manners, of an affectionate, social spirit, and much energy of character. As a preacher, he was very fluent, earnest, and sometimes eloquent. Though acceptable wherever he preached, probably his popularity was affected by deficiency of control over the shrillness and tones of his voice. The ministrations of our late brother were more indicative of mental fertility, than great effort or research. His subjects were diversified, and well chosen; and his sermons were characterised by catholicity, pathos, and a liberal infusion of evangelical truth. As a friend and pastor, brother Holroyd was much respected; and if it had pleased God to spare his life and health, there is no doubt he would have been a great blessing to the church generally, and especially to that branch of it in the neighbourhood in which he lived.

A short time before our late brother's decline of health, the Home Missionary Society had requested him to become one of its secretaries. The willingness and aptitude he evinced to serve the Connexion, at the next meeting of the Committee, will be remembered with painful interest by several of our readers.

After the lapse of nearly twelve months, we cannot reflect on this bereavement without deep sorrow. Our young friend seemed eminently fitted for usefulness, and we regarded his settlement in the venerable Barton district with much pleasure and confidence. Our expectation is cut off—but we, with the bereaved church and denomination, must bear with submission to the will of the All-wise and the Infinite, and solace ourselves with the remembrance that “Jesus Christ is the same yesterday, to day, and for ever.”

Leicester, Nov. 21, 1863.

MRS. CRABTREE.—“The righteous shall be in everlasting remembrance.” On the 14th of Nov., 1863, and in the 80th year of her age, died Mrs. Crabtree, of Hurst Wood. About forty-four years ago she united with the church at Shore, Todmorden, Yorkshire. On the formation of the church at Vale, she became a member there. At the time of uniting with the church at S., she lived three to four miles from the chapel, and during her connection with the church at Vale she has resided five

or six miles from the chapel. Her attendance on the means of grace, whilst so distant from them as to her place of residence, and during all kinds of weather, has often excited the astonishment and admiration of those who lived near the sanctuary. Vigorous in body and mind, deeply sensible of her unworthiness and obligations, trusting only in Christ, and thoroughly consecrated to the service of her Saviour, she earnestly, perseveringly, prayerfully, and successfully sought the conversion of her whole family. Looking well to her household, diligent and economical in her worldly concerns, a lover of home and of peace, warmly attached to the cause of Christ, and giving practical and satisfactory evidence thereof, she lived and died in the affections and praise of her family, her Christian friends and neighbours. Her husband, about twelve years ago, died in the faith of the gospel. Apparently as a recompence for her lengthened and remarkable attendance on the house of God, which continued for years after she had attained to “threescore years and ten,” during the last year of her life, when unable longer to walk to her beloved sanctuary, she had, through the kind arrangements of providence, a portion of her own large house made into a chapel, in which the worship of God was regularly conducted, and the Lord's Supper occasionally administered. A Sunday School has been taught, meetings for prayer and the relation of Christian experience, and other meetings of a benevolent character, have been held therein. In some of these the departed took great interest, and derived from them such consolation as to make her last days her best days. She often spoke of her unworthiness, but she trusted only in Jesus. In her last affliction she said that her Saviour had come to her and told her not to doubt. Assured that Jesus would keep what she had committed unto Him, and desiring all survivors to consider their latter end, she departed hence, we doubt not, to enjoy the blessedness of those who die in the Lord. May her children and children's children, with an innumerable number, meet her in heaven.

SAMUEL FEBER.—Some of the disappointed hopes in the domestic circle and in the church during the year 1863 have been occasioned by the removal of the esteemed young friend whose name is at the head of this brief notice. He was born at the Frieldhurst, near Shore, Todmorden, Yorkshire, in December, 1844. Carefully trained under the care of a pious mother, he was accustomed to attend the Sabbath School and house of prayer from a very early age. Almost literally it might

be said, "He was born and nourished there." Some of the earliest exercises of his mind had reference to religion and its claims on his personal attention. Before he was ten years old he was anxious to go with his mother to the "experience meeting." In an autobiography left from which many interesting facts and paragraphs might be given, he says:—"When about ten years of age I had a strong desire to enjoy religion and become the Lord's, and shortly after that period was enabled to cast myself by faith as a poor sinner on Jesus as my Saviour. It is true I did not then possess much knowledge, but had sufficient, I trust, to enable me, with childlike simplicity, to rely on Him. By degrees a clear sense of acceptance was imparted to me—but the light dawned, and the darkness was chased away as when

"The morning light
Drives away the night,
With the sun so bright and full."

Having given satisfactory evidence of renewal in the spirit of his mind, he was baptized with four others, March 21, 1856, and united with the Shore church. From that time to the day of his death he gradually advanced in knowledge; and, as he had opportunity humbly and earnestly laboured in the service of Christ. Though diffident and unassuming, he was ready to every good work, and manifested a degree of thoughtfulness and wisdom far beyond his years. There was something so amiable in his spirit and so attractive in his simple piety, that the church felt she might take special notice of him, without either fostering pride in his own heart, or exciting the envy of his older brethren. Hence he was early engaged as a teacher in the Sabbath school, in conducting public prayer meetings, and in addressing his fellow-men on the great themes of the gospel, and in all these was acceptable and useful. As a fellow-worker in the kingdom and patience of Christ, as a member and secretary of

the pastor's Bible class, in the domestic circle, and among all his Christian friends, he was highly esteemed and sincerely loved. Always somewhat delicate, his bodily health was especially fluctuating during the last three years of his life. But notwithstanding this, until a few months before his death, he was a regular attendant at the public and social means of grace, an attentive listener to the preached word, and a diligent reader. Evidence of this is found in his diary left behind, in which for years he regularly recorded exercises of mind, characteristics of public and social gatherings, incidents in Christian intercourse, notes of sermons heard, with a great variety of appropriate strictures and observations—a record which will form an affecting memento to his bereaved parents, relatives and friends.

In his last affliction his mind was calm and thoughtful, and generally cheerful and hopeful. Many of his friends found in their visits to him a profitable means of grace. The full use of his mental faculties were mercifully preserved to the last. He calmly watched and talked about the approach of death, was firm in his faith in Jesus, informed his sympathising friends when the last messenger was at hand, and not two minutes before he ceased to breathe could clearly articulate and assure them that "all was right and well." Then respiration ceased, and the redeemed and happy spirit was borne hence.

"So fades the summer cloud away,
So gently shuts the eye of day;
So sinks the gale when storms are o'er,
So dies the wave along the shore."

S. Feber died at Lineholme, Todmorden, April 10, 1863, aged 18 years. And on Lord's-day, April 26, 1863, the Shore chapel was crowded in every part, when his removal was improved by the pastor of the church from 1 Thess. iv. 14. "Even so them also that sleep in Jesus will God bring with him."
T. G. S.

Notes of the Month.

ECCLESIASTICAL.

PAPISTS keep true to their ancient superstitions. The other day the Queen of Spain, being somewhat indisposed, ordered the right arm of St. John to be transferred from one of the churches of Catalonia to her private chapel! The relic, so say the Madrid papers, will not be sent back till after her Majesty's accouchement.—The Bishop of Trèves, Arnoldi, of holy coat celebrity, died of apoplexy early in January.

—The boldness of Puseyism in the English Church is increasing, as the following advertisement in a recent number of the *Church Times* will show: "Wanted, a Priest, with some experience in receiving confessions, and an earnest preacher (extempore preferred), for the senior curacy of a London church. He would be one of four clergy, and must be able to sing the services, including the office of Holy Communion." Bishop Colenso has been

found guilty of all the "counts." He still protests against the jurisdiction of the court, and so of the metropolitan. We do not wonder that quiet Churchmen should be annoyed with this heretical bishop, and especially that after having attempted to show that Genesis was not historical, he should now more than insinuate that the ideas and language of the Gospels have been anticipated in the "Book of Enoch!" What next?—The new Archbishop of Dublin has been duly installed, and also his successor in the Deanery of Westminster, Dr. Stanley. Another vacancy has occurred on the bishop's bench. Dr. Turton, the Bishop of Ely, is dead. If the juvenescent premier holds office much longer he will have made the entire bench. Some of the evangelical laymen of the Establishment have started a series of special services. Mr. Robert Baxter, Captain Fishbourne, Major Brooke, Lord Radstock, and others, are taking part in it.—The Wesleyans are determined to turn their Mission Jubilee to good and substantial account. The General Committee propose to raise £150,000. Already £100,000 have been promised.—The various auxiliaries of the Baptist Missionary Society are bestirring themselves to wipe off the heavy debt now pressing upon the Parent Society. At present we have seen no statement of what has actually been done.

GENERAL.

ANOTHER heir to the throne of England! This is the chief event of the past month. The Prince of Wales is richer than he was by the birth of a son. The event happened unexpectedly at Frogmore. However, the Princess and her little one have been doing well, and the Queen, after visiting her daughter-in-law, has returned to Osborne House.—Parliament will meet early this month. Some quidnuncs predict that this next session will even be quieter than the two preceding ones. There is no hope of any very liberal measure from such a House.—The Emperor of the French has again occupied a large share of attention. His new year's reception passed off very quietly, and just when the newspapers were full of paragraphs about his skating and Eugenie's

sledge-riding, the news came of the discovery of another plot to assassinate the Emperor. It turns out to have been what is called "a police plot," that is, a convenient scare-crow to frighten the French people away from the free-speaking deputies, MM. Thiers, Berryer, &c., and their imaginary projects. Mazzini was greatly defamed by one of the gang of conspirators, but has denied all complicity with this or any other plot to kill Louis Napoleon. We have seldom read anything more profanely fulsome than the address of M. de Bonnchese, archbishop of Rouen, on his installation as a cardinal. He describes Louis Napoleon as "the prince who has re-opened the gates of the Eternal City to the Vicar of Jesus Christ, and still defends it against the parricidal strategems of ungrateful and rebellious children," and then coldly tells him that he is a sort of little Providence. Of Eugenie, the flattering cardinal says, "her piety makes the people feel that God in taking her by the hand to elevate her to that high rank, had a special predilection for France." The Government has been defeated in two other elections.—Garibaldi has resigned his seat in the Italian Chambers. The *Diritto*, a Democratic journal of Turin, has published a proclamation from Garibaldi, announcing the formation of a committee to promote Italian unity. The paper has been seized, and the publication of the address declared to be illegal.—Austria professes to be anxious to prevent the struggle now pending in Denmark from becoming European, conscious that in such an event, doubtless, Venice would slip away from her, and Hungary become troublesome. Kossuth has already issued an address to the Hungarians, but opinions are divided as to its probable issue.—Portugal is ahead of England. A bill has recently been submitted to the Chamber of Deputies decreeing the abolition of capital punishment, except for military crimes committed in the event of the country being at war with some foreign power.—Spain has just passed through another ministerial crisis. Escalante, the Protestant prisoner, has recanted, and his letter of recantation is published.—The Schleswig-Holstein affair is said to be, in diplomatic phrase, "capable

of a pacific solution;" that is, we shall have peace and not war. We sincerely hope this may prove correct. Men are now quarrelling on the Eider, as of old on the Jordan. If you say *Shlesvic*, you are a German, and to be hated accordingly: if you say *Slesvig*, you are a good Dane, and may come over.—The news from America is somewhat favourable to the Confederates; but with a Federal military occupation extending through the centre of their territory, and dividing it in half, we can only see one issue before them.—We had scarcely written in our last "Notes" about the mildness of the season, when a severe and most intense frost set in. Its short duration has again deceived those who predicted a protracted winter.—Mr. Glaisher has made another balloon

ascend. He and his companions passed through several snow storms and even currents of very warm air, and after a very successful voyage, landed without breaking one of their delicate scientific instruments. A dog and rabbit were taken up; but no other effect was perceived beyond the whining of the dog, which may after all only have been his vexation at not being able to seize the rabbit.—The Shakspeare tercentenary is to be celebrated this year: how, is the great difficulty. The most sensible plan yet suggested is that of founding a chair for the exposition of Shakspeare in one of the universities—say London, as the freest. Some prefer the idea of scholarships, available to those who shall have passed a severe examination in some half dozen of Shakspeare's plays.

Marriages.

Dec. 17, at Barton Fabis, Leicestershire, by Rev. E. Bott, Mr. Samuel Deacon, junr., of Carlton, to Mary, only daughter of Mr. Wm. Baxter, the Houlst Farm, Osbaston.

Dec. 17, at Stoney-street chapel, Nottingham, Mr. W. Green, of Mansfield, to Eliza Mary Fisher, only daughter of Mr. Edward Fisher, North-street, Nottingham.

Dec. 23, at Foxton, Mr. W. Staines, to Martha Ann, eldest daughter of Mr. John Watson, farmer, of the same place.

Dec. 25, at the General Baptist chapel, Peterborough, by the Rev. T. Barrass, John Bland, to Elizabeth Afford; and on the 26th, (by licence), Mr. Caleb Westcott, of Greenwich, to Susan Ann, eldest daughter of Mr. Mackinder, Veterinary Surgeon, Peterborough.

Dec. 29, at Wood-gate chapel, Loughborough, Mr. W. Dexter, to Miss Ann Sadler.

Jan. 13, at the Baptist chapel, Mary's-gate, Derby, by the Rev. J. Stevenson, A.M. Mr. J. W. Barker, of the *Irish Times*, Dublin, to Miss Emma Harrison, Oriel Terrace, Gerard Street, Derby.

Jan 17, at Wood-gate chapel, Loughborough, Owen Smedley, of East Leake, to Ann Eggleston, of Wysall.

Jan. 21, at Stoney-street chapel, Nottingham, by Rev. Hugh Hunter, Rev. C. Burrows, Lenton, to Anna Martha, the youngest daughter of the late Mr George Langford, Lenton Sands.

Deaths.

Dec. 20, at Wootton, Elizabeth, wife of the late Mr. Joseph Kilpin, of Bedford, aged 84, many years a handmaid to her Saviour, a helper in woman's mission at the cross, and a lover of all good men.

Dec. 20, at Stanhope-terrace, Hyde-park, London, Miss Alicia Campbell, only sister of the late Field Marshal Colin Lord Clyde.

Dec. 24, suddenly, at Kensington, Palace-green, W. M. Thackeray, aged 52.

Dec. 27, in London, Rev. J. Blackburn, for

twenty-seven years minister of the Baptist chapel, Foxton, Leicestershire.

Jan. 12, at Brixton, Benjamin Hanbury, Esq., fifty-six years at the Bank of England, treasurer of the Congregational Union of England and Wales, author of "Historical Memorials of the Independents," &c., aged eighty-five.

Jan. 12, at Grimsby, Mr. Chesman, a most useful member of the Baptist church, and also superintendent of the Sabbath school.

Missionary Observer.

SIMON PETER SURINGHY, THE SECOND SON OF GUNGA DHOR.

THE following remarkable letter was addressed to the Rev. J. Buckley, as Secretary of the Conference during its sittings at Berhampore in November last, by Simon Peter Suringhy, the second son of our beloved native brother, Gunga Dhor. The letter is not a translation, but is printed from his own manuscript, which is written in an excellent hand. The orthography also is quite correct, at the same time there are certain oriental peculiarities in the style of the letter that indicate its genuineness. Indeed it is stated that the "sentiments, expression, writing, composition, &c., are all entirely his own." Suringhy was baptized and united to the church at Cuttack a few months ago. Mr. Stubbins writes of him, "I am not without fear that his zeal may prove a snare to him, and therefore 'rejoice over him with trembling.' He was employed by the East India Irrigation Company, but was dismissed for drunkenness. He hopes shortly to be employed again. At present he has nothing to do. He is about thirty-four years of age." It is scarcely possible to read the letter without being reminded of the Saviour's tender concern for Simon Peter of old, Luke xxii. 31, 32. Let Simon Peter Suringhy have a place in the prayers of the reader that his faith may not fail, and that he may be kept from denying his Lord.

Cuttack, 5th November, 1863.

TO REV. J. BUCKLEY, Berhampore.

Rev. Sir,—This being the first Annual Conference held in Orissa since my new birth, I feel myself called upon to state a few facts regarding the wonderful change that the Spirit of God has effected in me; not, however, with a view of gratifying any personal vanity, but simply that you and the European brethren who have so long toiled in my native land for our welfare, may be inspired with fresh courage, and that, seeing the fruits of your labours with your own eyes, you may go on rejoicing in your work of love, in the sure expectation of reaping your rewards.

"He is faithful that has promised," and not only one poor wretched soul like mine, but thousands yet, I humbly trust, will come flocking to the fold of Christ, of which you all have the charge here, and many a soul now dead in trespasses and sins, shall turn to the Lord and sing the sweet songs of Zion in strains which shall gladden all your hearts, and compensate for your long years of anxious toil in this vineyard of your God.

Please consider it not hyperbolic when I state that *than me* no greater sinner has walked on this fair world of God's—none has exerted himself more in the service of the devil, and spurned the gracious calls of the Saviour more arrogantly than I, Simon Peter Suringhy have done. Half of my natural allotted life has been spent in *knowingly* wallowing in the deepest filth of sinful pollution, and leading hundreds of simpler souls to paths of wretchedness and death. All the harrowing descriptions of the sinner's state which St. Paul so often gives, fall far short of what I have been. Wretch that I was! I have sinned boldly and broke with a high hand all the laws of God and man. Surely wonderful was that watchful grace that preserved me safe while I "wrought the will of the Gentiles, when I walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries!" Wonderful! surpassing all conception that redeeming love which *can* save from well deserving hell such a degraded sinner as I have been.

But I know the words are true which says that "where sin abounded, grace did much more abound;" and hence, after having drunk deep of *frequent* cups of iniquities till the dregs would sicken my heart, and make me loathe the world and hate myself, I have been led, before my sun has set, to see the hideous, disgusting form of vice in its true light, and, appreciating the beauties of Christ's holiness, to come to Him and lay my all at the feet of my *all in all*.

It is now my earnest desire and constant prayer to that loving Saviour

that I may be clothed in His robes of righteousness, and, filled with strength from on high, endeavour to let others know how good the Lord hath been to me; for all that have seen me what I was, must acknowledge that none—nothing save the grace of God has made me what I am.

Thus, sir, I am perpetually bound to thank and praise Him by whose strength alone I can live a true and humble christian.

There was a time when I had no pleasure in religious duties—no ardent desire to have intercourse with pious people—no love to God—no love for man. I was a selfish being, living merely to satisfy the lusts of the flesh. Drink—drink—was my cry; and when the foul fiend held its sway over me, I could not know the distinction between life and death—Christ and Belial—heaven and hell.

But now, thanks again and again to the Father of my Lord Jesus Christ, he has condescended to pity me, and of his own free mercy has opened the eyes of my understanding, so that I am able to see. Hence I rejoice with the blind man of yore in God my Saviour, and call upon you all to rejoice with me, and thank the Lord for his mercy. Many a prayer has He answered in me, I know; and therefore, emboldened by His faithfulness, let us all besiege the throne of grace with more fervent aspirations than ever. It is a good thing to rejoice when the Lord answers our prayers, for thereby He is pleased, and inclined to bless more abundantly. Therefore, with St. Paul, I entreat all the brethren, European and native, assembled in that Conference, to "Rejoice in the Lord, again I say rejoice." Ye missionaries of the Cross of Christ, ye ministers of the Gospel of peace, and all ye brethren convocated there to ask for special blessings on our benighted land, bless the Lord together for His goodness to us all. May He that has enlightened my understanding open the fountains of His mercy, till Orissa rolls like a sea of glory, reflecting the matchless graces of Him that shed his blood for the sins of the world.

Since my conversion I have had frequent occasion to thank God for what He is doing among His people here. Many a heart once cold in the cause of Christ, is now joining with me in

"truth and spirit" in spreading His glory.

There have been special prayer-meetings where the brethren, with united voice, have called upon the Lord, and He has answered many a petition. To this fact many here can testify. But I am particularly thankful in having my younger brother Suty Annund for a companion in my heavenly way, and a sympathizer in my religious aspirations, besides other young christians, who have all vowed together in the Lord to forsake the paths of sin, and so to walk by His strength as to deserve the beautiful appellations which the Bible gives to the true followers of Jesus—Lights of the world—Salt of the earth—Jewels—Pearls of great price. But alas! in our endeavours to reach the dignified position which regenerated sinners should hold in a sinful world, how much of weariness, anxiety, negligence, temptation, and care of different kinds, is our portion. Please, therefore, pray to the Lord that we all may be strengthened to do his will, and so to run as to win the crown that fadeth not away.

Knowing the weakness of our nature, it behoves us to seek all the aid we can in our efforts to conquer sin; and, feeling assured that "the effectual fervent prayers of righteous men avail much," we beseech all the brethren again to pray for us. May the Lord enable us to hold that which he has entrusted to us, steadfast to the end.

In conclusion, I pray that the wisdom of God may direct, and His grace sanctify, all the proceedings and decisions of your Conference so that we all may experience the beneficial results which are sure to flow from the united prayer of brethren.

Please kindly desire my best regards to Revds. Messrs. Stubbins, W. Bailey, Hill, Miller, T. Bailey, Goadby, and Brooks, and as many of their beloved relations as may be present there. Please also salute the native brethren, with very many of whom, perhaps, I am not acquainted in body, but thanks be to God, I can rejoice with them in spirit.

May the Lord be with you.

I remain, Rev. Sir,

Yours sincerely,

S. P. SURINGHY.

THE NEW GOVERNOR-GENERAL
OF INDIA.

SIR JOHN LAWRENCE, her Majesty's new Viceroy and Governor-General of India, left London on Wednesday, Dec. 19th, for Marseilles, where he embarked for Alexandria, on his way to India. He was born in India, in 1811, and is a younger son of the late Colonel A. W. Lawrence, by Letitia Catherine, daughter of the Rev. George Knox, of Lifford, in Ireland. He was educated at London-derry School, and afterwards entered Haileybury. In 1829 he went to India as a "writer;" in 1831 he became assistant to the Chief Commissioner and Resident at Delhi. Towards the close of 1833 he was appointed officiating magistrate and collector of Delhi. He held the same office at Paniput. In July 1836, he received the office of joint magistrate and deputy-collector of Goorgaou and Southern Delhi; and in the following November the office of officiating magistrate of the southern division only. In 1838 he was in sole charge of the Goorgaou district, and conducted the settlement of the duties at Zillah Etawah. From February, 1840, till December 1842, he took a leave of absence, and came to England. Hitherto Mr. Lawrence was chiefly known as an Administrator of Customs. In 1846 he obtained his first reputation of a high class as a Judge, magistrate, and collector over an important district of Southern Bengal. Sir Henry Hardinge heard of him and took a fancy to him, and henceforth his career was a great success. In 1847 he was appointed Commissioner of the Trans-Sutlej provinces, which had been recently added to our Indian empire after the Sikh campaign. He reduced to shape the political, agricultural, and fiscal systems of these provinces with such masterly power as at once to stamp him as a man of mark in administrative ability. After the assassination of the British Envoy at Mooltan, and the subsequent hostilities which resulted in the capture of that place, the union of Shero Singh and Chuker Singh, the thorough defeat of the Sikhs by Lord Gough at Ferozepore and Goojerat, and the annexation of the Punjab to the Indian empire of Great Britain by Lord Dalhousie, Mr. Lawrence was chosen, in company with his distinguished brother, Sir Henry Lawrence, the Resident at Lahore, and Mr. Marsh, to form the board for administering the

affairs of the Punjab. How Mr. Lawrence introduced an admirable system of government into the Punjab—how he disbanded the Sikhs and persuaded many of them to enlist in the British service—how he raised an irregular force of ten regiments for the protection of the western frontier—are facts known to all the world. The Punjab was an example of the success of British systems of Government and civil institutions. In 1856 he was made a civil K.C.B. for his services in the Punjab, and as agent to the Governor-General for the north-western provinces of Hindostan. During the Indian mutiny we saw the result of his great administrative genius. Not only did the Punjab remain signally faithful to us, but its troops were spared to stem the tide of rebellion and to aid in the recapture of Delhi, the turning-point of the rebellion. In 1857 Sir John was created a G.C.B.; the following year he was created a Baronet and was sworn of the Privy Council. On his return to England he received the freedom of the cities of London and Glasgow, and was honoured by a vote of thanks from Parliament. He was created a Knight of the Star of India in 1861, with Lord Clyde and Lord Harris. Sir John Lawrence married, in 1841, Harriette Katharine, daughter of the Rev. Richard Hamilton, and by her has had issue three sons—John Hamilton (born in 1846), Henry Arnold (born in 1848), and Charles Napier (born in 1854)—and five daughters.—*Illustrated London News.*

A WEEK IN GANJAM.

Berhampore, Nov. 23, 1863.

HAVING recently, in company with our native brethren Makunda and Bhubani, spent a week in preaching the Gospel in Ganjam, I have the pleasure to send you a few particulars relative to our labours. Ganjam, as you are aware, is about eighteen miles from Berhampore on the Cuttack or Calcutta road; so dividing the journey I spent the night at Chetterpore, the civil station of the district, where I was entertained by Dr. ——. In the course of the evening my host mentioned a few instances as to how matters were managed, or rather mismanaged, in former days—how a road upon which, perhaps, not more than 1000 rupees, or £100, had been

expended, was put down in the accounts at 100,000 rupees, or £10,000; how thousands of rupees were obtained for the construction of embankments for reservoirs, and how the said embankments were reported to have been washed away, though they never had any existence except on paper. With such a state of things, no wonder that old Indians returned to England with princely fortunes; but, happily, those days are gone, never to return.

On arriving at Ganjam, I found to my great disappointment that the "Traveller's Bungalow" was occupied by a person in the salt department, and, as he had a wife and family, there was no accommodation left for me. Expecting to find quarters here I did not take with me either table or chair, so I was in what is frequently denominated "a fix." To make the best of the matter I went in search of an empty house, but on the way I called upon a Mr. W——, the harbour master of Ganjam, and related to him my disappointment. He very kindly placed a room at my service, in which I took up my quarters.

To furnish a detailed account of each day's labours would take up too much time and space, so I will content myself by relating a few incidents which came under my notice.

"KEEP YOURSELVES FROM IDOLS."—In this heathen land we are often reminded of the importance of the apostolic injunction, "Little children, keep yourselves from idols." By neglecting this injunction not a few Europeans have brought disgrace upon the Christian name, and confirmed the heathen in their idol worship. Long, too, after they have passed away are their names and examples cited in favour of idolatry. The first evening on which I went to the bazaar I sat down by the side of an old shopkeeper, and by way of introduction I inquired if he remembered W—— sahib. He replied, "No, but I remember W—— sahib, the Collector of Pooree." As usual, he then went on to sing his praise, to proclaim him as an incarnation of holiness, and as a friend and worshipper of Juggernath. "If he did," I replied, "as you say he did, worship Juggernath, he was a very wicked man, and therefore never mention his name again, but let it perish, let it rot." To hear such remarks about his incarnation of holiness appeared very much

to shock the old shopkeeper, and putting his hand to his mouth he cried, "Alas! alas! that you can speak thus; but such words would never come out of my mouth." Whether this said gentleman did all that the natives attribute to him I do not profess to determine, but as his name and deeds are so universally cited in favour of idolatry, there is very strong evidence for believing that he did not keep himself from idols. Many years have passed away since he left the country, but his name is known throughout the province, and he is ever spoken of as the sahib who worshipped Juggernath. How important, therefore, for Europeans to abstain from the very appearance of idolatry, lest their conduct be so construed as to confirm the prejudices of the heathen, and to furnish them with powerful arguments in favour of their abominable idolatry.

IGNORANCE ACCOUNTED FOR.—As a class the brahmins of India are often spoken of as men of profound learning, but among the brahmins of the present day there is a deplorable amount of ignorance. Exceptions of course there are, but not one in a thousand can be said to have a thorough knowledge of the Hindoo system; indeed, myriads of these so called learned men are unable either to read or write. The other day I wished to have a receipt from one to whom I paid some money, but as he was not able to sign his name, I had to be satisfied with his *mark!* When reminded of their ignorance, they often account for it by saying that this is the "*Kolle jug,*" or wicked age. A man at Ganjam accounted for it by saying that they had no time for study; that in the reign of the native kings lands and mouey were given to the brahmins, and villages were established for their accommodation; but that as they get nothing from the great queen, they were compelled to leave their books and engage in trade and agriculture in order to obtain a livelihood. Unquestionably these reputed learned men find things very different from what they were formerly, and they are now compelled to follow pursuits which would have been repugnant to their forefathers. By degrees, therefore, they are losing the position they once held in the estimation of the people, and instead of being venerated as gods, they are becoming looked upon as ordinary men.

THE SHASTRES AND THE BIBLE.—One morning when the respective merits of the Hindoo Shastres and the Holy Scriptures were under discussion, a brahmin replied that both were true, and had a divine origin. To this remark our native brother Makunda replied by saying, that if a book came from God it must be pure in its teachings—it must agree with itself—and it must make known the way of salvation. To these statements the man assented, and then our brother went on to prove, in a manner most conclusive and unanswerable, “that the Hindoo Shastres were not of divine origin—that they were not of divine origin, because, instead of being pure in their teaching, they taught and encouraged lying, stealing, fornication, murder, and all kinds of wickedness; because, instead of agreeing with themselves, they were all at variance, one saying that Rama was God, another that Krishnu was God, another that Juggernath was God; because this was inculcating bathing in sacred rivers,—that, pilgrimages to sacred shrines,—and that, gifts to holy men; because, instead of making known a Saviour, they simply stated how one was cursed for telling lies and another for committing murder—how this god cut off the head of that, and how others perished on account of their own wickedness—how, in fact, instead of being true Saviours of men, they were nothing less than the exterminators of one another.” “Shastres,” continued our brother, “so full of impurity and contradictions, and so silent as regards a Saviour, cannot be divine;” and he then proceeded to show how the above conditions were all fulfilled in the sacred Scriptures—how pure were their teachings—how one part agreed with another—and how they revealed a Saviour able to save us from our sin in this world, and to bestow upon us eternal salvation in the world to come.

KRISHNU AND CHRIST.—Owing to the similarity in the names of Krishnu and Christ, it is not uncommon for the heathen to say that they refer to one and the same person,—are, in fact, but different ways of pronouncing the same name. This objection being made, Makunda replied to it by saying, that though there was some resemblance in the sound, it was in sound only; that they differed in their names, differed in their natures, and differed in their works;

that while the meaning of Krishnu's name was “black,” the meaning of Christ's was the “anointed of God;” that while Krishnu was like themselves nothing more than a man, Christ was God manifest in the flesh; that while Krishnu's works, like his name, were all *black*, as lying, stealing, and uncleanness, Christ's works were merciful and God-like; that while Krishnu died for his own sins, Christ, on the contrary, died for the sins of others; that while Krishnu was not able to save himself, much less others, Christ was able to save all who put their trust in him.

I'M A BRAHMIN!—The phrase, “I'm a brahmin” is very frequently uttered by these lords of creation, “who have placed themselves above kings in honour, and laid the whole nation prostrate at their feet.” In reply to this remark at Ganjam, our native brother said, “But I can see no difference between you and any of the lower castes. If I saw in the distance a lion, a tiger, an elephant, and a horse, I should have no difficulty in distinguishing one from another—their heads, ears, feet, shape, &c., being all different. But if four men, of different castes, were coming along in the distance, could you distinguish one from another? As the beasts have different shapes, so they eat different kinds of food and make different kinds of noises, but the brahmin eats the same kind of rice as the sudra, and the sudra speaks the same language as the brahmin. Brahmins, too, like sudras, lie, and steal, and are sent to prison; how, therefore, am I to distinguish a brahmin from anyone else?”

A SNEERING BRAHMIN ANSWERED.—Not unfrequently sneers have to be encountered from the proud, self-righteous brahmins, and as we look upon them we are often reminded of the Scribes and Pharisees of olden time. As we were preaching one evening in the bazaar one of these modern pharisees said to a pariah, or man of low caste, who stood by, “Come, you go and unite with these Christians.” Greatly to our surprise, this outcast gave quite a long quotation from the “Jewel Mine of Salvation,” and, turning to the proud brahmin, inquired if he could produce anything equal to that? We need scarcely add that nothing equal to it was produced; and we may safely challenge all the brahmins in India to produce anything

at all approaching to what may be learnt from the smallest of our books. The outcast pariah who understands the "Jewel Mine," knows far more of God and the plan of salvation than he could learn from any or all of the Hindoo Shastres. "We understand more than the ancients, because we keep God's precepts."

ROMANISM AND IDOLATRY IDENTICAL.
—One morning, as we stood by the side of a temple exposing the sin and folly of idolatry, a bystander observed, "True, we worship an image, but so do *you*—our image is in this temple, and *yours* is in that, pointing to the Roman chapel; and if it is wrong of *us* to worship images, it is equally wrong of *you*." When thus met—as we occasionally are—I never hesitate to say that the Roman Catholics are like themselves—idolaters. The same evening I met with a Roman Catholic, an East Indian, and when I told him the circumstance and asked him what kind of a reply he would give to a heathen who made such an objection, he replied, "It was difficult to know what answer to give." Speaking of Roman Catholics, I am reminded of an elderly native I met with in Ganjam who professes to be one. His knowledge of Scripture truth is very extensive, but all this he has acquired from the books we have put in circulation. Here, as everywhere else, Popery hates the light of God's book. In reply to a question how it was he turned Roman Catholic, he stated that he was not aware that there was any other religion.

AN ATTENTIVE HEARER.—With the general attention of the people at Ganjam I was very much gratified, and think them far more attentive and respectful than at Berhampore. On one occasion, as Makunda was speaking on the eternity of future sufferings, I was particularly struck with the attention and appearance of an old man. When our brother repeated the word "ananta," the old man, with eyes turned towards the heavens, said after him, "ananta, ananta!" i.e. everlasting, everlasting! Throughout the entire service he seemed much affected, and when it was over he walked with us down the street. As we parted I again urged him to "flee from the wrath to come," as it was "ananta," everlasting wrath. Well would it be if we all felt more and more the importance of everlasting realities.

W. HILL.

THE CESSATION OF WAR.

THINK of a condition of the world, (and that world far more populous than now,) when there will be no tyrants,—no rapacious ambition,—no hostile rivalry,—no notion possessing the governors and chief men of the nations, that the people were made merely to subserve *their* passions and projects; no crafty, fallacious, hypocritical, representations to the people, to stimulate jealousy and hatred against other nations, in order to make them the willing instruments of violence; no restless vigilance and alarm respecting the designs of neighbouring states; no intelligence of suspicious appearances of preparation and armament; no negotiations of alliances, for either aggression or defence. Think of a condition of the world, when there will be no exhausting alienations from the rewards of peaceful industry, to maintain a mighty apparatus for destruction of both industry and man; no scenes where, in one day, more pain is inflicted than the sum of that which is suffered, perhaps, by the people of all Europe, in the ordinary course of things; when ten, or twenty, or forty thousand men are alive and well in the morning and dead at night,—gashed and bloody, and ready to be tossed indiscriminately into pits; no storming, sacking, burning of towns, or shattering and sinking of fleets; no aged parents, or wives and children, mourning the destroyed relatives, or sinking that mourning in terror for themselves; no devastation of all that peaceful toil has planted and built on the plains; no consumption of labour, art, science, and genius, in creating or applying the machinery of war. Think of the vast proportion of these (art, science, and genius,) hitherto so occupied, and of what will be the effect of so much applied to all peaceful and beneficial purposes, in addition to all besides that will be so employed. Think, again, of all the quantity (if we may express it so,) of passion, of feeling, of strong emotion, that has gone towards, and gone into war, directed to the promotion of public and private good. The stream of sentiment,—of strong interest,—of ardent feeling, in other words, the passion, the affection, which, during the last half century, has flowed into *that river of blood!*—think, if it had, instead, flowed through all the channels and streams of peaceful benevolence! Will there, in the

better age, be less sentiment and passion so to flow?

And then, over all, through all, and as the cause of all,—the vital religion of Jesus Christ; his kingdom shall be, “*from shore to shore, and from the river to the ends of the earth.*” And be it always remembered, that it is in the progressive prevalence of his religion, as the supreme cause, that, alone, we can look for the advancement toward the state of universal and inviolable peace. It will, in going on, assume into its service and co-operation increasing knowledge, and all improvements in political science and institutions; but it is *itself alone*, the security that these shall be fully efficient for good. The enlarged promotion of *this*, therefore, we have to desire and implore above all things. And while we see its advancement but slow as yet, and behold the world under a sky menacing storms and thunders,—let our faith maintain a firm assurance that the Almighty will, at length, fulfil all his promises in universal Christianity and universal Peace.

The late JOHN FOSTER.

MISCELLANEOUS.

HEALTH OF MRS. STUBBINS.—Considerable anxiety was caused to many friends by a reference to the alarming illness of Mrs. Stubbins in Mrs. Goadby's letter last month. The intelligence reached the brethren a day or two before leaving Berhampore, where they had been attending the Conference. We are happy to learn that our esteemed sister is much better. Mr. Stubbins writes—“My dear wife was very ill while I was away at Conference, but is now, I am thankful to say, ‘picking up her crumbs again.’ All the rest are well.”

MACCLESFIELD.—On Sunday, Nov. 29, a sermon was preached by the Rev. G. Taylor, returned Missionary, on behalf of our Foreign Missions. And on Monday evening, Nov. 30, a public Missionary meeting was held, when suitable addresses were delivered by the deputation (Rev. G. Taylor), Revs. S. W. McAll, Independent, R. Pool, Wesleyan Free Church, M. Ramsden, New Connection, and J. Maden, after which collections were made in aid of the Missions. The amount from collections and boxes was £8. 14s. 7d.

Foreign Letters Received.

BERHAMPORE.—W. Hill, November 26.

CUTTACK.—J. Buckley, Nov. 26, Dec. 1, 2; I. Stubbins, Dec. 3.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From December 20th, 1863, to January 20th, 1864.

		£	s.	d.			£	s.	d.	
“A Friend” for the Khond Mission, per the Rev. J. C. Pike		28	0	0	Miss Agnes Collinson	.. ..	0	2	0½
BARROWDEN.					John & E. Limb	.. ..	0	5	3½
Sac. Coll. for W. & O.		0	15	0	Mrs. Newstead	0	4	0
BEESTON.							14	19	0	
Public collections	.. ..	7	16	2	Less expenses	.. ..	0	7	6
Rev. W. Underwood	.. ..	1	0	0	BURNLEY, <i>Enon Chapel.</i>				
Boys' School box	.. ..	1	2	0½	Collections and subscriptions	7	0	0	
Misses R. & H. Frettingham	.. ..	1	11	0	CRICH.				
Miss Emma Cross	.. ..	0	6	1	Public collection	.. ..	2	2	9
„ Esther Heritage	.. ..	1	4	2	Donation from a Friend	.. ..	0	12	6
„ Mary Snape	.. ..	0	8	1	Cards—Miss Marshall	.. ..	0	14	2
„ Louisa Roebuck	.. ..	0	6	7½	Miss Abbott	.. ..	0	2	0
„ Eva Walker	.. ..	0	5	6¾	Miss Bush	.. ..	0	2	0
„ Sarah Cross	.. ..	0	5	0					
„ Harriet Marden	.. ..	0	2	10½			3	13	5

HOSE.			£	s.	d.	LONG SUTTON.			£	s.	d.				
Sac. Coll. for W. & O.	..	..	0	6	6	Sac. Coll. for W. & O.	..	..	2	0	9	
KIRKBY AND KIRKBY WOODHOUSE.						MACCLESFIELD.									
Public collections at Woodhouse	0	11	2	Mrs. Willock			0	10	0						
Do. do. Kirkby	..	3	3	6½	MAGDALEN.										
Mrs. Brittain's box	..	0	10	0	Subscriptions	1	12	6							
Mrs. Haddon's "	..	0	8	0	NOTTINGHAM, <i>Broad-street.</i>										
Ann Davison's "	..	0	6	0¼	Sac. Coll. for W. & O.	..	..	1	0	0			
Mary Scothorne's "	..	0	3	0	RAMSGATE.										
Sarah Fox's "	..	0	6	0	Subscription .. .. .	..	..	0	2	6			
Silas Cook's "	..	0	0	10	Sac. Coll. for W. & O.	..	..	0	2	6			
School	..	..	0	6	5¼								
A Friend .. .. .	..	..	0	5	0								
			6						0			5		0	
LANGLEY MILL.						RIPLEY.									
Public collection	0	16	9	Public collections			5	5	7						
LEEDS, <i>Call Lane.</i>						Sac. Coll. for W. & O.			0	12	0				
No Particulars	1	17	11	Juvenile Mission for Thomas											
LEICESTER, <i>Dover Street.</i>						Ward in Orphan School			4	11	9				
Senior Class in Sabbath school,	by Mr. J. Hughes		1	10	0	Mr. Argile	1	0	0						
						Mr. Cox	0	10	0						
						Mr. Bembridge	1	1	0						
									13			0		4	

DONATIONS FOR MISSION DEBT.

ALFORD.			LEICESTER, <i>Archdeacon Lane.</i>														
Mrs. Kemp's card, Thurlby	Grange		5	0	0	Mr. Gray and Family	5	0	0								
BEESTON.						Mrs. Reynold's card	5	5	0								
Mrs. Underwood's card	5	0	0				10			5		0					
BIRMINGHAM.						<i>Friar Lane.</i>											
The Misses Hawkes's second	card		5	0	0	Mrs. Winks's card	5	0	0								
BOSTON.						<i>Dover Street.</i>											
Mrs. Munford's card	3	10	0	Mrs. Wilford's card			4	0	0								
BURNLEY, <i>Enon Chapel.</i>						LONDON, <i>Praed Street.</i>											
Mrs. Alcorn's card	5	0	0	Mrs. Clifford's card			3	3	0								
CONINGSBY.						LOUGHBOROUGH, <i>Wood Gate.</i>											
Miss Blanchard's card	3	0	0	Miss M. A. Wilcocks's card			5	18	6								
DUFFIELD.						LOUTH, <i>North Gate.</i>											
Mr. George Houlgate	20	0	0	Mrs. Seller's card			3	0	9								
HALIFAX.						Mrs. Burton's card			1	6	2						
Mrs. D. Wilson's card	5	0	0				4			6		11					
HEPTONSTALL SLACK.						MILFORD.											
Mr. T. Sutcliff, Stoneshay Gate	5	0	0	Mrs. Bembridge and Mrs.													
Mr. John Sutcliff, Slack House	5	0	0	Ilsley's card			3	4	0								
			10			QUORNDON.											
						Mrs. Briggs's card			2	0	0						
KEGWORTH.						SMARDEN.											
Mrs. W. Jarrom's card	2	9	6	Miss Mills's card			1	0	0								
									102			16		11			
Total received on account of						debt since Midsummer ..						445		16		6	

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester; from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

MARCH, 1864.

THE RECENT JUDGMENT OF THE PRIVY COUNCIL AND
THE EVANGELICALS.

THERE is an odd story told of Herve and the frogs. The patron saint of the popular singers of Armorica once lodged in a manor which was surrounded by reservoirs and fishponds. The nightly croaking that arose from these places sadly disturbed his peace, and he determined to have his revenge. In a fit of righteous anger, so says the legend, Herve imposed perpetual silence on his tormentors. The effect was magical. "Immediately all the frogs killed themselves in as short a time as if they had had their throats cut!"

Will the Lord Chancellor, as the mouthpiece of the recent "judgment" in the Privy Council, prove the Herve of the Anglican church? Will the Evangelicals turn out to be as effectually silenced as the frogs in the legend? Time alone can determine. But of this we are certain, that no event of recent times is more fraught with significance to the Established Church of this country, and nothing, unless we have greatly mistaken the temper of Englishmen, is likely so effectually to destroy their hitherto easy confidence in the State Church.

The facts are these. Two years ago the Bishop of Salisbury and the Rev. Mr. Fendall cited Dr. Williams and Mr. Wilson to the Court of Arches for certain heresies in their now celebrated papers in the volume known as "Essays and Reviews." That Court gave judgment against the defendants, and both gentlemen were suspended from their offices and benefices for one year, and had to pay costs. The defendants, smarting under this sentence, appealed to the Judicial Committee of the Privy Council; and early in February judgment was pronounced. The decision of the lower court has been reversed, and Dr. Williams and Mr. Wilson may now teach and preach, without fear of legal consequences, the opinions they advocated in their respective papers.

What are those opinions? Dr. Williams was charged with denying the inspiration of the Scriptures, because he had spoken of the Scriptures as "an expression of devout reason," and "the written voice of the congregation;" but the Privy Council contends that, comparing these expressions with others in his papers, his words have been improperly pressed. He also spoke of "imputed righteousness" as a fiction. Now the eleventh Article of the Church, runs as follows: "We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." The Court affirmed that "this Article is wholly silent as to the merits of Jesus Christ being transferred to us. It asserts only that we are justified for the merits of our Saviour, by faith, and by faith alone;" and then adds, "we cannot say, therefore, that it is penal in a clergyman to speak of merit by transfer as a fiction, however unseemly that word may be when used in connection with such a subject."

In the case of Mr. Wilson the Court was even more decided in its expression of opinion. Verbal inspiration and the eternal punishment of the wicked were both declared to be opinions not taught by the Church of England, as by law established. There can be no mistake about the judgment of the Court. These are its own words on the first point—"The proposition or assertion that every part of Scripture was written under the inspiration of the Holy Spirit is not to be found either in the Articles or in any of the formularies of the Church." In a similar strain it pronounces that the Church of England has no doctrine on the subject of eternal punishment, and fortifies itself by referring to the Article 42nd of Edward VI., framed in 1552, which, though distinctly stating the erroneousness of any belief in final restoration, had been omitted in the Articles of 1562. This Article runs as follows: "'All men shall not be saved at length.' They also are worthy of condemnation who endeavour at this time to restore the dangerous opinion, that all men, be they never so ungodly, shall at length be saved, when they have suffered pains for their sins a certain time appointed by God's justice." The Court affirmed, that to sustain the verdict of the Court of Arches on this charge "would be to restore the article so withdrawn."

In justice to the Court it should be stated, that at the beginning of the judgment it carefully guarded itself by saying that "it was no part of its duty to pronounce any opinion on the character, effect, and tendency of the publications known by the name of *Essays and Reviews*;" and that "if the book or these essays be of a mischievous and baneful tendency, as weakening the foundations of Christian belief, and likely to cause many to offend, they will retain their character, and be liable to that condemnation, notwithstanding this our judgment."

Taking note of this significant "if," can Evangelical men in the Establishment tell us what, in effect, all this means, and whither this final judgment tends? We may be wrong; but to our dull apprehension it appears very much like a declaration that you may hold very heretical opinions and still be a clergyman of the Anglican Church; and that in the event of any unusual croaking against your heresy from some Evangelical bishop or clergyman, you have only to appeal from an adverse judgment of the Court of Arches to the Privy Council, and such is its love of quietness, that Herve, the Lord Chancellor will say to them: "Hold your peace, you noisy Evangelicals. Do not disturb the air with your

cries. Go back, all of you, 'broad' and 'narrow,' to your several fishponds, and be contented. But for the Church's peace, and for your own safety, cease for ever this unseemly uproar."

And back again they will go to their fishponds. For a time we may expect to hear repetitions of certain energetic cries concerning "the seven against Christ," who have now won a most signal triumph, and to catch the echoes of dismal croakings on the appointment of Broad Churchmen to positions of honour and emolument; and then will come an ominous silence. *But in no case will the frogs desert the reservoirs.*

We have long been of opinion that the Evangelical section of the State Church has saved the Establishment from becoming an offence to the more thoughtful amongst us; that its zeal and success have blinded many to the true character of the Church which they do so much to avert from destruction. But will our countrymen still trust with the same unquestioning confidence in the Church which by its highest dignitaries, and by some of the ablest lawyers, thus plainly avows the legality of unbelief? Will the men who have been wont to boast that the Bible, and the Bible alone, is the religion of Protestants, still look without suspicion upon a sect which arrogating to itself the right to be called the English Church, affirms that right by retaining among her priesthood men who claim the privilege of "editing the Old Testament," after the style of Colenso; and of explaining away many points of the New, after the fashion now not uncommon among Broad Churchmen who are fast following in the wake of the heretical bishop? We are very much deceived if they do. The people of these realms, thanks to the unfettered circulation of the Scriptures, and to the zealous efforts of evangelical Christians of every name, are not, like the men of Italy and France, unbelievers. Nor have they any love for men who palter in a double sense with oaths and articles. The fine distinctions of lawyers seem little better than mystifications to the blunt straightforward Englishman. We believe, then, that our countrymen are sound at heart, and that from them alone we may expect our future spiritual heroes. The secession from the Establishment, if it should ever come, will not begin with the clergy, but with the laity. The clergy will timidly and reluctantly follow its leadings. But surely in the face of judgments which, as in the Gorham case, declare that baptismal regeneration is a doctrine of the Church of England, and of the recent one of the Privy Council, which directly opposes the Evangelicals' theory of inspiration and two of its accepted doctrines, we are right in giving up all hope of ever seeing anything heroic done by the Evangelical Clergy. "By their fruits ye shall know them;" and their fruits hitherto have been noisy declamation against the small but energetic and favoured members of the Broad Church party, and limpet-like tenacity meanwhile of their benefices.

A surprise may come upon them some day from an unexpected quarter. What if a statesman, like the late Sir Robert Peel, should suddenly discover that the section of the Establishment which has practically adopted the voluntary principle is the one most zealous, liberal, and efficient, and, in dependence on the already ripening convictions of the nation, should propose to secularize the property of the Church, and should carry his point? *When the ponds and reservoirs are drawn off, where will the frogs be?*

Theology.

VICTORY OVER TRIBULATION.

WE must never forget that victory comes from no other source but one. So manifest is this, that if you were to take even an unsympathising sceptic and lead him silently around to the scenes where believers, one with Christ by faith, are suffering and dying,—if you would conduct him through these successive wards in the great hospital of our mortality, simply leaving him to contrast the pain of faith with the pain of unbelief,—he would have to say, as the pagans exclaimed in the midst of their persecutions, “See how these Christians die!” Put the most terrible tortures that flesh and blood can feel on the disciple, there will yet remain an overcoming of holy submission, of sweet serenity, of blessed triumph, which, as a simple human fact in the world, can be accounted for, even to the rational mind, by nothing else than the presence of Christ,—not by science, not by philosophy, not by accident, not by temperament, not by the bracing up of the will, nor by mortal courage. And this has been going on ever since the first Christian whose death is recorded cried, in the pangs and joy of his departure, “Lord Jesus, receive my spirit!” It is going on in ten thousand Christian dwellings, this blessed day of the Lord. Place beside all the haughty and frigid boasts of the Stoics the tender minglings of affection and resignation from Christian sorrow: contrast Dr. Arnold’s tranquil words in the last hours, when every breath was fierce distress, with the letters and treatises of Seneca; see the yearning love of kindred, the meek humility, the loss of self, the confession of unworthiness, the patient

waiting for release, the whispered promises of the New Testament, the lips too faint to speak still moving in prayer, the clear smile and upward look when the glories of the other world begin to shine out and take form as the veil grows thin, the calm parting with the best beloved, the visible light on the face when the name of the Saviour is spoken, the simple phrases, “Christ is all,” “Come, Lord Jesus,” “Rock of Ages, cleft for me,” “I know in whom I have believed.” Either there is reality here—a reality of which faith alone is witness—or there is no reality anywhere—and nature, history, the world, and life, and thought, and time, and love, are all a delusion and a dream!

So have the true believers overcome. Have we not sometimes seen them? The long line of witnesses reaches down from the Saviour’s time to ours. The last willing followers of the immortal train have just ascended from our side. We listen to their Elder’s assurance, “These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb! They are before the throne of God, and serve him day and night in his temple; and God shall wipe away all tears from their eyes.” We listen again, and the eternal benediction still falls in peace from heaven,—“In the world ye shall have tribulation; but be of good cheer, I have overcome the world.”

How often, through the world’s literature and history, have we heard some ambitious commander or emperor babbling, in his vain waking dreams, of a world’s conquest! We turn from these poor visions of cruelty and blood to the meek army

of the living God; from the false victories of force to the true victories of faith. Here, on a lowly bed, in an English village by the sea—as I was lately reading—fades out the earthly life of one of God's humblest but noblest servants. Worn with the patient care of deserted prisoners and malefactors in the town jail for twenty-four years of unthanked service, earning her bread with her hands, and putting songs of worship on the lips of these penitent criminals,—she is dying; and as the night falls some friend asks, "What shall I read?" The answer of the short breath is one firm syllable, "Praise!" To the question, "Are there no clouds?" "None; He never hides His face. It is our sins which form the cloud between us and Him. He is all love, all light." And when the hour of her departure was fully come—"Thank God, thank God!" And there, as I read again, in his princely residence, surrounded with the insignia of power, but in equal weakness before God, expired a guileless statesman, nobleman by rank and character, calmly resigning back all his power into the Giver's hands, spending his last day of pain, like many hours of all his days before it, with the Bible and

Prayer Book in his feeble hand, saying, at the end, "I have been the happiest of men, yet I feel that death will be gain to me, through Christ who died for me." Blessed be God for the manifold features of triumphant faith! that He suffers His children to walk toward Him through ways so various in their outward look;—Sarah Martin from her cottage bed, Earl Spencer from his gorgeous couch, little children in their innocence, unpretending women in the quiet ministrations of faithful love, strong and useful and honoured men, whom suffering households and institutions and churches mourn. All bending their faces towards the Everlasting Light, in one faith, one cheering hope, called by one Lord, who has overcome the world, and dieth no more!

"One army of the living God,
To his command we bow;
Part of the host have cross'd the flood,
And part are crossing now."

The sun sets—the autumn fades—life hastens with us all. But we stand yet in our Master's vineyard. All the days of our appointed time let us labour righteously, and pray and wait till our change come, that we may change only from virtue to virtue, from faith to faith, and thus from glory to glory.

Family Miscellany.

A HAPPY HOME.

WHAT a sweet picture is that of a happy home and a fond domestic circle! Thousands of such may be found in this Christian land. We will try to tell our young readers what are the principal things which help to make home happy.

First of all is *piety*. The love of God and constant endeavour to keep his commandments, an humble trust in the Lord Jesus Christ, and a good hope through his grace of a celes-

tial home hereafter—these tend to smooth away all the troubles of life, and to heighten all its enjoyments.

Next comes *mutual affection*. This helps to suppress every unkind word and action, and makes each member of the household anxious to regard the wishes and promote the happiness of every other. Love is better than sunshine in any dwelling, and far better than costly furniture or fine clothes or plenty of money.

Thirdly, in every house where

there are children, comes an obedient and respectful demeanour on the part of the children towards all who are older than themselves, and especially towards their parents. Such a demeanour leads children to be regarded as ornaments and comforts to any domestic circle.

Fourthly, a love of reading. How exceedingly pleasant is it to fill up the leisure hours, and especially in long winter evenings, with reading aloud. Thus the whole family may share the pleasure of reviewing the history of other times, or join in a common excursion to other lands, and all are furnished with food for reflection and subjects for conversation.

All these sources of in-door enjoyment are almost equally within reach of the rich and the poor, of families in the city or the country. Let each one of our readers try to do what he can to make his own a happy home.

LITTLE ONES SHOULD LEARN TO PRAY.

I do not mean that children should learn to say their prayers, and nothing more; though I would not say a word against those holy forms which we all learned, I trust, as soon as our infant tongues could lisp "Our Father." These little prayers are connected with too many sacred memories to be laid aside.

But I would have children pray their own prayers. I would have them go to their dear Father above, just as they would to their parents on earth, telling him how they love him, confessing their faults, and asking forgiveness.

I think that the sweetest prayers I ever heard were from two little children. Ella was five years old, and Jamie two; and every one who loves children, knows how interesting they *may* be at those ages. I

loved to hear their child talk, their innocent prattle; but most of all I loved to hear their prayers, and if friends were in at that hour, I could not forbear saying, "Come, let us learn of these little ones how to pray."

Ella was naturally full of life and fun, and sometimes rude. So her mother had selected for her a little prayer, beginning,

"Lord, look upon a little child,
By nature sinful, rude and wild."

which she repeated after "Our Father," &c. Then came a prayer of her own. I well remember how Jamie, who was at this time but the echo of his little sister, lay in his little crib, while Ella at her mother's knee was praying her child prayer. When she said, "Make Ella a good girl," he would call out, "Make Jamie a good boy." That first little prayer I believe God has heard; for it has ever since seemed to be Jamie's wish to be "a good boy." He has grown up to be indeed a good boy—loving, kind and gentle in all his ways.

I do not believe that even youthful "praying breath" is ever "spent in vain."

SUNDAY SHOES AND UMBRELLAS.

WANTED:—A species of gum shoes and umbrellas that will stand the Sunday rain or Sunday mud of this latitude.

I know a preparation which I think will fully answer the purpose: and as no patent has ever been taken out—the demand being very small—every one is at liberty to try the experiment.

Place in common gum shoes a soul thoroughly saturated with Divine love, and they will stand any mud that ever lay in the path of duty. An excellent umbrella may be prepared in the following manner:—

Take for the stock a firm determination for the performance of duty; to this, and radiating from it on all sides, attach strong desires to do good. These must be braced and kept in their proper place by many short, unyielding prayers, well secured by the rivets of faith. Over the whole spread a covering of grace, well oiled with self-denial. Instead of the last named article some use the spirit of impulse, which answers for a little while, but soon wears out. This umbrella will not only stand rains, but during the heat of the summer will answer equally well for a parasol.

Poetry.

JESUS AT JACOB'S WELL.

I SEE thee, Saviour, as Thou satest there,
 In drought and weariness, the well beside—
 A single palm-tree shields Thee from the glare.
 I see the Syrian woman, wonder-eyed,
 Before Thee stand—
 The empty pitcher hanging from her hand.

I hear Thy words of warning mercy flow,
 Soft to the sinful while they chide the sin;
 I watch the graveness of her wonder grow
 As rises high an answering voice within,
 And straight she learns
 Her need—and for the draught diviner yearns.

It was in eastern summers, long gone by,
 Thou askedst water from the olden spring:
 Desiring eyes beheld Thee—Thou wert nigh
 To those that languish'd, heavenly boons to bring;
 But now no more
 Treadest the Shechem vale, the Jordan shore.

It was in Hebrew history, long gone by,
 And Thou wert walking tow'rd the Cross-crown'd goal,
 A human sympathy was in Thine eye,
 A lonely sorrow in Thy burden'd soul,
 And Thou didst bear
 For the world's weal a doom which none might share.

Still is the blessed story Gospel-good—
 Thou by the wells of life art waiting yet
 For peace and pardon to be sought and sued,
 And troubled men may still their guilt forget,
 And slake their pain,
 Quaff light, and hope, and love, nor thirst again.

From "Effie Campbell, and other poems." By Joseph Truman.

General Correspondence.

BELGIUM AND HOLLAND.

MR. EDITOR—

Dear Sir,—Thinking a few sketches of continental places and people will just now possess great interest to your readers, I beg to call their attention to the accompanying “slips” from the letters of a Freewill Baptist Minister, Professor Fairfield, which have been sent to his friends in America.

Yours, &c.,

OBSERVER.

[We shall have great pleasure in assisting our readers to travel on the continent in company with so agreeable a companion as Professor Fairfield.—ED.]

“Antwerp in Belgium is a spot which it would be difficult for me to forget, and yet which is not very easy to describe, so as to transfer to others the impressions received; for it is as the home of art that I felt special interest in visiting it. But first I will speak of a few of the externals which can be easily understood.

The city has a hundred thousand inhabitants, and three hundred years ago is said to have had twice as many. That was the height of its prosperity. It is strongly fortified—so strongly that it is difficult to see how an enemy could possibly get possession against a small force furnished with modern artillery. The starving out of those within by a long siege would be the only practicable method.

The buildings present that striking appearance which you can hardly conceive of without having seen it, resulting from the commingling of the different styles of architecture which have prevailed during five hundred years. In our own country we have no old houses. They are torn down to give place to new ones in new style. Here are hundreds of good houses, yet looking fresh by constant repair, that were erected in the sixteenth century.

The streets, like those of most old cities in America and Europe, do not seem to have been laid out, but to have come by chance. Yet with a little map in hand, I made my way from place to place without a guide,

and without asking a question, or losing my way; for the name of the street is distinctly given on every corner. The buildings, with their various styles of architecture, are not quite so grotesque and amusing as the dress of the market women, who sell their apples by the side of them. They all wear caps as in Belgium generally; but here for the first time, as often since, I noticed those strange appendages to the side of their head-dress which you may call ‘lapels.’ If you conceive of lace-work about the size and shape of a large pair of elephant’s ears, extending forward and downward from the ears of the wearer, you will have a very good idea of this mode of ornamentation.

And now while I have this subject on my pen, I may speak of the bonnets of some of the Dutch women; for you see that I am in Holland. I have thought it was well for my good manners that I am just now travelling alone, for if I had had some one in company that appreciated the ludicrous, I might very possibly have been betrayed into a smile at some of the fashions which make their appearance in the street and in the cars. Imagine, for example, our ladies’ ‘shakers’ tipped up behind at an angle of forty-five degrees, with the forward two inches of the bonnet itself turned up so as to form a right angle with the top, and you will have one of those sights to which a traveller is admitted without paying a frank or even a centime for it.

These worthy dames are also very fond of jewellery. Three or four sat in the same car with me yesterday, who may now sit a minute for their picture. First, a heavy glittering breast-pin; second, heavy, large, and long ear-drops; third, two or three or four strings of showy beads, fastened by a clasp about the size and shape of half an egg-shell divided length-wise; fourth, a gold (?) ornament on the side of the head, extending from the ears to the eyes, a part covered by the cap, but the part protruding of the size and colour of the old-fashioned brass knobs which our grandmothers’ bureaus used

to wear. I did not test this *jewellery* by nitric acid, and it might not all of it endure such a test without at least a little change of complexion.

But if I indulge a smile at the oddity of their attire, I must in justice say that they seemed to me to wear after all an expression of genuine good nature and unsophisticated kindness. I should feel safe and very sure of all necessary attention, if I should fall sick among these Dutch mothers and daughters.

Now let us go back to the painting and sculpture and architecture in which I revelled in the churches and cathedral of Antwerp. Here, if not in the dress of peasant women, is genuine æsthetics.

The Cathedral is known through the world for the possession of three master-pieces of Rubens—the elevation of Christ on the cross, and His descent. I have seen some pictures which were said to be very costly, but which, to my unpractised eye, presented little that was impressive. Not so in these. I stood in the presence of Calvary, and saw the deed done which has made that summit the dearest spot on earth to every redeemed sinner. And then the dead body is taken down—and it is a dead body—you see it; life is quite gone; the muscles are nerveless; head and hands hang down, and the whole body is powerless to help itself. And it is the body, too, of one who has died by violence; the purple lips, and eyes and chin and cheeks, the blood in spots, and the open wounds. And then the sheet which receives the body is a real sheet, and was just now unspotted. And the face still wearing the expression of agony, which has not yet given place to the calm repose which comes afterward. In the church of St. Andrew I saw another picture of Christ being laid in the sepulchre—I know not by whom it was painted. In that the face of Christ had put on the expression of the divine peace and serenity which comes after a while, but which is never seen on the face of the devoutest believer the first moment after a terrible physical suffering has ended in death. For Rubens' Christ to have even this smile of the angels would have been against all nature and all fact. The great painter was too good an artist to commit such a blunder.

Two other pictures by the same artist—'The Assumption of the Virgin,' and 'The Resurrection of Christ,' belong to the same cathedral.

The church of St. Jacques is, if possible, a still greater object of interest to the lover of art than the cathedral itself; for here lie the remains of the painter and of all who bear his name. His family has become extinct; twenty persons belonging to it are buried in one of the chapels in this church. His second wife, who survived him, was again married, and two of her descendants have splendid sculptured monuments deposited here.

The Church of St. Andrew has also some exceedingly fine paintings and sculptures, of which I may mention the Martyrdom of St. Andrew, the Last Supper, by Francke, a portrait of Mary, Queen of Scots, besides the painting already alluded to. The chief object of interest in this church, however, is a carved wooden pulpit, which must be seen to be understood, at the foot of which is a carving in wood representing 'the call of Andrew.' The figures are life-size. Peter sits in his fishing boat; Christ stands near it; the net in the boat is full of fishes, and also a basket on the shore, which Andrew has just unloaded; and now returning for more, he stands with one foot upon the edge of the boat, as he hears the call of Christ. All this in wood—the faces full of life and expression—the fish real, the net without any appearance of art, and the boat one that you could safely cross the Rhine in. I have seen nothing in wood to equal it. I can scarcely conceive of anything to surpass it. In this church Andrew is specially honoured. Two marble statues of Peter and his brother are superior to any at the church of St. Jacques. The family resemblance is striking, and yet there are two distinct men before you.

The church of St. Paul and of St. Augustine also well repaid a visit, but will scarcely repay a description.

The immense outlay upon these old Catholic churches can scarcely be conceived of. The exquisite workmanship and the costly material symbolize a religion that has degenerated into the sensuous and the æsthetic. In the church of St. Jacques are twenty-two little chapels, finished in marble of

great beauty, and each one of them at an expense greater than that of many comfortable and spacious churches in America. But when these are compared with the three splendid altars also finished in marble, the twenty-two would scarcely equal the three. And they are full of statuary the most costly and superb.

If you ask what of all this toward the end of religion, you know my answer. Romanism is only one of the forms of heathenism. Its religion is as good, perhaps, as Brahminism; probably not a whit better. Their senseless mummeries are as acceptable as those of the Pharisees of old; and there is as much chance of their salvation as of the inhabitants of Orissa without the Gospel, though much less probability of their ever embracing it. As they have made collections of works of art, however, I see them and study them, as I would in a heathen temple, though with less gratification than in an ordinary museum.

Americans are unfortunately sufficiently acquainted with their idolatrous and (were it not too serious a matter to feel humorous over) ridiculous ceremonies to render any description necessary.

In speaking of the cathedral I ought to have mentioned its steeple, one of the loftiest in the world, and one of the finest without doubt. It is a little more than four hundred feet high, and is of such beautiful and delicate workmanship, that Charles V. remarked of it that it deserved to be kept in a case; and Napoleon compared it to Mechlin lace.

In the square near the cathedral the people of Antwerp have erected a bronze statue of the painter who honoured this city with his residence, whose works more than anything else give it its celebrity, and whose tomb is among them to this day.

And now if I write anything of Holland, it must be in this letter. And of so wonderful a country it were certainly fitting to write something. I have made a tarry at only three of its cities, but have travelled two or three hundred miles on slow trains, and by daylight, on purpose to have the best possible opportunity of seeing it at large. I write this from the border line which separates Holland from

Germany (Roosendaal.) The largest part of Holland is below the level of the sea; and strange to say, this fact which at first would seem to be most ruinous to the hopes and prosperity of any country, has been by them turned greatly to their advantage. You will see how. The sea being first walled out by dikes, is allowed afterwards to come in just as they need it, and just as they can use it.

Thus instead of allowing the waters to lord it over them, they have reduced them to entire subjection, and if Neptune were addressing the Dutch an epistle to-day, he would without any hyperbole sign himself, 'Most truly, your obedient servant.' And an exceedingly valuable servant they find him to be. Digging canals wherever they choose, the old sea-god fills them at their bidding, and thus they have the best and cheapest transportation in the world. Dividing and subdividing, and digging still other and smaller canals and ditches, until they are found only a few rods apart, they water the whole land, and still they are filled to the brim at the bidding of the government. 'These are our riches,' said an intelligent Hollander to me a few days ago; and they are so, evidently.

And then the sea is their great defence. Neptune is made to do his own work, and that of Mars beside. If their enemies should come in upon them like a flood, they have only to sweep them out with another. With the sea turned in upon them, what could they do?

Some portions of the country are covered with white pine; and in these the soil is sandy and light, but for the most part it is fruitful, and seems to be cultivated with skill. The houses of the peasants have a comfortable and cosy appearance.

The cities to which I have referred are well supplied with canals, and they present a busy appearance at this season of the year. Indeed, they seem to be to a great degree a substitute for all other places of trade, and modes of conveyance through the city. If a man buys a bushel of potatoes, it is not from a provision store, but from a canal boat that lies at his door. If he purchases a ton of coal, it is delivered, not by a cart, but a boat.

The streets are not full of wagons, but of water. For myself, I prefer even the noise of wheels to these omnipresent canals. In a picture they look well; but in the real presence of them there is little of poetry and less of beauty.

At Rotterdam I was interested in seeing the house in which that learned man, but timid reformer, Erasmus, was born. His statue stands upon the market square. The church of St. Lawrence is an old and venerable one, erected in the fifteenth century. From its high steeple (and two hundred feet is high when you are called to the labour of reaching it by a flight of stone steps) a fine view is had of the whole city and its surroundings.

Hague is the capital of Holland. You would scarcely expect to find a Dutch town the neatest and handsomest of all, and yet it is so. It seems like a holiday city, dressed every day in its Sunday attire; streets clean, quiet, airy, with here and there an open square, or little park; and just out of the city as beautifully shaded walks or carriage drives as the most exquisite could ask.

Amsterdam is built on piles driven into the bog beneath. The 'palace' has beneath it 13,695 of these piles. Nearly three hundred bridges cross its numerous canals. On approaching the city the most conspicuous thing are the windmills around it. Holland is full of these mills. In the one town of Zaandem I was told there were six hundred. I don't believe it. But it is very certain that if Don Quixote's valorous Sancho Panza should undertake the tour of the Netherlands, and feel called upon to vindicate his courage by a personal combat with every windmill he met, he would have a hard time of it. They have no waterfalls in Holland, and not much fuel. So they make the air perform in part the usual work of its sister elements—fire and water.

This trip through Holland has been exceedingly pleasant and instructive. And the beautiful landscape views which have everywhere presented themselves—broad fields, clothed with green, abundantly watered; sheep and cattle grazing contentedly here and there, and looking fat enough to be happy; humble but home-like farm

houses, with the little farms attached, owned by the occupant—these visions will not soon be forgotten.

E. B. F."

CAPITAL PUNISHMENTS.

Boston, Feb. 16, 1864.

MR. EDITOR—

Dear Sir,—We have lost the question about the Kagosima atrocity. Proud England would not endure even the dove-like voice of censure uttered in Mr. Buxton's resolution. "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush." It is one thing, in elegant temples, before a sumptuous dinner, to make a general confession of national sins in a prescribed form of well studied phraseology, but quite another to particularize some act as unjustifiable, to blame the haughty spirit from which it issued, or to take steps towards making reparation. I am glad that some have washed their hands of this bloodguiltiness.

But now here is *more bloodguiltiness* to wash away—I mean that of Capital Punishment. There is at present an unusually favourable opportunity for the utterance of Christian sentiment on this subject. The public mind is greatly roused. Petitions, vast and many, are about to be presented to the Legislature. Christians surely cannot be deaf to the claims of mercy, nor blind to the favourable occasion. Let not General Baptist Christians be indifferent, or silent, or slow. Let us "strike while the iron is hot." It is possible, dear sir, among your readers, even, perhaps, among your ministerial readers, that some not yet accustomed, as in these days English Christians should (I fancy) be accustomed, to get up petitions to Parliament, would condescend to accept a little direction in their endeavours to do good. To such, with as much diffidence as is consistent with earnestness, I would, with all respectfulness, submit the following as a form which, with any modifications they may think desirable, might be copied, signed, and forwarded to some member of Parliament for presentation.

Wishing, dear sir, to be found with all your readers living and dying on the side of all GOOD,

I am,

Ever faithfully yours,

THOS. W. MATHEWS.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled. The petition of the undersigned members of the General Baptist congregation at in the County of humbly sheweth:

That your petitioners, deeply impressed with the sacredness of human life, view with increasing disapprobation the infliction of Capital Punishment for any crime whatever.

That it is undeniably possible for an erroneous judgment to be pronounced and executed; and if the punishment have been that of death it cannot be reversed.

That even in cases of undoubted guilt, though, according to the law of *retaliation*, the murderer deserves to die, it is the genius of the Christian religion not to deal with sinners as they deserve; and the infliction of death-punishment tends to darken in the public mind the light of Christianity, and to weaken the impression of the sacredness of human life.

That capital punishment, when formerly inflicted for other crimes, did not deter from the commission of them more effectually than the milder punishments now inflicted for the same, while it *did* deter injured parties from prosecuting, and the authorities from convicting, the criminals.

That the total abolition of death-punishments has been followed in neighbouring countries with happy results.

Your petitioners therefore humbly pray your Honourable House to put an end to capital punishment altogether.

And your petitioners will every pray, &c.

BAPTIST CHAPEL, NEW LENTON.

MR. EDITOR—

Dear Sir,—Will you allow me to inform your readers that the members and friends in connection with the above place of worship have resolved upon raising £300, in order to liquidate one half of the present debt? Towards this object a Subscription List has been opened, and £80 have already been promised. It has also been decided to hold a Bazaar next Whitsuntide, the proceeds to be devoted to the

above laudable object. Any donation, subscription, or articles ornamental and useful, manufactured goods, materials for making up, ladies' needlework, children's garments, toys, provisions, &c., &c.—any monies or articles kindly forwarded to the friends hereafter mentioned will be promptly acknowledged:—Mrs. Brookes, Rock Cottage, Lenton Sands, Nottingham; Mrs. Wilkinson, Park Terrace, Park Side, Nottingham; Mrs. Renals, Old Lenton, near Nottingham; Mrs. Haddon, Old Lenton, near Nottingham; Mrs. Richardson, Ortzen-street, Forest, Nottingham; Mrs. Pickering, Willoughby-street, New Lenton, near Nottingham.

Yours truly,

C. BURROWS.

ILKESTON CHAPEL BAZAAR.

MR. EDITOR,—

Dear Sir,—Will you permit me to announce that a Bazaar in connection with the Queen Street Chapel is intended to be held early in the spring? The proceeds will be appropriated to the palisading of the Chapel, and assist in liquidating the debt, amounting to £900. For some time past the church and congregation have made strenuous efforts to reduce the heavy debt which greatly retards the progress and work of God in our midst. But, being comparatively poor, we feel that without the assistance of the friends of the denomination, and others interested in the prosperity of Zion, we shall be able to accomplish but little towards this desirable object.

For help we therefore earnestly appeal to the Christian sympathy and kind liberality of our brethren. Contributions in money, stationery, cutlery, earthenware, confectionery, fancy and useful articles, or unwrought materials, will be gratefully received by myself and Mr. W. Harrison, Grocer, Bath Street, Ilkeston, on or before the 21st March.

Yours sincerely,

W. M. ANDERSON.

P.S.—All communications should be addressed to the Secretaries, W. Briggs, and W. W. Turner, South Street, Ilkeston, near Nottingham.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. I. HUGH LATIMER.

"If, therefore, any of you should ask me how to study history, I should answer—Take by all means biographies: wheresoever possible, autobiographies; and study them. Fill your minds with live human figures; men of like passions with yourselves; see how each lived and worked in the time and place in which God put him. Believe me, that when you have thus made a friend of the dead, and brought him to life again, and let him teach you to see with his eyes, and feel with his heart, you will begin to understand more of his generation and his circumstances than all the mere history-books of the period would teach you. In proportion as you understand the man, and only so, will you begin to understand the elements in which he worked. And not only to understand, but to remember. Names, dates, genealogies, geographical details, costumes, fashions, manners, crabb'd scraps of old law, which you used, perhaps, to read up and forget again, because they were not rooted, but stuck into your brain, as pins are into a pin cushion, to fall out at the first shake—all these you will remember; because they will arrange and organize themselves around the central human figure: just as, if you have studied a portrait by some great artist, you cannot think of the face in it, without recollecting also the light and shadow, the tone of colouring, the dress, the very details of the background, and all the accessories which the painter's art has grouped around; each with a purpose, and therefore each fixing itself duly in your mind."

Professor Kingsley.

I PURPOSE to write a series of papers on the notable preachers born in Leicestershire. I hope these sketches of life and character will be interesting and instructive. In them we shall endeavour to trace the benignant care and merciful providence of God in the governance and enlightenment of our beloved country. Some of the brightest lights in his church will pass before us,—stars of the first magnitude in God's spiritual firmament. We shall come into contact with men belonging to different periods of our national history—men of various and diversified endowments—occupying different attitudes and moving in different spheres in relation to the church and the commonwealth. We shall see men of lofty genius, profound learning, and great accomplishments, developing their intellectual resources severally, each man in his own peculiar way, yet all yielding their lives, and consecrating their energies, in the sublime service of God.

The lives of great and good men

form an attractive and useful study—especially to the young. Biography is one of the stars and guides of life. A great man often stands as the central and commanding figure in an important epoch of his country's history; and a great preacher, burning with the fire of heaven, has often made an epoch in the history of the Church of God.

No exercise is more stimulating and elevating to our own minds and energies than to come into contact with the great, the wise, and the good. Our own mental lamp takes fire as it touches the glowing rays of an ardent spirit. To read of the conflicts which have been endured, and of the obstacles which have been surmounted, acts as a tonic to the mind which is struggling with difficulties and surrounded with perplexities—we seem to see the illustrious dead standing on the shores of another world, wearing the white robe of purity, and waving the palm of victory, and beckoning us onward, saying, "Press forward whatever may obstruct you—struggle onward though difficulties may beset and enemies assail you. Rise higher and keep the world beneath you—soon the struggle will be over, the work accomplished, and the victory won."

Among all the great men who have been such lights and ornaments to our country, perhaps none occupy a higher place, or fill a wider sphere with their influence, than our great gospel preachers. In them have been combined the highest genius, the deepest learning, the amplest benevolence, the humblest adoration, the sweetest disposition, and the serenest piety. There have been found among them men of profound and comprehensive thought—of chaste and fervid imagination—of protracted and self-denying labour. Preachers have adorned the church who were vigorous and powerful in their pulpits—holy and impressive in their lives, and their written works remain to us as monuments of the majesty and splendour of man's soul when enlightened by the word, strengthened by the grace, and chastened by the Spirit of God.

It is well for us to bear in mind that preaching is a divine institution. The prophets were divinely appointed preachers. The Gospel is to be disseminated by the instrumentality of preaching. John the Baptist, the Gospel Elijah, roused the Jewish nation from its slumbers by his powerful preaching. Our Lord, on the mountain slope, on the sea-beach, at the well's mouth, and in the temple, preached that Gospel of which he himself was and is the centre and life. The early disciples went everywhere preaching the word. Peter preached the Gospel in Jerusalem—Philip in Samaria—Barnabas at Antioch—Silas in Philippi, and Paul at Corinth, Athens, and Rome.

In an age which boasted of its wisdom *it pleased God, by the foolishness of preaching, to save them that believe.* Preaching is the divinely constituted channel through which the waters of life are to flow out on the thirsty world. The living voice is to take the living word to those who are dead in trespasses and sins.

As a matter of course, arising from the great varieties of temperament and taste, there will always be great differences of opinion with reference to preachers, and also as to what constitutes good preaching. The favourite preacher of one is thought nothing of by another. Some like a pretty gospel, with plenty of flowers over it; and some like a polished gospel, with plenty of varnish on it; and some like a powerful gospel, with plenty of fire in it. There are some who like a smack of philosophy with a dash of speculation; others a savour of poetry joined to the little arts of rhetoric; while some others are satisfied if only plainness and piety are to be discovered. The æsthetic brother must see something of the beautiful or he turns away; every little hill of thought must be touched and tipt with gold; while the bucolic mind cares little for the sweetmeats and flowers providing he can get some solid honest bread. It is an impossibility to meet the taste of everybody. One prefers the banks of the quiet stream, another of that which bubbles and ripples, another chooses the dash and foam of the cascade, and another the rush and roar of the cataract.

The notable and remarkable preachers who are to pass before us in these papers are all natives of the county of Leicester. The present inhabitants of this county have reason to be proud of their illustrious ancestors. I think I may venture to say that no other county in the United Kingdom has produced such a galaxy of noble and worthy names associated with the pulpit as this county of Leicester. We shall find men in whose nature there was metal of the true ring—men in whom there was the granite of uncompromising principle—men of firm purpose, unflinching integrity, of unflagging devotion, and of unquenchable zeal in the cause of truth and the service of God. We shall see men of whom it may be said that in prosperity they were humble, in persecution strong, in sickness patient, and in death sublime.

The first name on our list takes us back to one of the most stirring and important periods of English and European history. The closing of the fifteenth, and the opening of the sixteenth century, mark a transition epoch in the history of modern civilization. Henry the seventh, the first of the Tudors, had fought his way to the British throne and been King of England five years, when Hugh Latimer was born. The bloody wars of the Roses had come to an end. The white and red roses, symbols and badges of political parties, were now united in the throne. Our Latimer, who lived a hero and died a martyr, was born at Thurcaston. Thurcaston is a small village about five miles from Leicester. A dwelling, now in the occupation of Mr. John Lygo, a blacksmith, is supposed to be the house in which he was born. The date of Latimer's birth is disputed by his biographers. 1470, 1474, 1480, and 1490, are dates found in different accounts of his birth. Probably the last date is the correct one. It would be interesting to call up a picture of English life as it was seen when Latimer came into the world. A number of boys were then rising into manhood who were to play important parts in the great drama which was about to open in England and on the continent of Europe. Among the boys and young men of England were to be found Thomas Cranmer, who became

Archbishop of Canterbury, and the leading instrument in producing the Reformation in England—Thomas More, who rose to be Lord Chancellor in the reign of Henry the Eighth—John Colet, who became the learned dean of St. Paul's and the founder of St. Paul's school. Erasmus, the witty scholar, at the age of twenty-three, was deep in books somewhere on the continent. In Germany there was to be seen a boy singing in the streets who was destined to be the great hero of the Reformation. Martin Luther was seven years old when Latimer was born. Europe was now arriving at a great crisis in its history. Constantinople fell in 1453, and as a consequence Greek learning was introduced into the nations of the west. Rich treasures of poetry, philosophy, oratory, and history were now opened to the admiration and illumination of the inquiring and ardent student. To crown all, the Greek Testament was published, and its great truths fell like beams of morning light on many opening minds. The dawning of a bright and glorious day had appeared. The printing press was always at work.

Latimer has given us glimpses of his father's house, and of his own boyhood, in his sermons.

"My father was a yeoman, and had no land of his own, only he had a farm of three or four pound by year at the uttermost, and hereupon he tilled so much as kept half a dozen men. He had a walk for a hundred sheep; and my mother milked thirty kine. He was able and did find the King a harness, with himself and his horse, while he came to the place that he should receive the King's wages. I can remember that I buckled his harness when he went into Blackheath Field. He kept me to school, or else I had not been able to have preached before the King's Majesty now. He married my sisters with five pound or twenty nobles a piece; so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours; and some alms he gave to the poor. And all this he did of the said farm, where he that hath it now payeth sixteen pound by year, or more, and is not able to do anything for his prince, for himself, nor for his children, or give a cup of drink to the poor."

Latimer was trained up in the martial exercises of the day. In a sermon before Edward the Sixth he reproves

those who are "negligent in executing the laws of shooting." He says:—

"In my time my poor father was as diligent to teach me to shoot as to learn me any other thing; and so I think other men did their children: he taught me how to draw, how to lay my body in my bow, and not to draw with strength of arm, as divers other nations do, but with the strength of the body: I had my bows bought me according to my age and strength; as I increased in them, so my bows were made bigger and bigger, for men shall never shoot well, except they be brought up in it: it is a goodly art, a wholesome kind of exercise, and much commended in physie."

Having received the rudiments of education at the village school and also at a school in Leicester, at the age of fourteen he was sent to the University of Cambridge. He was a hard working student, and made great proficiency in his studies. It was while he was at Cambridge that he met with the famous Thomas Bilney. Bilney was already touched with the principles of the Reformation. He had studied Erasmus's Greek Testament. The truth had reached his heart. Oppressed with the burden of his own sinfulness he lighted on the passage, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* He says:—

"This one sentence, through the power of God working on my heart, in a manner at that time unknown to me, rejoiced my soul, then deeply wounded by a sight and sense of my sins, and almost in the depths of despair, so that I felt an inward comfort and quietness which I cannot describe, but it caused my broken heart to rejoice."

Latimer, at this time, was a staunch and resolute Romanist. He says, "I was as obstinate as any in England, insomuch that when I should be made bachelor of divinity my whole oration went against Philip Melancthon and his opinions." Bilney and Latimer had many a controversy on the principles and doctrines of religion. At last the truth laid hold of Latimer's mind and heart. He had reached the age of settled manhood when the great spiritual change took place. He became, after his conversion, the most noted preacher in Cambridge.

"I was present," says Becon, "when with manifest authorities of God's word,

and arguments invincible, besides the allegations of doctors he proved in his sermons that the Holy Scriptures ought to be read in the English tongue of all Christian people, whether they were priests or

laymen, as they be called. O how vehement was he in rebuking all sins, and how sweet and pleasant were his words in exhorting unto virtue."

Sabbath Schools.

PATCH OR NO PATCH.

"I WOULD not go to Sabbath school with that patch," said a proud girl to her brother.

"I'd rather go with the patch, than not go at all," answered the boy.

The street boys said: "Just as if I'd go to that Sabbath school with a great patch on my knees."

"If I don't go with my patch, I can't go at all; these be the best clothes I've got," said the boy, stopping and looking down over his trousers.

"Come," said the street boys, who had not such a good mother as this boy had, else their trousers would have had patches instead of rags, "come, go fishing with us."

"No," said the boy, "a patch is no disgrace, and I shall go to the Sabbath school;" and he walked sturdily off. He went to the Sabbath school.

Patch or no patch, what did his teacher care, who had hunted him up in his lowly home. *She* thought most of the little boy's soul. What did the kind superintendent care, who caught the boy's blue eye looking straight at him as he spoke, and was pleased to see it? Patch or no patch, he sung "I want to be an angel" as sweetly and heartily as better dressed boys did. No scholar recited a better lesson or behaved more properly in his class. Patch or no patch, *God* took notice he was there. Patch or no patch, his Redeemer had died to save him, and now said to him in tender accents, "Son, give me thy heart." Patch or no patch, the Holy Spirit was hovering near to help him remember his Creator in the days of his youth, and choose this day the Lord for his portion. Patch or no patch, heaven had room for him.

A patch, you see, is no matter at all. Instead of being a disgrace, it is rather an honour, because it shows a boy has

a kind and careful mother, anxious to do her best with the small means God had lent her. Never be ashamed of a patch.

"I FEEL IT PULL."

IN the deepening twilight of a summer evening a minister called at the house of one of his flock. Near the house was a little boy with both hands stretched upward, holding a line.

"What are you doing here, my little friend?" asked the minister.

"Flying my kite, sir," was the prompt reply.

"Flying your kite!" said the minister; "I can see no kite; and you can see no kite."

"I know it, sir," responded the lad; "I cannot see it, but I know it is there," pointing upward, "*because I can feel it pull!*"

Here is an apt simile of "things unseen." Your children can easily understand it. Good men and women can't see heaven, "but they *know* it is there, *because they can feel it pull!*"

TEACHERS! THINK OF THIS!

ON the summit of a hill in a western state of America is a court house, so situated that the rain-drops that fall on one side of the roof descend into Lake Erie, and thence through the St. Lawrence into the Atlantic. The drops on the other side trickle down from rivulet to river, until they reach the Ohio and Mississippi, and enter the ocean by the Gulf of Mexico. A faint breath of wind determines the destination of these raindrops for three thousand miles. So a single act determines sometimes a human destiny for all time and for eternity. Your work now may end in bringing that little child safely home to the Father's house, to go out no more for ever.

Christian Work.

A MISSION STATION AT TARSUS.

THE present city of Tarsus is built on the remains of the ancient one, and large masses of rubbish mark its size and extent. In some places this is twenty feet deep, and is now being excavated to procure the cut stone for building purposes, which is found at that depth in the walls and foundations of old buildings. Broken pieces of large marble columns everywhere meet you as you walk over the city. Some of them are very beautiful, and there is a great variety. Many of them are broken into smaller pieces for Turkish tombstones; and others are now being used in the erection of a new American church, and for other purposes.

The present inhabitants are Mussulmans, Greeks, and Armenians. The former are the most numerous. A little light is now beginning to shine amid the darkness. A small Christian community has been formed. Missionary efforts, wholly by means of native agency, commenced some years since. These efforts have, however, been used with considerable interruption. Continued labours would, doubtless, have secured more gratifying results. But a foundation has been laid, and the work is now fully under way. A community of thirty-five or forty souls has been gathered, and a church of ten members formed. In the day-school there are about thirty pupils, and the Sabbath-school contains about fifty, including adults.

The most interesting occurrence of recent date has been the installation of a native pastor. This auspicious event took place on May 17th. The church and community had presented a call to a former student of the Anitah Theological Class, previously ordained as Evangelist, and he having accepted the invitation, and other preliminaries having been fully arranged, he was examined in the presence of his people. The examination was protracted to nearly two hours, and proved satisfactory. On the following day he was formally installed. The place of his settlement being the native place of the first great missionary to the Gentiles, very naturally there were many

allusions to Paul. In the sermon preached on the occasion, his characteristics as a preacher were presented, and he was held up as a model for all preachers; and all the exercises received more or less of a tinge from the fact that Paul was born here. Though the Protestant community is small, and the work, in some respects, feeble, still all the friends of the Gospel will rejoice to know that provision is now made for the permanent preaching of the Gospel and the administration of its ordinances in the very place which gave birth to the man who has done more than any other person for the wide diffusion and establishment, as well as the illustration and defence, of Christianity in the world. The heaven of truth has again been deposited in two important points, (Tarsus and Adana), from which it is already beginning to spread through the limits of ancient Cilicia.

THE SAILOR'S HOME, EAST INDIA ROAD, LONDON.

THE late Mr. Splaine, City Missionary to the East India Docks, writing of his visits to the Sailor's Home, says:—"I find the place to be a very important sphere of usefulness, and feel at times greatly encouraged, owing to respectful attention that is manifested by seamen, when I am submitting to them those things which concern the salvation of their souls. Hundreds of seamen are to be met with there every week throughout the year, and occasionally I am brought into contact with French, German, Dutch, Italian, and Spanish sailors. Many of them I have found could speak fluently in the English language, and, consequently, I was enabled to set before them the saving truths of the Gospel. I have distributed amongst them this year no less than twenty-five copies of the Sacred Scriptures, and three hundred tracts in various European languages. Few sailors I ever meet are really sceptical as regards religion. The only instances of infidelity are found among such of them as are addicted to drunkenness and its concomitant evils."

General Baptist Incidents.

FURTHER PERSECUTION OF MR. ALDRIDGE.

THE Barton preachers did not confine their labours to the towns and villages. A hollow tree or broken rock in Charnwood Forest often furnished them with pulpits. Many heard with attention, but others insulted the preachers, pelting them with stones and filth. Yet these good men were in no degree intimidated.

But the malice of their enemies did not long confine itself to occasional insults. It soon commenced a more regular attack.

The Barton "Independents" availed themselves of the privilege enjoyed at that time (1750) by all dissenters, of solemnizing their marriages amongst themselves: and Mr. John Aldridge was thus married to Miss Elizabeth Cooper. A gentleman in the neighbourhood, who had long distinguished himself by his enmity against the methodists, employed the churchwarden, as his agent, to indict Mr. Aldridge, in the Spiritual Court, for living in adultery with Miss Cooper. Such a cruel and base attempt to destroy the peace, and blast the reputation of a worthy family, excited the indignation of all good men. Dr. Turville, of Thurlaston, assisted Mr. Aldridge, on this trying occasion, with his advice and countenance: and, after a full investigation, the court declared that the marriage was legal. The churchwarden, fearing a prosecution for defamation, made ample satisfaction to the injured persons: and it was thought that the affair was concluded.

But this defeat only inflamed the rage of the principal instigator: who continued to take every opportunity of insulting Mr. Aldridge and his friends, by hooting at them when they passed him in the streets, and inciting others to abuse them. One evening, as Mr. Aldridge, his wife, and several of their companions, were returning home from a social visit, they were met by a tumultuous rabble, headed by their implacable enemy. The unoffending Methodists were driven off the path, thrown down on the ground, and in-

humanely kicked about by the infamous leader and his savage followers: and, at last, were compelled to shelter themselves from the fury of the assailants, in the house of a relative. This violent outrage obliged Mr. Aldridge to seek protection from the laws of his country, by commencing a prosecution against the principal offender: and the cause was brought to trial at the Leicester Assizes, Aug., 1751. All the influence that could be procured was employed on the side of the defendant: and the jury were overheard, during the trial, agreeing to return a verdict in his favour, whatever evidence might be brought against him. The prosecutor, on the contrary, rested his cause on notorious facts, proved by witnesses of unimpeachable character, whose testimony was given in a manner so simple and yet so clear, as to gain immediate credit.* The judge observed, that it was impossible to weaken the proof by any opposite evidence; and advised the offender to come to terms of accommodation with the prosecutor; naming a sum which he thought ought to be paid as a penalty. The defendant refused to comply with this proposal: but, after some consideration, agreed to pay a smaller sum, which was accepted, and the case dismissed. Thus the equity of the judge defeated the wickedness of the jury; of whose partiality, it is probable, he entertained some suspicion; and these harassed people were secured in the quiet enjoyment of their civil and religious rights. So important did they esteem this victory, and so gratefully did they acknowledge the signal interposition of Providence in the result, that the eighth day of August was annually observed by them as a day of thanksgiving, as long as the society continued united. It was spent in singing, preaching, and prayer, and closed with a feast of charity.

* The manner in which Joseph Donisthorpe, who was one of the witnesses on this trial, introduced his testimony, made a solemn impression on the whole court. "I am sensible, my Lord," said he, "that I now stand before not only an earthly judge, but that I am also in the presence of the Judge of heaven; and being accountable hereafter for all I say, shall speak the truth."

Science and Art.

PRESERVATION OF FRUITS BY COLD.—A novel method of preserving fruit is practised in Indiana, U. S., which dispenses with the necessity for sugar, boiling, or cans, while the natural flavour, even of strawberries, is preserved in full from season to season. The fruit is stored in a place where the temperature can be reduced and maintained below 40° Fahr., and above 32° Fahr., the freezing point. To builders of ice-houses this presents no formidable difficulty. By surrounding any apartment with charcoal and sawdust, or other non-conducting substance, and with the aid of ice on the one hand, and a little furnace heat on the other, the preventive conditions of fermentation are easily secured. The moisture of the atmosphere is absorbed by the use of chloride of calcium. These means, and some attention to light, is all that is necessary.

FORESTS A NECESSITY OF FERTILITY.—The value of forests to a country in retaining moisture is well illustrated by the late severe freshets of the Connecticut valley. The snow melts quicker in an open country, and is retained longer among woods. Formerly the Connecticut River and its tributaries were clothed with forests; now they are largely denuded, and greater freshets than formerly are expected. The present barrenness of Greece and Palestine, as contrasted with their former fertility, is similarly accounted for. Once let the forests grow again which successive hordes of warriors have cut down, and fertility would be restored.

COATING OF SHIPS WITH GLASS.—By direction of the Admiralty, experiments, which are stated to be highly satisfactory, have been carried out at Woolwich Dockyard to ascertain the practicability of coating the bottom of iron ships on a plan invented by Mr. Leatch, which consists in coating the iron surface with gutta percha or other cement, and on this soft material to fasten sheets of glass about a quarter of an inch thick.

It is proposed by the Swedish Government to measure an arc of the meridian in a high north latitude, to be accompanied by experiments with

the pendulum first tested by the English standard instruments at Kew.

INSTANTANEOUS ENGRAVING ON STEEL.—The invention is claimed by M. Vial, of Paris. By this process the artist may become his own engraver, and have the satisfaction of having his sketches or detailed works interpreted with the utmost possible fidelity.

WOODEN PAPER.—M. Bardoux, a manufacturer of Poitiers, has succeeded in manufacturing paper from various descriptions of timber, such as oak, walnut, pine, and chesnut, and from vegetables, and without the addition of rags. The inventor asserts that this will reduce the price of paper from 60 to 80 per cent.

MR. MACLISE is painting a picture representing the scene in "Ivanhoe" of the meeting of Richard I. with Robin Hood and the outlaws.

THE Emperor of the French has commissioned M. Gérowe to paint a picture representing the reception of the Siamese Ambassadors at the Tuileries.

THE MULREADY PICTURES.—An exhibition of the works of the late William Mulready, comprehending both his oil and water colour paintings, is to take place in the South Kensington Museum this month.

MR. WILLIAM HUNT, the celebrated water-colour painter died last month, aged 74.

BICENTENARY OF THE ACADEMY OF FINE ARTS, ANTWERP.—In 1664 David Teniers, the painter, founded the Academy of Arts in Antwerp. There is to be a museum, containing the works of living artists connected with the Academy, which will be opened on the occasion of the festival.

DUBLIN is to have a second Exhibition next year. Art and industry are to have equal shares in the space allotted to the building.

MR. WOOLNER'S Statue of Macaulay, for Trinity College, Cambridge, is nearly finished. The historian is seated in his college gown, with a book in his hand, the fingers pressed into the open leaves, as if he had been collecting points in an argument. The attitude is graceful and the face noble.

Literature.

RENAN'S LIFE OF JESUS.*

RENAN professes to write what he is pleased to call a fifth Gospel. A Frenchman, a linguist, a poet, a traveller, a sceptic, and volatile man about town, he may be expected to have opinions and methods all his own. And in truth he has. Avowedly critical, he yet starts with the assumption that all miracles are fictitious, and that no more credence should be given to the miracles of the Evangelists than to the legendary tales of the Koran and the Papist *Acta Sanctorum*. Accepting the synoptical Gospels and rejecting the Gospel of John, he propounds the significant principle that "the writings of the Evangelists must be *gently solicited*" in order to yield their modicum of truth. Taking for granted that the works of the Fathers stand upon an equal footing with the New Testament, he naturally leans to the Fathers when they will better serve his purpose. Placing Moses, Zoroaster, Jesus, and Mahomet on the same level, he still frankly confesses that "without Jesus all history is incomprehensible," and that "each of us owes to him what is best within himself!"

With such methods and opinions, our readers may be prepared to expect a motley Gospel. Renan draws, with the pencil of a sensational novelist, a being of the strangest inconsistencies. Nay, he does what they have never yet ventured to do—paints a hero with an incoherent jumble of qualities which never could co-exist, which never could form a real man at all, to say nothing of an "incomparable" man. He avows that Jesus was the "creator of the eternal religion of humanity," although in the first part of his life in the gospel according to Renan he is nothing better than a Galilean troubadour, with a soul singularly open to beauty, natural and human; and in the latter part, a thaumaturgist, a magician, a charlatan, who permitted his disciples to call him the Son of David, and to ascribe to him miracles he never performed. He has the greatest originality, and yet he simply repeats other men's sayings and falls

in with prevalent opinions. He is sublime, and yet puerile; conscious of his own divine mission, and yet an imitator and rival of John the Baptist; a teacher of the profoundest truths, and still always cheating! Over scenes whereon the Christian has been wont to linger with awe, Renan throws the tawdry prettinesses of a romancist; and over the whole character of Jesus is spread the mawkish melancholy of a French exquisite turned saint. But nothing daunted by his own improbable fiction, he winds up with the assurance that "the worship of Jesus will renew its youth, the tale of his life will cause ceaseless tears to flow, his sufferings will soften the best hearts: all ages will proclaim that among the sons of men there is none born who is greater than Jesus."

Such, in brief, is the gospel according to Renan. And we are asked to accept this in place of the portraiture of Jesus by the Evangelists! What large credulity Renan must suppose his countrymen possess; what uncritical minds; what boundless appetite for fiction! *Credat Judæas Apella; non ego.*

The book has had an immense "run" in France and Italy, is not taken to in Germany, and now appears before the English public in an English dress. We have no fear of the result. Already the French and Italian people are buying up New Testaments to judge for themselves. Who knows but out of this may spring a lasting good to those priest-ridden people? The sharp, two-edged sword will smite before it heals; and an inquisitive people, hitherto ignorant to a very large extent of the New Testament, may perchance grow wise unto salvation by that which was meant to destroy the faith.

The book will find no favour in this country. Its utter improbability will repulse any one making the least pretence to scientific culture, and will die away from its own sheer lack of verisimilitude.

Dr. Pressensé,[†] the worthy Protestant divine of Paris, writes hopefully of its

* The Life of Jesus. By Earnest Renan. London: Trübner & Co., Paternoster Row.

† The Critical School and Jesus Christ: a Reply to M. Renan's Life of Jesus. By Dr. Pressensé. Translated by L. Cockran. London: Elliot Stock.

consequences. He thinks that the success of Renan's book involves no danger to the Christian faith, and that its very arbitrariness will repel the men it is specially intended to win. "It is a religion," says Dr. Pressensé, "which is not a religion, since it consists merely in the most impalpable of sentiments, and places an equivocation under the name of God."

"In it there is nothing healthy, nothing virile. No one will learn at this school the virtuous struggles in the cause of right, nor those in the cause of liberty. Alas! Christianity would but be too well avenged upon a nation that should forsake it for such a phantom. Let us take courage. So long as there exists in the human soul a thirst for pardon and righteousness, it must come to Christ whom the Church adores. It is in vain that the voice of the charmer says to it, 'He is here, or he is there.' It will turn away from all those imaginary Christs, in which their inventors seek their own idealized selves, to come to the Christ of St. John, St. Paul, of Pascal, and of Luther."

The "Response"* by Mr. Gage is full of turgidity and odd words. Its purpose is excellent, but we cannot say as much for its execution. This is a fair specimen of its style.

"M. Renan comes forth to defy the faith, love, and honour of the children of the living Jesus; he comes even as a cuirassier, armed to the teeth; he has for a helmet, coat of mail, greaves, target, staff, and spear,—wonderful erudition, *vasty* (! a very favourite word with Mr. Gage) quotations, monster volumes of dusty lore, an army of references, a bewitching style of composition, elegant diction (!), exotic innovations, terrible phantoms (!), the sharpened saw of criticism, the imagination of a poet, the reading of a philosopher, and *the folly of human perversity*."

"Avowedly," says Mr. Gage, "M. Renan is *not* a sublime hand at Divine portraiture;" and, in our judgment, the author of the *Response* is not "a sublime hand" at English composition. We the more regret this, because Mr. Gage has really something to say. A less ambitious style, and a good deal of condensation, would help to make his pamphlet readable.

* The Life of Jesus: a Fact and not a Fiction. A Response to M. Renan's "Vie de Jésus." By J. A. Gage. London: H. J. Tressider.

THE LIFE AND CHARACTER OF JOHN HOWE.*

ROGERS'S *Life and Character of John Howe* is a standard book. There is no other in any even the remotest measure to be compared with it. The eminently godly man, who, while strictly upright and frank in his opinions, never made an enemy, and never lost a friend; the sometime private chaplain to Cromwell, who had heroism enough to expose one of Oliver's weak points in theology, and yet grace enough never to forfeit his esteem; who asked so many favours of the Protector for others, and never asked one for himself; who sprang up by a leap from the quiet village of Great Torrington to be court chaplain without the least elation, and as easily returned again after the life of courts to his old parish; whose mind teemed with great thoughts, and whose style was so clumsy and verbose—the gentle, the faithful, the most illustrious example of his own "living temple,"—this is the man who lives again before us in these pages. With scanty materials Mr. Rogers has yet succeeded in presenting no incomplete portrait. The one thing in the book at which we have marvelled is not in reference to Howe, but to Cromwell. Mr. Rogers still repeats the stale insinuations against the Protector, as though Carlyle's *Letters and Speeches* had not once for all utterly demolished them. For those who wish to read a most masterly delineation of Howe's character, and a most judicious and exhaustive analysis of his writings, we say—Never rest till you get Rogers's book.

EFFIE CAMPBELL AND OTHER POEMS.†

EFFIE CAMPBELL is a gay, sparkling poem. It stands first in the volume, but it must not be taken as descriptive of its general contents. There is a great variety in subjects and in treatment; but there is no one poem in the whole volume which does not reveal the possession of the quick musical ear, the

* The Life and Character of John Howe, M.A., with an Analysis of his Writings. By Henry Rogers. A New Edition. Religious Tract Society. 1863.

† Effie Campbell and other Poems. By Joseph Truman. London: Longman & Co.

observant eye, and the susceptible heart of a true poet. In our judgment it is a considerable advance on the poems Mr. Truman has already published. We cannot always endorse his opinions, as for instance, those in "Possibilities" and "Conclusions;" but his poetry is unquestionable. "The Poet" is excellent throughout, and shows that the bard understands his vocation. His "flexible notes" are worth listening to, and are often as sweet as the trill of a nightingale. Take these as illustrations selected at random:—

"Oft he lay

Supine within some bowery nook to watch
The bright white clouds *that stood like
ships becalmed*

Upon the blue deeps of the burning noon—
Or he would tarry where a vengeful tide
Sprang at the land, as with a madman's
gripe,
Then foil'd and gasping hard fell down the
shore.

* * * *

He loved the lonely mountains, and the din
Of the rejoicing cataract, and the marge,
Stony and waste and still, of some dark
tarn,
Far up the winding gullies of the hills
Where seldom summer wanderer ventured
near,
Or solitary angler flung his line.

* * * *

He knew

That thought may ripen at the weaver's
loom,
And genius travel with a dusty shoe,
And beauteous feeling vein uncultured
hearts,
As gold the rough-ribbed hills.

* * * *

It was a proud and holy thing to him
To be amongst his fellows where they
strove,
To live their solemn lives all earnestly—
To list the hum of wealth-creating toil,
And the swift thunder of machinery
Throbbing like pain.

* * * *

They shew'd him churches, but he look'd
at men;
And he would stay amid the street to hear
The pale-faced mill-girls singing at their
task,
With wild pathetic voices telling of
Content which is more mournful than
despair;
Singing as caged finches may perchance—
To drown the dreams of home in the
green brake—
Wing in the wide blue air.'

One of the poems contained in this volume has already appeared in our pages—"And there was no more sea." We give another in the earlier portion of this number, entitled "Jesus at Jacob's Well." It is not selected as the best of its kind, but its subject is attractive. By-the-bye, Mr. Truman has evidently adopted the un-Miltonic, and, as we think, inaccurate idea of baptism; as witness this line in "Skiddaw"—

"When sunset *spill'd*

Its golden baptism on thee."

"And was made Man," "A Christmas Rhyme," and "Invocation," are all religious pieces. Each is good in its way, but the last is the sweetest. Every Christian heart will respond to these closing stanzas:—

"When the Powers of ill are rife,
And our faith faints in the strife,
Leave us not, O Lord of Life.

When we walk in doubt and fear,
Valley of the darkness drear,
Lord of Love, be near, be near."

*Selections from Leighton.** The idea of this series is good. It is to bring together in an attractive form some of the choicest words of the early divines of this country. Leighton has taken precedence. This volume, handsomely got up, contains a memoir of the Scottish archbishop, nine sermons, a few meditations and expositions of two or three psalms, and addresses given to candidates for the M.A. degree in the Edinburgh university. We hope the publishers will be encouraged to continue the contemplated series.—*The Cottager*. 1863.† This is a very useful serial, and deserves to be popular.—*Missionary Scenes*.‡ A dozen cards containing coloured pictures illustrative of places or persons connected with the Baptist Missionary Society. They are very tastefully got up.—*The Events of the Month*.|| This is a new magazine spoilt by not keeping strictly to its purpose. Tales are surely out of place in what is professedly sent forth as a record of "The Events of the Month."—*Handbook to New Zealand*.§ Full of facts, and invaluable to persons intending to emigrate to the "Britain of the South."

* The Wisdom of our Fathers. Selections from the Miscellaneous Works of Archbishop Leighton. London: Religious Tract Society.

† Religious Tract Society. ‡ Tresidder & C.

|| John and Charles Mozley, 26, Paternoster Row.

§ London: Edward Stanford, 6, Charing Cross.

Intelligence.

Our Churches.

CONFERENCES.

The next **YORKSHIRE CONFERENCE** will meet at Burnley-lane on Easter Tuesday, March 29, and not April 7 as mis-stated in the report published last month. **O. HARGREAVES**, *Secretary*.

The next **MIDLAND CONFERENCE** will be held at Measham, on Easter Tuesday, March 29; **Rev. J. C. Pike**, Leicester, to preach in the morning; and in case of failure, **Rev. R. Kenney**, of Burton-on-Trent. The service will commence at eleven o'clock.

J. J. GOADBY, *Secretary*.

BAPTISMS.

HALIFAX.—Jan. 24, Mr. Clark baptized four, and the month previous eight, all of whom were added to the church. Several of these friends are from our new preaching station at West Vale, which, we are thankful to report, is in a prosperous condition, the Sunday school there now numbers over one hundred scholars, and the preaching services are exceedingly well attended.

WENDOVER, Bucks.—On Thursday evening, Jan. 5, four friends put on Christ by baptism, and were received into the fellowship of the church on the following Lord's-day. One was restored to fellowship.

WISBECH.—On Wednesday, Jan. 27, our minister, **Rev. T. Watts**, baptized four persons, who were received into the church on the first Sabbath of the following month. **B. W. C.**

BIRMINGHAM.—On the last Lord's-day in January, twelve persons were immersed. Seven of the number were from our Sabbath school. **J. S. C.**

LEICESTER, Dover Street.—On Wednesday, Jan. 27, three persons were baptized; two were young men, one the wife of a member.

CHAPELS.

LEICESTER.—We understand that the three larger churches in this town are contemplating various efforts in connection with their chapels during the coming

year. Friar Lane, the mother church, is deliberating on the propriety of rebuilding her ancient chapel; Archdeacon Lane is intending to clean and paint the interior of its large and well-filled edifice; and Dover Street is getting ready for a special effort towards the reduction of the heavy debt which still remains upon that place of worship.

MINISTERIAL.

The **REV. JAMES HARCOURT**, pastor of the Borough Road church, London, who has been suffering for some time past from the loss of his voice, has been granted three months leave of absence by his church, and sailed in the *Kangaroo* for New York on the 6th of February. Any ministers of the denomination who may be passing through or staying in London during Mr. Harcourt's absence, and would assist in supplying the pulpit, will be kindly welcomed by the church. Communications will receive immediate attention if addressed to **Mr. H. Ellis**, 152, Cornwall Terrace, Dover Road; or to **Mr. W. McMicken**, 749, Old Kent Road, London, S.E.

[The Editor cannot, of course, manufacture intelligence. He would be glad, however, if some friends, say the minister or the secretary, would furnish him with early news of the proceedings of their several churches in order to give this portion of our Magazine additional interest.]

Other Congregational Churches.

EAST LANCASHIRE UNION OF BAPTIST CHURCHES.—The second meeting of the above Union was held at Zion Chapel, Bacup, on February 10th. A very large attendance in the afternoon, crowding the ground floor of the chapel, testified to the growing interest which the churches of the district take in this effort to promote union among them. The **Rev. R. Evans**, of Burnley, read an able paper on the treatment of candidates for church-membership, in which he advocated a return to apostolic practices in the matter of admission of members. A lively and thorough discussion followed, in

which the Revs. John Howe, of Waterbarn; Jonas Smith, of Bacup; W. J. Stuart, of Haslingden; W. C. H. Anson, of Cloughfold; C. Williams, of Accrington; R. Brown, of Padigham; R. Cameron, of Blackburn; and Mr. Marshall, of Accrington, took part. The Rev. Henry Hall presided over the deliberations. After tea, the attendance was greatly increased, and a conference on the present state of the Baptist Missionary Society was held. Dr. Underhill, and the Rev. A. M'Laren, B.A., of Manchester, represented the London committee. A resolution was moved by the Rev. C. Williams, of Accrington, and seconded by the Rev. J. Howe, of Waterbarn, pledging the churches of the Union to assist in meeting the expected deficit, and in permanently increasing the funds of the Society. Later in the evening, the Rev. H. Dowson, of Bradford, preached a sermon and a collection was made in behalf of the Baptist Missionary Society.

KINGSTON-ON-THAMES.—On Thursday, 14th January, this new and elegant edifice, of which the foundation-stone was laid in July last, was opened for public worship. The style of the building is Gothic. It is built of Kentish rag, with Bath-stone dressings. The exterior is plain, substantial, and imposing; the interior is light and attractive, and admirably constructed both for speaking and hearing, while the preacher commands a view of every seat in the place. It has a platform instead of a pulpit, and is built with an end and side galleries, with neat open iron work front. The chapel will seat 760, or with the addition of the school-rooms, which communicate with sliding shutters, more than 1,000 persons. The Rev. W. Brock, of Bloomsbury, preached on Thursday, January 14, at noon; and the Rev. W. Landels, of Regent's Park, in the evening. Between the services dinner was served to the numerous company in the Town Hall, and tea in the school-room, to about 300 persons. On Sunday, the 17th, the Rev. Dr. Angus, President of Regent's Park College, preached in the morning; the Rev. W. Collings, of Gloucester, in the afternoon; and the Rev. Henry Bayley, pastor of the church, in the evening. On Tuesday, the 19th, a public meeting was held in the chapel, W. Olney, Esq., of London, in the chair. The Revs. W. G. Lewis, of Bayswater; J. E. Giles, of

Clapham; W. Collings; L. H. Byrnes, and A. Mackennal, of Kingston; and W. Higgs, and J. Stiff, Esqs., addressed the meeting. On Thursday, Jan. 21st. the Rev. Thomas Jones, of Bedford Chapel, preached. At every service the congregations were very large. From the report read by the secretary, J. East, Esq., it appears that the total cost of chapel, school-rooms, &c., is £2,750. Of this the builder, W. Higgs, Esq., generously gives £250, reducing the amount to £2,500. Of this sum about half has been raised exclusive of promises. The collections and donations at the opening services amounted to £123. 8s. 3½d.

FOLKESTONE.—On Thursday, Feb. 4, a meeting was held in the Town Hall, Folkestone, for the purpose of presenting a testimonial to the Rev. D. Jones, B.A., Baptist minister, who has just left this town. The mayor, C. Doridant, Esq., occupied the chair. He said that he had great pleasure, both in the name of the subscribers and his own, in presenting the testimonial. The mayor then handed to Mr. Jones a handsome gold watch, bearing the following inscription on the case: "Presented, with a purse of twenty-five sovereigns, by the church and congregation of Salem Chapel, and the inhabitants of the town, to the Rev. D. Jones, B.A., on his leaving Folkestone, Jan. 26th, 1864." Mr. Jones suitably acknowledged the gift, and a vote of thanks having been passed to the chairman, and to the hon. secretary, the meeting closed.

DAWLEY BANK, SHROPSHIRE.—On Monday, Jan. 18, an interesting meeting was held in the school-room of the Baptist chapel, Dawley Bank, for the purpose of presenting Mr. Skemp, the late minister, with a purse of gold as a testimonial of esteem, and a mark of sympathy with him in the deep affliction which has caused his permanent retirement from the Christian ministry. The church had been assisted in their effort by liberal contributions from Cheltenham, Bilston, and other places. As some of the collectors had not paid in their money the full amount could not be stated, but upwards of £60 had been received by the treasurer. Addresses having been delivered by Mr. Lovatt, Bilston, Mr. James Jones, jun., Dawley Bank, and Mr. Clayton, Dawley Green, the chairman presented Mr. Skemp with the purse, and made some appropriate remarks. Mr. Skemp, in a suitable

manner, acknowledged the gift. The Rev. J. Smith, of Pontesbury, then addressed the church on the importance of sympathising with their late pastor in his retirement; with the deacons of the church in the difficult work of providing for the ministry of the Gospel; and each other in seasons of trial and affliction; and, most of all, with the Great Master in the work of saving sinners. After singing and prayer the meeting separated.

GRANTHAM.—The opening services of the first Baptist chapel erected in Grantham were commenced on Thursday, the 21st January. The chapel itself is a very neat building, erected in the Victorian style, capable of seating about 300 persons, and has every convenience for congregations and Sunday school scholars. The frontage of the edifice is considered by all to be remarkably pleasing, and the architecture to be in harmony with the style of the surrounding buildings. The building occupies a very good position in one of the leading thoroughfares of the town; and the words "Baptist Chapel" boldly inserted in front serves to show the public for what denomination the chapel is erected. The contract for the building amounts to the marvellously cheap sum of £485 only, the extras will be about £35, the total cost being therefore £520. On the opening day two sermons were preached by the Rev. Henry Dowson, of Bradford, Yorkshire. At five o'clock a tea party was held in the Exchange Hall, High Street, when about 350 persons sat down to tea, the trays being all given by the several ladies who presided. On Sunday, Jan. 24, two sermons were preached morning and evening by the Rev. Henry Watts, of Golcar, near Huddersfield.

CRADLEY, Worcestershire.—A social tea-meeting was held on Monday, Jan. 25, in the Refuge Baptist Chapel, Cradley, the church and congregation feeling a desire to express their sympathy with the widow of their late beloved pastor, the Rev. J. Sneath, who entered into the joy of his Lord in November last. About three hundred persons sat down to tea, after which Mr. J. D. Rodway, of Coseley, having supplied the vacant pulpit for the three previous Sabbaths, was called to the chair. After a prayer and a touching address by the chairman the meeting was addressed by Messrs. Bennett, Priestly, Stringer, Woodhouse, Worton, Fellows, Forest, and the Rev.

Mr. Bruel. The various speakers, being chiefly members of the church, made many touching allusions to their late minister, and a feeling of sympathy for the bereaved family pervaded the meeting. The proceeds of the tea have been handed over to the widow.

CROSS STREET CHAPEL, ISLINGTON.—The congregation and friends of this church have in little more than a month raised the sum of £300 6s. as a testimonial to their late pastor, the Rev. A. C. Thomas. This gift, which was presented to Mr. Thomas on the 4th inst., testifies to the esteem and affection in which he is held, as well as to the sympathy felt towards him in his affliction; and when it is considered that nearly five hundred members have been received into the church during the eight years of his ministry, it may also be looked upon as an expression of gratitude for his indefatigable and self-denying labours.

BOWLING, Yorkshire.—The foundation of a new congregational chapel, to be erected by the Independents of Bradford, was laid on Feb. 10. The site is a short distance from a school-room where divine service was formerly conducted by the students of Airedale College, and during the last few months by the Rev. G. Onions, the pastor of the new chapel. The place is to seat five hundred adults, and will have school and class-rooms for four hundred children. For the present the school-rooms will be included within the chapel wall, and sufficient ground will be left for the erection hereafter of a new school-room behind the chapel. The chapel will be equally as complete in its limited size as when enlarged to accommodate eight hundred people.

[This is a good idea, and is worth imitating.—ED.]

CHESTER.—On Tuesday, Feb. 9, a farewell tea-meeting to Rev. C. Chapman, M.A., of Queen Street Chapel, was held. Mr. Chapman is about to become pastor of the Percy Street Chapel, Bath. About five hundred persons were present. Suitable addresses were given, and an address was presented to Mr. Chapman, engrossed on vellum, with a splendid chronometer watch and guard chain, and a purse of forty guineas.

BIRMINGHAM, Cannon Street.—On Lord's-day, Dec. 28, our newly-elected pastor, the Rev. W. L. Giles, baptized six believers on a profession of their faith in the Lord Jesus. On the last

Sabbath in January, twenty-five others publicly made a profession of their faith by putting on the Lord Jesus by baptism. Several of them are teachers and scholars in our Sabbath school. The congregation was very crowded. W. L.

MISCELLANEOUS.

ANOTHER BURIAL CASE.—A scene, the like of which has not occurred for many a year, might have been witnessed on the 3rd of Feb. in the grounds of the parish church, Burton-on-Trent. One of the curates having refused to bury a child, upon the ground of its being unbaptized, the parents at once sought counsel from the Rev. R. Kenney, Baptist, and the Rev. G. Kettle, Independent, as to what they could do by way of affording an appropriate religious service on the occasion. An eligible site, therefore was chosen for the grave, and the funeral took place at half-past three o'clock. As it would have been illegal for the gentlemen already named to have officiated within the walls of the ground, they took their stand outside the walls, and as near the grave as possible—a low wall, surmounted with iron railings, being between them and the grave. The intervening distance was about ten yards, so that the mourners could have the full benefit of the ministrations conducted in this novel manner. The service was simple and impressive, and performed in the presence of other people beside the mourners who had come to witness it. The ceremony was conducted in the most orderly and quiet manner, and had it not been for one circumstance, would have been highly satisfactory to all concerned. The clerk of the parish church insisted that the sexton should fill up the grave immediately the coffin had been deposited in it. Whether he acted thus by order or not is unknown, but it is a fact that while the service was being performed, the sexton was engaged in this part of his duty. Can Dissenters any longer tamely submit to such outrages?

REV. C. H. SPURGEON'S COLLEGE.—On Wednesday, Feb. 10th, a meeting of the friends of this institution was held in the vestry of the Metropolitan Tabernacle, where over 200 persons partook of tea and supper, kindly provided by the liberality of T. R. Phillips, Esq. After tea the friends assembled in one of the lec-

ture rooms. Sir S. M. Peto, Bart., M.P., presided; and amongst the few who were not connected with the congregation were Mr. Corderoy, the Rev. Dr. Campbell, the Rev. W. Landels, the Rev. J. A. Spurgeon, Mr. Miller, Dr. Ware, &c. The Rev. C. H. Spurgeon, said the college began with one student seven years ago, then increased gradually to twenty-five; last year the number was thirty, now it is seventy. People of all classes, had subscribed to this institution, and one of the latest was a Presbyterian minister of the Established Church of Scotland. There was a balance of £358. About forty ministers are now placed over congregations in various parts of the country, and one or two in the colonies, who had been trained in that college. They were all doing well. The great number of preachers sent out from the college necessitated the building of many new places of worship for them. Mr. S. had agreed to give several of them one-tenth of the sum needed for the erection of chapels. In one case, at Chelsea, Sir Morton Peto had promised to give half, and Mr. S. and the minister of the place had promised to get the other half. For the assistance of these chapels Mr S. proposes to raise a loan fund of £5,000, which he hoped would prove of the greatest service to those newly settled ministers.

THE INDEPENDENTS AND THEIR TRUST-DEEDS.—At the monthly meeting of the Board of Congregational Ministers in and around London, Feb. 16, 1864, the Rev. Thomas Binney in the chair, it was resolved, on the motion of the Rev. John Kennedy, M.A., seconded by the Rev. Dr. Vaughan,—“That this Board is deeply sensible that neither the provisions of trust-deeds, nor forms of church polity, are sufficient to preserve soundness in the faith; and is conscious of the entire dependence of the church, for all true spirituality and enlightenment, on the presence of its living Head, and on the teaching of the Holy Spirit. At the same time the Board, while disclaiming the authority of any party to restrict the freedom of the churches of Christ, recognises the right and affirms the duty of those who erect places of worship to secure that these buildings shall continue to be used for the purposes for which they were erected, by the insertion in their trust-deeds of doctrinal clauses judiciously framed.”

CHAPEL EXTENSION AMONG INDEPENDENTS.—Mr. Samuel Morley, the wealthy Nonconformist, proposes to give one-third of the cost of twelve Dissenting places of worship, each to accommodate five hundred persons, and to be at the expense of erecting six iron rooms

in destitute localities, so as to prepare the way for permanent buildings.

MR. ONCKEN.—The friends of Mr. Oncken will learn with satisfaction that the Bible Translation Society has made him a grant for £30, in aid of his German New Testament.

Obituaries.

MR. EDWARD BROWN.—On the 10th of June, 1863, our beloved friend "having served his own generation, by the will of God, fell on sleep." After a lingering illness, in which he exhibited the genuine faith and godly patience of a sincere follower of Him, who "has abolished death and brought life and immortality to light by his gospel," he passed to that land where the inhabitant shall never say, "I am sick." His placid resignation to the will of God, quiet and gentle demeanour under the harassment of increasing feebleness, firm faith in the Lord Jesus Christ, and earnest and devout godliness, rendered it a pleasure to visit him in his affliction. The fruits of a life of decided religion were matured and ripened during those three years of tribulation. Those graces which fail to reach perfection in the busy activities of Christian labour, and are often dwarfed by the intense anxieties and numerous perplexities of business-life, reached a pleasing degree of excellence in this period of partial severance from the routine of labour, and of more exclusive devotion to reading, meditation, and prayer. His patience and joy, his calm and reposed confidence in the undeviating goodness of our Heavenly Father, and in the value of the sacrifice of the Saviour of the world, gave additional evidence of the worth of godliness for all the wants of the human family, and at the same time filled the visitor with the feeling of tranquil delight. But the society of our brother was *always* welcome. Those who had most of it, most delighted in it and most appreciated it. His spirit was genial and godly. His thoughts were healthy and his words well-chosen. "He hid the word of God in his heart," and it often graced his lips. His memory was well-stored with "the words of the Lord," and from thence he brought weapons to rebuke the gainsayer, and cordials for the comfort of the people of God. Beyond this, he was a diligent reader of good literature, a studious man, "apt to teach,"

in love with song, and specially with sacred song. As Thomas de Quincey says of his father, so may we say of him whose loss we mourn, "he believed in William Cowper as the king of song." Whilst the contributions of other poets were always acceptable, yet there was a deeply fixed preference for the productions of the Olney poet; and not long before his death he found great pleasure in a re-perusal of his favourite selections from Cowper's poems. With such sacred principles and commendable tastes, he was always an interesting and profitable companion, and his fellow-deacons and pastor look back with unmingled gratification to days and hours spent in his society.

In the church he was regarded as a "counsellor." Not being a man of energetic action, his advice had the greater weight. Free from the influence of excessively active tendencies, he spake with authority; and having the law and testimony for his guide, he rarely failed to counsel aright. In his office of deacon he was specially serviceable, and in that of "messenger of the church" specially apt on account of the possession of this admirable quality. But that attribute of character which gave force to his advice, sweetness to his rebukes, and grace and charm to his society, was a *genial gentleness of disposition* penetrating into all his words and deeds. A thorough disciplinarian in the church, he was nevertheless kind as well as firm; entirely free from bigotry and illiberalism, he was withal deeply solicitous for "the faith once delivered to the saints;" made great by his gentleness, and powerful by his tenderness, he knew when to be firm, decided, and unrelenting. Had he been more energetic, perhaps he would have done more for his Lord and Master; but who shall say that an abounding energy would not have detracted from the force of many good and useful elements in his character? Such was my friend, Mr. E. Brown, during the few years that I knew

and loved him: but how was that character formed and by what steps did he reach his ultimate position in the church and the world?

In his youth he gave himself to God and to his people according to His word. At the age of sixteen and at Loughborough, under the ministry of the late Rev. T. Stevenson, "the Lord opened his heart, so that he believed the words which were spoken by his servant," and, like Andrew, having found the Messiah, he sought to bring others to Christ, and "went out into the villages round about teaching and preaching the gospel of the kingdom." Very acceptable and useful were his youthful labours, say they, who are competent to witness. After spending a few years in Leicester, he came to London and joined himself to the church in Praed-street chapel, then under the pastoral care of the Rev. W. Underwood. And with that church he continued in union to the day of his death. He worked as a teacher in, and as superintendent of, the Sabbath School, and also as a deacon of the church, and gave evidence that "he was a good man and full of faith and of the Holy Ghost." By trials and bereavements, by application to self-culture, by devotion to the service of the Lord Jesus Christ, *i.e.*, by the grace of God he became what he was—a happy and holy saint; and having passed into the heavens, we delight to cherish his memory and to anticipate the blessed time when we shall meet him and all who are gone before in the courts of our Father God. T.

Mrs. MARY IBBOTSON, the subject of this brief memoir, was the youngest daughter of the late Samuel Ibbotson, Esq., of Spring-Head, in the parish of Bradford. She, along with her parents, attended the General Baptist chapel at Queensbury, and during the ministry of the Rev. John Taylor she was baptized and became a member of the church. This took place on the 11th of June, 1816. After the death of her parents, she resided in Scarborough about thirteen years. She afterwards removed to Hebden Bridge, and attended the Baptist Chapel at Heptonstall Slack, to which church she was admitted during the ministry of the Rev. Richard Ingham. Her life was spent in the bosom of her family. She was not what may be called a public character—though to do good, and to communicate of her worldly substance to those in necessitous circumstances, was her habit and delight; but it was in her own home where her virtues were best known and appreciated. Her

counsel were wise; her admonitions were faithful, but kind; her sympathies were tender; and her untiring and unselfish attendance on the sick was very remarkable. She had more than an ordinary mental capacity, and was particularly fond of reading. While, however, she read and highly appreciated other books, nothing was allowed to divert her attention from the Book of books. The Bible was her daily companion, and in its devout study she had much delight.

Of the genuineness of her piety none could doubt who knew her; and those who were most intimate with her, saw much to admire and love. In the early part of her religious life she had acquired clear and comprehensive views of the person, and character, and work, and offices, of the Redeemer; and hence her unwavering trust and confidence in Him through life. This was the refuge to which she had fled, the rock upon which she built, the source from whence all her comfort and sufficiency were derived. Her mind was continually reverting to her Saviour; she was accepted in Him; she was complete in Him; He was all her salvation, and all her desire. In health, this was her uniform experience; in affliction, it was especially so; and in the near view of death and eternity, she could only hope in Christ. She looked out of herself, and beheld the Lamb of God. Her prevailing desire was, "that I may win Christ and be found in Him." How extremely desirable it is, that young converts, particularly, should study to gain scriptural and satisfactory ideas of the scheme of redeeming mercy, and that at the commencement of their Christian course. In all their after days would they reap the advantage, and be able to give a reason of the hope that is within them with meekness and fear.

The Christian experience of our friend was remarkably even. She was a stranger to those extremes of feeling of which many of God's children are the subjects. She rarely was much depressed, nor had she those elevated and rapturous emotions which some enjoy. This might be owing, in part, to her mental constitution, but mainly, I apprehend, to her stated and staid observance of the duties of the Christian life. Her intimate and deep acquaintance with her own heart often restrained her rising joy, and prevented her being exalted above measure; while her correct knowledge of the Saviour and her entire dependence on Him prevented dependency and gloom. She very much enjoyed the services of the sanctuary. It was not a sense of duty merely, that constrained her to attend upon public worship. She loved the habitation of God's house. She loved

to keep holy-day, and to join in the praises of Zion. For many years her place in the house of God was seldom vacant. Little bodily ailments, which too frequently are made a pretext for neglect, did not prevent her. Though the distance was considerable, and the way of access to the sanctuary difficult, if tolerably well, Mrs. Ibbotson was sure to be in her place, and in due time. She often grieved over the accommodating spirits of many Christian professors, and their frequent neglect of the means of grace.

She was liberal in her support to various religious and benevolent institutions, especially so to those of the denomination to which she was so conscientiously and strongly attached. To the Foreign Mission, to the Home Mission, and to the College, she had long and cheerfully contributed. And that these Institutions might not permanently suffer by her removal to heaven, she bequeathed to each of them one hundred pounds. How well it would be if all the followers of the Saviour who have property at their disposal would thus perpetuate their support of benevolent and Christian Societies.

In the order of Divine Providence, our dear friend had on several occasions to pass through severe affliction. This she looked upon as disciplinary, and believed that her afflictions were sent by a loving Father. About twelve years ago, she was suddenly brought to the verge of eternity, by the rupture of a blood vessel. And it was whilst hanging, as it were, betwixt life and death, that the sincerity of her Christian life appeared in all its loveliness. The writer has a most vivid recollection of his visits to her bed-side, during her long and threatening illness. Her mind was remarkably tranquil. Her faith was fixed on the Rock of Ages. Her fear of death was taken away. Her resignation to the divine will was complete. She was willing to stay or depart, as the Lord saw fit. "Thy will be done" was the sentiment alike of her lips and her heart.

The last years of her life were spent in Halifax, at the residence of Mr. Posgate, her nephew-in-law, in the midst of her family connections and those she held most dear, which appeared to give her great satisfaction and comfort. She often spoke with gratitude of her many mercies, and particularly expressed her thankfulness to be surrounded by her much-loved relations, to each of whom she was faithfully attached. Her last illness was long and severe. She had unceasingly watched over, and administered to the sick for a long period, which enfeebled her health, and brought

on the painful neuralgic disease which eventually terminated her life. She attended the Baptist chapel, North Parade, Halifax, and was enabled to go once on the Lord's-day, which was a great pleasure to her. Those who knew her, could see the frail tabernacle gradually decaying, but she did not appear herself to realize that the end was so quickly drawing near. Never was there a more patient sufferer, though her pain was agonizing. For seven long years she bore with Christian fortitude and submission her heavy affliction, never knowing entire relief from pain for one day during that long period. She sank gradually, but peacefully, and gently breathed her last, surrounded by her friends, on Monday morning, March 23rd, 1863, aged 75 years, and was interred at the General Cemetery, Halifax, on Saturday, March 28th. The Rev. C. Clarke and the Rev. J. Bastow officiated at the funeral.

On the following Sabbath morning, Mr. Bastow improved the event by a most appropriate discourse, during which he remarked, "Never has it been my lot to see such a cheering sight in a sick room as I beheld in hers. Through a long and consistent Christian life, she has been prepared, by Him who appoints all the events of our earthly lot, for the rest and peace which she now enjoys. But she has ripened faster by her last painful and tedious, but in some respects, joyful affliction. How often I have heard her say, that God was very good, even when she was suffering the acutest pains. The earthly house in which her soul dwelt was shook before it was caused to fall; and though it has been little better than a prison-house to her for the past few months, yet, not a murmuring word has dropped from her lips, but much gratitude has been felt and expressed. The tottering of the decaying tabernacle did not fill her with the least alarm, for she *knew* that she had a building of God, a house not made with hands, eternal in the heavens. Death sent before him a gentle angel to warn, and when the grim monster did come in person, he did not come to tear the soul from the body; but that pure spirit calmly fell asleep in the arms of Jesus." *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.*

E. BOTT.

[ERRATA.—In the February number, page 68, first column, ninth line from the bottom, *dele* the comma; in page 69, first column, eighth line in the fourth paragraph, for "bear with submission," read, "*bow* with submission."]

Notes of the Month.

ECCLESIASTICAL.

CAN delusion go further than this? Abbe Glaire, who has published a translation of the New Testament, authorized by the Index and especially dedicated to the Virgin Mary, in order to ensure its excellence, and to purify it from the faintest smell of heresy, went to Notre Dame de Lorette, said mass with the manuscript sheets of his translation hanging about his person under his clothes, and afterwards left them for a few days in the "holy house!" We wonder whether the shrewd Cardinal [Worldly]-Wiseman has done the same thing with his lectures? The "Catholic Directory" is chuckling over the declared increase of Romanism in England. There are now nearly thirteen hundred priests, seventeen bishops, one cardinal, fifty monasteries, one hundred and seventy-three convents, ten colleges, and more than nine hundred churches, chapels, and stations belonging to the Papists in this part of Great Britain alone.—We have called attention elsewhere to the remarkable judgment of the Privy Council on the "Essays and Reviews" question.—It is stated that commissioners have been appointed to consider and revise the various forms of subscription. The Broad church party feel the pinch of many portions of the articles and formularies, and are doing their best to relieve themselves. We think this is simply impossible. You cannot leave out or add to either the Articles or the Prayer-book without arousing some opponents in the Anglican church itself. The whole fabric stands or falls together. Touch one corner, and down comes the church of compromise and expediency, like a house of cards.—Another instance has just recently occurred, one of hundreds, of the intolerance of this mis-named "poor man's church" to which, somehow, the rich chiefly belong. A poor woman at Llay has been distrained for a paltry church-rate, and some of her household treasures on which her eyes had rested for half a century have been carried off and sold.—We are glad to find that the

Liberation Society is bestirring itself. The Dissenters of this country are greatly indebted to it, and will really show more consistency of principle by giving it all the aid they can than by joining Evangelical Alliances, which are as hollow as they are pretentious. Dissenters may make up their minds to this, that if they are ever to have religious equality they must earn it for themselves. It will never be bestowed as a free gift. The House has not forgotten the taunt uttered by one statesman to another when he had anticipated the public in one of his measures, 'That was foolish.' 'What was?' '*To do it before you were obliged!*' Unless demands are made out of doors, and with something like earnestness and unity, the Dissenters will gain little either from the present 'Rest-and-be-thankful' House of Commons, or, in the reigning stagnation of public opinion on home politics, from another House that would be returned in the event of the predicted dissolution. We however, quite agree with Mr. Nevile, in the opinion expressed in his letter to Mr. Gladstone, namely, that the system of our National church never could go on for one session of Parliament "if the *religious* [so called] dissenters acted up to their own professed principles; if they could really see that political power, like all other trusts, is given us to be used for the common good, and not to serve our own particular interests. * * * Tolerantion is a very good thing until a man can get equality, and no longer."

GENERAL.

THE Queen and her household have left Osborne House for Windsor Castle. Her Majesty is still forbidden to undertake the fatigues of levees, and the Prince of Wales is holding "drawing-rooms" in her stead. The Prince and Alexandra, with their infant son, have been staying for a few days at St. Leonard's-on-the-Sea, and have now left for Marlborough House.—The Parliament has been opened, and the work of the session commenced. The

Chancellor of the Exchequer has again a surplus to deal with, notwithstanding the sufferings and bad trade in the north. We must not promise ourselves any reduction of the enormous expenditure of the country until we see what turn foreign affairs have taken. The "pacific solution" of the Danish question was a bubble soon burst. The Prussian and Austrian soldiers have entered Schleswig, several battles have been fought, the celebrated Dannewerke deserted, and the invaders are now sitting down before Düppel. It is said that the German army has entered Jutland, or Denmark proper. If this be true, we are on the eve of wars and rumours of wars. In a short time the whole continent may be in a blaze. France will struggle for the Rhine, Italy for Venice and Rome, Kossuth for Hungary, the Poles for themselves, and the Austrians to maintain their "geographical expression."—The Latin nations have had their Carnival. The patriots succeeded in making the streets of Rome look very bare; but Paris had its procession, as of old, undeterred by the biting wind and the falling sleet.—Prince Napoleon has been indulging in what our American cousins call "tall talk." The occasion was the dinner given to Lesseps, of Suez Canal celebrity. The remarkably accurate speaker discovered that there was more liberty in France than in England, that England was going down, and, of course, that France was going up. The whole affair was decidedly postprandial.—Bismarck still leads the King of Prussia by the nose, and defies the people.—Italy is groaning under its immense war-establishment, and Austria is seeking to replenish her well-nigh empty treasury. — From America we hear that the siege of Charleston is abandoned for the present. Another large call has been issued for soldiers. The North is more confident, and the South strangely silent.—The most terrible calamity that history ever recorded took place in December at Santiago, in Chili, South America. Two thousand women, nearly half of them belonging to the wealthiest families in the place, have been burnt to death! The facts are briefly these: a certain Jesuit, Ugarte by name, was determined to out-do some other church in the splendour of his illuminations on the great day of the feast of the Immaculate Conception. He had rejected a safer plan of illumination proposed by an engineer, and adopted one of his own. Ugarte hung along the walls and the ceiling thousands of portable gas-lights, or lamps of paraffin oil. Tinsel ornaments and pasteboard images, and the like, were also lavishly distributed over the interior. It was a grand occasion, and the church was literally packed with women, and many, unable to gain admittance, blocked up the doors. While the lamps which made the rainbow round the huge wooden figure of the Virgin on the high altar were being lit, the muslin which represented the clouds, suddenly caught fire. The flame stealthily crept up to the roof, and ran round the ceiling with incredible swiftness. All the many thousands of lamps were united into one sheet of flame. Now began the most fearful scene. All rushed for the doors to escape the fiery rain that was pouring upon them from the roof, which were speedily blocked up. The poor creatures, as many as eight or ten deep, lay piled over one another in hideous confusion at the entrance, their faces and busts charred to a cinder, while the crowds behind were seeking in vain to escape. Very few of the whole congregation survived. Great indignation has been felt at the inhuman conduct of the priests, which Romanist papers stoutly deny. The church is to be razed to the ground. The letter of an Englishman, a native of Birmingham, gives some other details which reflect no great credit on the populace of Santiago. After a calamity so sudden, so gigantic, so horrible as this, the death of two or three by accident, or rail, or by fire, seems hardly noticeable.—We have had something like a second winter in this country. After mild weather in January the frost set in, and the snow fell as if we were on the other side Christmas. The cold wave of atmosphere that passed over England about the end of December took off many old people, so says the Registrar General. During the month of February the cold has been most intense, so that we may yet hear of other deaths arising from a similar cause.

Marriages.

Nov. 11, at the house of, and by, the Rev. Isaac New, Baptist minister, East Melbourne, Australia, Charles Pritchard, Esq., of Epsom, Australia, to Sarah Jane, youngest daughter of the late Mr. Joseph Briggs, formerly of Leeds.

Jan. 31, at the Baptist chapel, Downham, by the Rev. E. Pledge, Mr. William Edward Brown, to Miss Flora Gathercole, both of the neighbourhood of Wreham.

Feb. 2, at Old Gravel Pit Chapel, Hackney, by Rev. T. Binney and Rev. J. Davies, Robert Eadon Leader, B.A., of the *Sheffield Independent*, to Emily Sarah, second daughter of Ebenezer Pre Smith, of Hackney.

Feb. 6, at the Baptist chapel, George-street, Plymouth, by the Rev. T. C. Page, Mr. Edwin Davis, to Mrs. Amelia Jane Gentle.

Feb. 11, at Driffeld Baptist Chapel, by the Rev. W. T. Rosevear, brother of the bridegroom, Mr. C. Rosevear, of Newcastle-on-Tyne, to Mary Elizabeth, youngest

daughter of the late R. Calley, Esq., of Norwich.

Feb. 13, at the Baptist chapel, Queen's-square, Brighton, by the Rev. G. Isaac, Edward, son of Mr. Beeny, of Hurstmonceux, to Mary Ann, second daughter of Mr. James Tate, Bartholomew's.

Feb. 16, at the General Baptist Chapel, Baxter Gate, Loughborough, Mr. William Street, to Miss Mary Ann Fewkes.

Feb. 16, at the General Baptist chapel, Baxter-gate, Loughborough, Mr. T. Lydell, to Miss Emma Wardle.

Feb. 20, at the Baptist chapel, Wakefield, by the Rev. G. C. Catterall, Mr. J. A. Metcalfe, to Alice, daughter of Mr. Thomas Hodgson, Wakefield.

Feb. 20, by license, in the Independent chapel, Skipton-in-Craven, Yorkshire, by the Rev. W. E. Archer, Baptist minister, of Sutton-in-Craven, Mr. John Parkinson, of Glusburn, to Mrs. Mary Asquith, of Keighley.

Deaths.

Jan. 11, at his residence, Barnsbury, Mr. Peter Jackson, of the Sunday School Union, in his 77th year.

Jan. 11, at Newcastle-on-Tyne, Rev. Robert Banks, formerly Baptist minister, in that town.

Jan. 13, at Wolvey, Elizabeth, the beloved and affectionate wife of Mr. J. Elliott, and youngest daughter of the late Rev. J. Knight, formerly pastor of the General Baptist church in that place, in the 31st year of her age.

Jan. 19, Rev. John Bramall, one of the secretaries of the Cheshunt College, in his 61st year.

Jan. 19, at Accrington, Rev. Joseph Harbottle, formerly president of the Baptist College, Accrington.

Feb. 2, Mr. Thomas Whalley, senior, Tilstone, aged 83, for many years a highly-esteemed member of the General Baptist church, Tarporley, Cheshire.

Feb. 2, at Edinburgh, Rev. Dr. Carlile, late of Woolwich.

Feb. 3, at Thrapstone, R. M. Lewin, Esq., solicitor, the oldest member and senior deacon of the Baptist church in that place.

Feb. 6, Annie, wife of Rev. J. Jones, Baptist minister, Kington, aged 39.

Feb. 10, at Ilkley Wells, Rev. H. B. Creak, M.A., mathematical and philosophi-

cal tutor at the Independent Airedale College, Bradford, in his 43rd year. He was a man of strong intellect, sound scholarship, and earnest piety.

Feb. 11, at The Longholme, Rawten-stall, Miss Alice Hall, daughter of the late Mr. William Hall, aged forty-two.

Feb. 12, the Rev. James Spurgeon (grandfather of the Rev. C. H. Spurgeon), at his residence, Stambourne, Essex, in the eighty-seventh year of his age.

Feb. 13, at Market Lavington, Wilts, after a long and painful affliction, borne with the most exemplary patience for eighteen months, the Rev. John Sharpe Bowles, Independent minister, aged sixty-two years.

Feb. 16, at Burnley, Janet, second daughter of the Rev. J. Alcorn, fell asleep in Jesus, aged 18 years.

Feb. 16, James R. Ballantyne, Esq., LL.D., late Principal of the Benares College, India.

Feb. 22, Mr. John Ingham, after a second attack of paralysis. He was some years ago pastor of the church at Halifax, afterwards of the church at Allerton, near Bradford, which he resigned on account of failing health. He has resided for several years at Halifax.

Missionary Observer.

THE ORISSA CONFERENCE.

Cuttack, Dec. 2nd, 1863.

THE above Conference was held this year at Berhampore, and according to my custom for now many years, I must tell your readers a little about the questions that engaged our serious and earnest attention. Oh! that the recital may deepen the interest which I know many of them feel in Orissa's welfare, and may excite to more importunate prayer that "showers of blessing" may fall on this thirsty land, and gladden all our hearts. The first Sabbath we spent together was Nov. 8, and was a day of much holy interest and pleasure. An early prayer meeting was held, presided over by Mr. Brooks. I was not able to attend, but heard that it was a pleasing service. At ten o'clock the first Oriya sermon was preached by Mr. Stubbins, from Heb. xii. 2—"Who for the joy that was set before him," &c. The attendance was pleasing; the theme was every way appropriate to the occasion of our meeting, and the sermon was one of great excellence and power. In the evening the English sermon was preached by the writer, from Psalm cx. 3—"Thy people shall be willing in the day of thy power," &c. Most of the Europeans at the station were present.

On Monday Mr. Stubbins was elected by his brethren to preside over the sittings of Conference; and the business that required attention occupied our serious and prayerful consideration for four days. As usual, our important *Bible operations* came under review, and it was decided to print 5,000 copies of the gospel of Matthew and 4,000 of the gospel of John. We cordially acknowledged the liberality of the Bible Translation Society in granting £50 for the printing and circulating the New Testament; and of the American and Foreign Bible Society, for their acceptable grant of 500 dollars. This grant in calm and peaceful times would realize 1,000 rupees (£100), or a little more, but owing to the unfavourableness of the rate of exchange, it only realized 629 rupees (£62 18s.). We felt, however, that it was a noble expression of their interest

in our work and of their desire to help us. The progress made in the revision of the Old Testament in Oriya by the writer was reported, and the brethren received the report with satisfaction. This is a work, as the reader will see, of far too much importance to be inconsiderately or hastily proceeded with; and I often think in reference to it of a maxim which I learnt nearly thirty years ago from dear Mr. Jarrom, "Festina lente"—Make haste slowly. Get on as fast as you wisely can, but be sure to make good your ground as you go on. I believe the world, and the church too, would be all the better if this maxim were more practically regarded; but I pass on. We have made application to the Calcutta Auxiliary Bible Society for funds; and let me here inform my readers that the former edition of the Old Testament in 3 vols. by Dr. Sutton was published at the expense of this Society, and it has subsequently borne the expense of printing separate portions of the Old Testament, as the Psalms and Proverbs, thus laying the Mission under obligations which, as they cannot be repaid, should be the more readily acknowledged. I am happy to inform our friends that our application for the proposed new edition has been favourably entertained. Dr. Mullens, Secretary of the Calcutta Society, informed us that they had not themselves the funds requisite for this important object, but that on receiving certain explanations as to type and size, with estimate of cost of printing and binding, they would be prepared to do for us what they had done for themselves in relation to the last edition of the Bengali Bible, viz., apply to the British and Foreign Bible Society; and it was hoped the Society would supply the paper and furnish the requisite funds for printing and binding, spreading it over a number of years. Meantime a certain sum was guaranteed for native assistance. We received this information with pleasure, and presented our cordial thanks to the Calcutta Auxiliary Society.

A circular from the same Society, under the sanction of the British and Foreign Bible Society, in regard to a

special effort for the circulation of the Scriptures in India, was seriously considered. The plan proposed is to give, as far as possible, a New Testament to every schoolmaster, and a Gospel to each of his reading scholars, in every school throughout the country; and that, where practicable, in every village in which no school exists, a copy of the New Testament should be given to the head man of the village, or to some principal shop-keeper. The Bible Society offers, in hearty terms, to meet the expense involved both in supplying the books and setting in motion the agency that is to circulate them, and wishes that the books should be given in their name. We all deeply felt the importance of the object proposed, highly approved of the plan, and resolved, by the help of God, to do all we could to further the good work. Much time will necessarily be required to accomplish what is desired. Application will have to be made to the civil authorities of the different divisions in Orissa for information as to the number and names of villages and village schools, and I have no doubt it will be readily responded to. I have already privately mentioned it to the highest civil authority in Orissa, and he assures me that he will gladly give us any information we may require. I feel the liveliest interest in this proposed effort. The entrance of God's word giveth light. The Reformation in England was occasioned in no small degree by the eagerness with which the common people read in their own tongue the wonderful works of God. Heathenism, like Popery, hates the light; and the sending forth in this way of the light and truth of the blessed Bible must, by the blessing of the Holy Spirit, effect great things for India.

Our tract operations came, as usual, under review, and occasioned much anxious deliberation. We had again to acknowledge the liberal help of the Religious Tract Society, which has now aided the Mission in one of its most interesting departments for more than thirty-six years, and which still feels an undiminished interest in its prosperity. It has sent this year for the Orissa Tract Society 100 reams of paper (value £45), casts of cuts for Pilgrim's Progress (value £3 10s.), and has promised to bear half the expense of printing an edition of 1,500 copies of this work pro-

vided their portion does not exceed £50. Nor has the American Tract Society, which has long cherished a lively interest in the Mission, forgotten us, as it appears from their last Report that 100 dollars have been granted (say £20), but it has not actually been received. Still the question of printing tracts this year was beset with difficulties of the gravest kind, as we not only have expended all the money received for this purpose, but a considerable sum is also due to the Printing Office for work already executed. We were therefore reluctantly compelled to decide not to print any tracts this year unless special funds could be obtained. We have about 80,000 tracts in stock, or rather more than a year and a half's supply, otherwise this afflictive decision would have been much more distressing than it was; but to go on satisfactorily we should always have a year's supply in hand. I cannot but hope that in some way God will help us out of these difficulties, for we must go on. How can we stand still? We have to supply a nation with the leaves of the tree of life. On all our tours we meet with many whom we never meet again. Our own season of labour is rapidly passing away, and we feel that we must leave the tract to tell of Jesus when we return to our far distant homes and our voice can no longer be heard. I wish I could lead every reader to ponder the necessities of our wide and important field, and to contemplate the awful state of its tens of thousands of pilgrims to the hateful shrine of Juggernath with the feelings of tender compassion that a sight of their wretchedness produces in our own minds. I cannot believe that we should then be hindered in our work for want of that silver and gold which in solemn hymns of praise to Christ we have often happily described and piously despised as "sordid dust." I wish we had a little more of this "sordid dust" for the work of God. You cannot enjoy it long, and it has no currency in the next world. I am confident, too, that there is no investment you can make of it so safe and so profitable as that which I am recommending. I want you to "lend it to the Lord." He will pay it again, and with good interest too, at the least cent. per cent.

Another question brought before our Conference was the desirableness of hav-

ing new editions of Barth's Church History and the Companion to the Bible, as very few copies of these works remain, and Mr. Stubbins was requested to revise them. The same brother was also requested to direct his attention to the preparation of another edition of the Dictionaries. The desirableness of continuing our Oriya Magazine, the Dawn of Knowledge, and of extending its circulation, for which there are now greater facilities, was also felt. It is a sort of Leisure Hour on a small scale in Oriya. It is published under the sanction of the Christian Vernacular Society, and has nothing sectarian about it. It is attractive to many who would care less about receiving a tract, especially as it is illustrated; and its design is the same as the tract—to lead the sinner to Christ.

A satisfactory report was given of the examination of the students in the Mission Academy: there are three students, whose respective names are Samuel, Robert, and Haran. A favourable testimony was also borne to the consistency of their Christian character. The Lord gave them "the tongue of the learned," that they may "know how to speak a word in season to him that is weary;" for this is the most valuable learning a minister of Christ can possess. One of the native brethren, Ghanushyam, was appointed, with two of the missionaries, to conduct the examination next year. This is a step in the right direction, and our brother is every way competent.

Various questions relating to the native preachers were considered; and at one of our sittings the following brethren united with us—Tama, Jaganath, Makunda, Matthew, and Shem; also Bho-banee, Chundra, and Bhagaban, who are employed as Scripture readers. This sitting was commenced with prayer by Tama and closed by Makunda. It was decided that a brief record of our late dear brother, Rama Chundra, be prepared by the Secretary for insertion in the Conference book.

A very interesting letter* was received from Simon Peter Suringhy, second son of our dear old friend, Gunga Dhor. Saved by the grace of God from a life of profligacy, and delivered from the chains with which strong drink binds its helpless victims, he wrote, as this was the first Conference since he had experienced the new birth, to ask us to unite with

him in hearty thanksgiving to God for the abounding mercy manifested in his conversion; and we did so. May the grace which has led him into the way of righteousness preserve him steadfast and faithful unto his life's end. The letter was accompanied by a poetic effusion, in which he pleasingly expresses his desire that all his fellow countrymen may be made partakers of like precious blessings. It is entitled "A Conference Prayer," and with one verse from it I will close this paper.

"May Belial's worship be no more;
The grim idol on the Eastern shore
Of this dark land, for evermore
Be hurl'd from his high throne;
And all the thousands from afar,
That come to view that wooden car,
Turn to the light of Bethlehem's star
That leads to heaven alone."

So be it; and let every reader say,
Amen. J. BUCKLEY.

EXTRACT FROM A LETTER BY
MRS. BUCKLEY TO A FRIEND
IN ENGLAND.

(The Tent) Bonamaliapore,
December 14, 1863.

HOUSEKEEPING at Cuttack has become a most serious affair. For several years there has been a steady rise in the necessaries of life; but during the past year, since Cuttack has been made the head quarters of the Irrigation Company, the necessaries of life have doubled and, in many things, trebled their former prices. Where formerly I used to give moments to housekeeping, I have to give hours now. I have been quite unable to aid in the teaching department of the school in a regular way; dear Miss Guignard, with the assistance of the elder girls whom she has trained for monitors, has done the work of teaching. I have attended to housekeeping, providing food and clothing for our large establishment, nursing the sick, and giving advice to the native sisters, Europeans, East Indians, who come to me for advice, sympathy, and medicine; and in this post it has been work, work, until sometimes the poor body and weary brain have demanded rest, and dear Miss Guignard has said to me, "Now do go and shut yourself up, and I'll keep watch."

The present year has been marked by trials in various ways; for four months we had that dire disease, small pox, in

* Vide Observer for February.

the school and Christian village near our house. Nine of our dear children had it—four of them in a very severe form—yet all have through mercy been spared.

While our dear friends from Cuttack were absent attending Conference at Berhampore, it was a most anxious time to me. I was not well. I had, a few weeks before, a bad fall and bruised my leg; but in the busy life I had to live, though my leg hurt me, I took no notice of the warning, until it became so painful, swollen, and inflamed, that I could not rest at night. I now saw that I must lay up for a day or two; Miss G. thought it very desirable, and said she would do all she could for me. The next day I had a report that three of the school girls had an attack of fever. I sent them medicine, and was told they were better; being sufficiently recovered myself the third day, I saw them. They were all free from fever, but Ruth, an interesting child of thirteen, appeared weak, and complained of pain in her limbs. I gave her what I hoped would soothe and do her good. I had fears that she was going to have rheumatism, which is a common disease at the end of the rains. As it was Saturday, and the children's rooms were going to be washed, I had a bed made up for her in a room in the house, where I could watch over her myself with less fatigue. Emmyma, a native Christian widow who is with the girls out of school hours, carried her into the house; I gave her some tea, and laid her down to sleep; presently she began to pray, and whilst I was standing over her I perceived her body slightly convulsed. I wrote at once for the doctor, and used efforts to revive her, but in ten minutes, without a groan or sigh, she expired. Her sudden removal was a great shock to me and Miss G.; the latter had often remarked, "Little Ruth is the cleverest and best child in the school;" and we had looked forward to her becoming a superior teacher. Emmyma told me that in the night she perceived Ruth restless, and she and several of the elder girls got up and sat with her. She told them she thought she should not get well, and asked them to forgive her if she had at any time grieved them; then praying she said, "O Lord Jesus, pardon all my sins, take away my pain, or take me to Thyself. Not my will, but Thine be done." Being, though young, a serious,

obedient, gentle child, we were not surprised at her praying, though there was nothing that indicated death was near. We do not, however, sorrow over her as those who have no hope; though only thirteen, I think we have every reason to believe she was a lamb in the Saviour's fold, and that it was the Lord's good pleasure to transfer her to His heavenly kingdom.

Before I had fully recovered from this trial, dear Mrs. Stubbins was taken ill of dysentery. As she was all alone I had her brought over to our house, and sent a telegram for Mr. Stubbins, as the doctor had fears as to what might be the result. The Lord was gracious to us and heard prayer, and has restored our dear friend to a more comfortable state of health than she had enjoyed for some time. In the midst of these anxieties cholera broke out at Choga. One poor man, the father of a family, died on Saturday; another father was seized and died; others were dying. These were the tidings brought me on the Sunday morning. Well, I made up medicines, sent arrowroot, sago, and soogee, and just as I was longing for somebody to go who would properly nurse the patients, three of the Cuttack native christians and a native preacher came up and offered to go and carry out my instructions and do their native brethren and sisters all the good they could, bodily and spiritually. Dr. H. and Dr. M. also made up some medicines, and were exceedingly kind. Three families are bereaved of parents, also a youth and aged woman died; others who were stricken are recovering. Our dear people were greatly wrought upon, and they held prayer meetings three times a day. Mr. Buckley on coming home went to see them, and was thankful to find all better. They were then, though in the midst of harvest, having prayer meetings every evening. We are now on our cold season tours; Mr. Buckley, with our dear native preachers, is out daily nearly six hours preaching the blessed gospel. There is much light in this neighbourhood, and my heart has been greatly cheered by what I have seen. We had five interesting looking men in our tent the other evening; they are fully determined to confess Christ, but oh! their difficulties. I should write a volume, however, if I were to enter on this subject.

JOURNEY FROM CALCUTTA TO CUTTACK.

BY MRS. J. O. GOADBY.

Jellasore, Nov. 25, 1863.

I THINK when I closed my letter the other day I told you I should leave Calcutta as quickly as possible. It is only a week to day since we landed, and yet two days of the inland journey are at an end. The friends with whom we stayed were very kind, but all were strangers; and such a longing to be with my own again took possession, I could not rest until I started.

The first thirty or forty miles were to be by steam boat, which was to leave Calcutta on Tuesday morning precisely at eight. On our arrival at the Ghaut, a few minutes after that hour, we were told that it had been kept waiting on purpose for us. At ten o'clock, however, we were still fast moored, and a more uncomfortable two hours I never remember to have spent. The tide had not turned, and the effluvia from a number of dead bodies near the boat was awful. It made me feel so ill I thought I should have been obliged to have gone on shore. After a time this became rather better, but now it was almost as bad from within. Imagine about two hundred nearly naked natives, of both sexes, their bodies well oiled, and all kinds of merchandise with them packed together so tightly, that for one to move put the whole mass into confusion. The great majority were smoking their hookahs, singing, shouting, quarrelling, the whole way, and the sun shone so intensely, the heat was almost stifling. Add to this my baby was very poorly and cross, and could not be kept still; and if you can picture it, you will form some idea of the delightful way in which Tuesday, from eight in the morning till five in the evening was spent. The man in charge of the steamer said we should be at our destination by twelve o'clock, and he should leave again by two. A son of Mr. Wenger's, the missionary at Calcutta, very kindly came down the river with me, but found, when we got to Ooleberiah, he could only return by a dingy against the tide most of the way, and not get in until nearly midnight. However he was obliged to go, as a night's detention would have made his friends very anxious. We ought to have started on our dawk journey by three o'clock, but on account of the lateness of our arrival we could

not leave till nearly seven. Happily our bearers were good ones, and by giving an occasional *bucksheesh* they ran well, and we reached Midnapore about half-past ten on Wednesday morning. We stayed at the dawk bungalow during the heat of the day, and I wrote a note to Dr. Bachelor, the American missionary at that station, inquiring whether there were any of the missionaries at this place. He very kindly came to see me; and very glad was I to make his acquaintance. He spoke most charmingly of the Northern Orissa Mission, and said he was building a chapel and a christian village at Midnapore, that he had already more than thirty natives living in the same house with him, and that at Jellasore, half a large village were on the point of coming out and embracing christianity. A movement, too, was taking place amongst the Sonthals, and several had renounced heathenism. Oh! how thankful I shall be when I can write this of our hill tribes beyond Russel Condah.

About five o'clock we resumed our journey, and went on as nicely as you can go in a palanquin until somewhere about the middle of the night, when we were put down on the ground, on inquiry I found that was the place for a fresh relay of bearers, and that none were there. I promised a trifle to two men if they would go and call them, and off they started. The others, I thought, were remaining by me; but on turning from quieting my boy, who had been awakened in a great fright by their incessant shouts, not a man was to be seen—all had disappeared. Whether the other two men were really calling bearers we could not tell; and as I paced up and down that lonely road, the stillness of the night only broken by the howling jackals, it did seem desolate. A very heavy dew was falling, and not an inhabited native house was anywhere in sight. My thoughts and feelings were not at all enviable as plan after plan proposed itself and was laid aside. However, after about an hour and a half the bearers made their appearance, so that as is often the case, I had been distressing myself about evils that never came. At Jellasore, I intended to stay with Miss Crawford, one of the most devoted women I ever met. Here she is all alone—no other European for many miles—and with the assistance of a native preacher carries on all the work of the mission, being occasionally visited by

the missionaries from Balasore and Midnapore. However I reckoned without my host. Her house is rather more than a mile beyond the stage bungalow, and neither for love nor money would the bearers take me on to her before the middle of the day, and then I could not go—so here I sit and comfort myself under the disappointment as well as I can. Whilst writing the last line Miss Crawford, to whom I had written in the earlier part of the day to explain my non-arrival, came in. She had brought a palanquin fastened on the top of a bullock cart to take me back, intending to walk herself in the sun. However I have sent for the dawk bearers, and hope to be able to get them so as to leave in time for dinner with her. The road is very very rough, and I don't feel equal to any more shaking than absolutely necessary, and had rather be excused getting there in that way if there is a possibility of getting there in any other. Miss C. is gone home to prepare dinner in the hope that she may have company.

Dec. 12th.—To commence where I left off. About four o'clock the bearers made their appearance, and a few pence made them quite willing to leave us for an hour or more at my friends, whilst they smoked and rested. The house is large and very pleasantly situated; but away from all companionship it requires more than beautiful scenery to sustain the spirits, and nothing but the constant realization of "*The Presence*" can fill up the void, and enable you to work on cheerfully and hopefully amidst such a scene of spiritual desolation and loneliness. We spent a very cheerful happy hour together; and had it not been so near the end of my long journey, should have rejoiced to remain a much longer time. The night was spent much the same as the others. We had to change men five times, and each time it took nearly half an hour to get fairly off again. The roads, too, were very bad—bridges washed away—so that long detours had to be made to get to the main road. However we reached Mr. Miller's, the American missionary at Balasore, by six o'clock; and it was a treat to get under cover before the feeling of being half baked came over us. We were heartily welcomed—and here news awaited me from my dear husband. We spent a very very pleasant day, cheered by long talks of the

past and hopes for the future, and at four o'clock started again on our homeward journey. The night was a very tedious one—the roads worse and worse—so that the bearers could only walk very slowly along, and it was not until eleven o'clock next morning we got to our resting place, Barripore. The glare and heat were sickening, and baby, who had been poorly the whole way down, became almost unmanageably restless. The old man in charge of the dawk bungalow is a first-rate old fellow, and he soon procured a comfortable breakfast, enlivening me during its disposal with tales of his eleven children, ten of whom he shortly placed before me in single file wearing no clothing. The whole thing was ludicrous, but I felt too nervously excited to care for anything but starting on the last night's journey. Cuttack on the morrow, and all my troubles at an end, was all I could think of. At two o'clock I jumped into the palanquin, I hoped for the last time at present; but towards sun-down got out and walked, or rather ran for a mile or two. Starting so soon I hoped to be at home very early in the morning, and thought I should be able to go round the mission circle before breakfast. But it was not to be. In several places the road was so entirely washed away, and the water so deep, we had to cross on a raft. The road seemed as though it had been a quarter of a yard deep in mud, then trampled by elephants, and baked by a blazing sun. At every stage something was wrong. At the rivers the boats were not ready, so that the sun was high in the heavens when we were a many miles from our journey's end. Not expecting such detentions we were not provided for emergencies. Passing through a village, fortunately, a good natured native was willing to sell a little milk, and whilst changing bearers at the last stage a man put a parcel and letter into my hand. It proved to be most welcome supplies from Cuttack, and letters from my loved husband and friends. A weary time was the next few hours; and at nearly one o'clock, after twenty-three hours' travelling, we came in sight of my dear Cuttack home. I could see figures moving at the back of the house as I looked anxiously out of the palanquin door, and my heart beat almost to suffocation. A few more minutes

we had met. We parted in deep sorrow at our Father's footstool nearly two years before—we met again at the same place with joyful, thankful hearts, and a greater determination to spend and be spent in His service. In a very few minutes we went into the other room to the dear Stubbins'. Mr. S. is looking quite as well as when he left England, but suffering from severe rheumatism in his side. Mrs. S. is looking very ill after her late attack, and much altered, but improving daily; and Miss S. quite well, but rather thinner and paler than when in England. I need not tell you that a welcome, warm as any exacting heart could desire, was mine from all. Our joy seemed too great for utterance, and a few minutes sufficed to make all the trials of the last few years seem like a dream. My beloved husband was not looking at all well; so much thinner and paler

than when I left, I felt quite distressed. He is better now. The remainder of the mission party were well, and very delightful it is to be with them once more, and go in and out as of old.

Dec. 17th.—The last day for posting has come, and I must hastily finish this letter. Yesterday we heard that our things had left Calcutta some days, and were expected in Cuttack very shortly. We shall be very thankful to see them, for we are obliged to stay here until they arrive, and my dear husband's detention quite distresses me. We are hoping, however, to be at our own station in time to enable them to spend a fortnight or three weeks in their own district.

Mr. and Mrs. Buckley are out in the district in one direction, and Mr. and Mrs. Miller and Mr. T. Bailey in another, but we are all expecting a family meeting on Christmas-day.

Foreign Letters Received.

BERHAMPORE.—W. Bailey, Dec. 28.
CAMP, BONAMALIPORE.—J. Buckley, Dec. 14.

CAMP, ETAMATEE.—W. Miller, Dec. 11.
CAMP, PHUTARGURDA.—J. Buckley, Dec. 9.
CUTTACK.—Mrs. Goadby, Dec. 18.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
From January 20th to February 20th, 1864.

	£	s.	d.
ALFORD.			
Sac. Coll. for W. & O.	1	10	0
BURTON-ON-TRENT.			
Public collections	12	10	9
Sabbath-school Children	3	0	6
By R. Vickers	3	7	10
„ Miss Milliner	2	0	0
„ Miss Hurst	0	6	10
Rev. R. Kenney, subscription	1	0	0
Overseal collection	1	1	2
	23	7	1
Less expenses	0	10	0
DERBY, <i>Osmaston Road.</i>			
Sac. Coll. for W. & O.	2	12	6
HUGGLESCOTE.			
Cash on account	10	0	0
LEEDS, <i>Byron Street.</i>			
Public collections	4	2	11
Proceeds of a Mis. Tea-meeting	8	14	4
Collected by Mrs. Horsfield:—			
Rev. R. Horsfield	5	0	0
Mr. Jackson	0	10	6
„ R. Harris	0	10	0
„ Stead	1	0	0
„ Beauland	0	10	0

	£	s.	d.
Mr. Pope	0	5	0
Miss Pope	0	5	0
„ J. Pope	0	5	0
Mrs. Burton	0	5	0
„ Moxon	0	5	0
Mr. Hunter	0	5	0
„ Wright	0	5	0
Master H. Horsfield	0	5	0
„ M. Horsfield	0	5	0
Small sums	0	8	0
	10	3	6
Collected by Miss Howard:—			
G. T. Woodson, Esq.	5	0	0
Mr. Adamson	1	0	0
Mrs. Jackson	0	10	6
„ Nicholson	0	10	0
„ Howard	0	5	0
Miss Hainsworth	0	5	0
	7	10	6
Collected in the Sabbath-school	9	4	2
Total	39	15	5
Less expenses	0	12	6

LONG WHATTON.			£	s.	d.	Miss M. Tagg's box.. .. .			£	s.	d.	
Public Collection	1	12	7	0	0	A Friend	0	2	0	0	0	
Sabbath School	0	8	7	0	0	Master John Shakspeare's box	0	6	0	0	0	
Belton collection	1	0	0									
				3	1	2						
MARKET HARBOROUGH.												
Collections and subscriptions	7	0	0			Total	15	11	5			
LOUGHBOROUGH, <i>Wood-gate.</i>												
Sac. Coll. for W. & O.	1	0	0			Less expenses	0	5	0			
LOUTH, <i>North-gate.</i>												
Sac. Coll. for W. & O.	2	0	0			MELBOURNE.						
MEASHAM & NETHERSEAL.												
Public collections	5	7	0 $\frac{1}{2}$			Sac. Coll. for W. & O. for 1863	1	14	6			
Girls' box	0	12	6			Ditto ditto 1864	1	6	0			
Boys' box	0	3	10			NORWICH.						
Edward Collyer's card	0	3	3			Collected by Mrs. Peggs:—						
Mrs. M. Orgill's card	0	12	0			Mrs. Cole	0	10	0			
Mr. H. Orgill	0	10	0			Mr. J. O. Peggs	0	10	6			
Miss Welling's card.. .. .	0	17	6							1	0	6
Miss Hardy's card	0	17	3 $\frac{1}{2}$			SHEFFIELD.						
By Miss A. Whitworth:—						Miss Harrison, Weston House,						
Mr. John Whitworth	0	10	0			near Sheffield, by J. Wilson,						
Mr. Boss	0	10	0			Esq., "For preparation and						
Small sums	1	10	0			printing of small books and						
				2	10	0	tracts in the various ver-					
							nacular languages"	25	0	0		
<i>Netherseal.</i>												
Public collections	1	13	0			WHEELLOCK HEATH.						
Collected by Miss Shakspeare:—						Public collection	4	15	6			
Mr. Shakspeare	0	10	0			Sac. Coll. for W. & O.	0	17	4			
Mrs. Shakspeare	0	5	0			Rev. R. Pedley	1	0	0			
Mr. Jas. Shakspeare	0	5	0			Mr. R. Pedley, jun.	1	0	0			
Miss Shakspeare	0	5	0			Collected by Miss Pedley ..	1	5	0			
						Mr. R. Shore	0	10	0			
										9	7	10
						Less expenses	0	5	0			

DONATIONS FOR MISSION DEBT.

BOURN.			£	s.	d.	LOUGHBOROUGH, <i>Wood Gate.</i>			£	s.	d.	
Mrs. W. Wherry	1	0	0			Mrs. Hester's card	5	0	0			
BURTON-ON-TRENT.												
Miss Cantrell & Miss Dutton's				5	6	0	MELBOURNE.					
card						Mrs. Webster Earp's card ..	5	0	0			
CHESHAM.												
Miss Harris's card	5	0	0			Miss Earp's card	5	0	0			
DERBY, <i>Mary's Gate.</i>												
Miss Oliver's card	5	0	0							10	0	0
HALIFAX.												
Mrs. Charles Clark's card ..	2	0	0			NETHERSEAL.						
HERTFORD.												
Mrs. J. R. Young	5	0	0			Mr. John Shakspeare	0	7	0			
HUGGLESCOTE.												
Mrs. Salisbury's card	5	0	0			Two Friends	0	10	0			
LEICESTER, <i>Archdeacon Lane.</i>												
Mrs. Poile	5	0	0							0	17	0
						OVERSEAL.						
						Mr. William Freeman	0	10	0			
						SUTTERTON.						
						Mrs. Scott's card	5	6	0			
						Total received on account of						
						debt since Midsummer ..	500	15	6			

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester; from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE

GENERAL BAPTIST MAGAZINE.

APRIL, 1864.

GROWTH OF OPINION IN FAVOUR OF VOLUNTARIISM IN THE ESTABLISHED CHURCH.

“I SEE you are destroying the Scotch church,” wrote Sydney Smith to a friend some one and twenty years ago. “I think we are a little more popular in England than we were. Before I form any opinion on Establishments, *I should like to know the effects they produce on vegetables!* Many of our (English) clergy suppose that if there were no Church of England, cucumbers and celery could not grow; that mustard and cress could not be raised. If Establishments are connected so much with the great laws of nature, this makes all the difference: but I cannot believe it.” The inference from this is obvious. The State clergy of England then thought that not only would Episcopalianism suffer, but that Christianity itself would die out unless it received State aid. It seems marvellous that these gentlemen, each of whom had been examined in the Acts of the Apostles before taking his degree, should ever have come to so absurd a conclusion; that they should have forgotten that the first church at Jerusalem was not only not subsidized by the State, but that the State did its very best to crush it, and that Christianity “mightily prevailed” notwithstanding. The persecution which scattered the Christians abroad everywhere, only scattered so many preachers; and the imprisonment of the eleven apostles at one time, and the subsequent decapitation of James and incarceration of Peter, issued in such success that the historian says, notwithstanding both, “the word of God grew and multiplied.” These clergymen had also completely ignored the teaching of their own church historians as to the triumph of Christianity in the ages preceding its establishment by Constantine, despite the rage of Jew, the scorn of Greek, and the suspicion of Roman. Constantine did not lift Christianity into universal acceptance, but rode on its already mighty flood to imperial power. What came of this let Bishop Lowth, a celebrated dignitary of the Establishment, tell us:—“Constantine embraced the Christian faith—he became the nursing father of the church. Alas! from the very era of the security, splendour, and prosperity of that church, we must date the decay of the true spirit of Christianity.”

But since Sydney Smith's jocosely letter the opinions of clergymen in this country have undergone a marvellous change. During that period they have been taught by two things such lessons as they had not learnt before: the census of religious worship, and their own necessities in carrying on new organizations. The attempt to explain away the facts of that census have been singularly abortive; and the fact must remain to effect its own result,—that in the face of the advantages, real or supposititious, which flow from political status, state patronage, large endowments, and the exclusive right to the Universities—the free churches of England are now abreast of the church as by law established. But a few years hence, and the other half will have been greatly diminished. Their necessities have also taught clergymen some things which the census had failed to teach. The various supplemental schemes for increasing the number of real workers in the Establishment—the curates—and the personal efforts of Episcopalians in carrying on home or foreign projects, have opened the eyes of some that were born blind. Such an one is surely the Rev. James Bardsley, of Manchester, who gained for himself a local fame during the Bicentenary year; the man who with unblushing effrontery told the Dissenters that they had got toleration, and asked, “What *more* they could want?” This gentleman declared in a speech made on behalf of the *Pastoral Aid Society* that—we quote his *ipsissima verba*—“the voluntary system is the life's blood of the Church of England.” “*Is*”—not “*was*”—mark the tense, as indicative of the change of opinion. Rev. W. J. Bennett, the vicar of Frome, is another case in point. In his pamphlet on the question of church rates he says:—“The real remedy for church rates is neither in the registration of dissent, nor in pew-rents, nor in a commutation for a rent-charge, nor in an appeal to the government. It is simply to be found by having recourse to the first principles of Christianity; to disavow legal interference; and to appeal, *not as an Establishment*, but as a church, to the common right. And what is that common right? *The offerings of the faithful out of their abundance in recognition of a spiritual duty*. . . . The fatal word must be spoken. There must be a total abolition of church rates, and a recourse to the ancient voluntary principle.” In the same vein a gentleman whose keen observation and ample opportunities of judging none will doubt, says:—“For two years as rural dean, I had the care of five hundred and twenty churches, and often complained that no linen was so dirty as church linen—no furniture so mean and shabby as church furniture—no Bibles and Prayer Books so tattered and greasy. . . . Why is it? . . . I blush to say it. . . . The churches are supported by a kind of poor's-rate—*compulsion takes all the heart out of the matter*.”*

It may be urged, “that among a body so numerous as the Established clergy, it is not to be wondered at that some few men should be found advocating these opinions; and that there is no strange project started but some clergyman is found ready to back it.” Let us, then, give one quotation from Mr. Gladstone. Sneering *Saturday Reviewers*, albeit they are Episcopalians, are never weary of speaking of the weakness of “the clerical mind,” and of repeating that mankind should be divided into three classes—“men, women, and clergymen.” But even they have never doubted the eminence of Mr. Gladstone's gifts, and the thoroughness of

* “Twenty Years in the Church,” by Rev. J. Pycroft.

his culture. Now what has the Chancellor of the Exchequer said? Speaking at a meeting of the Propagation Society about the Episcopal churches in the colonies, he declares: "If this Society were to promise permanent aid to the support of the church in the colonies, it would be to abandon her duty not less to you than the colonists. It would be asking you to bestow your alms upon an object that did not require them; it would be enervating and emasculating that tone of religion in the colonies, preventing the growth of a due sense of its inestimable value, if we treat the colonists, in their Christian capacity, as mere children, and not as grown men, so that they permit themselves to imagine that they have so little sense of the value of the religious ordinances, that they are unwilling to discharge in that respect what they do for themselves with regard to every other temporal blessing. It is only of late years that we have been able to speak at all of any efforts made by the colonial church for the support of its own clergy and of its own religious institutions. This was not the fault of the colonies. It is the characteristic of human nature that if other people are ever ready to do something for us, we feel no anxiety to do it for ourselves."

It may still be urged, "that these are only the opinions of individuals, and do not show that voluntarism is growing in favour among the members of the Establishment generally." Take, then, the newspapers. They are at least the professed exponents of opinions held by their subscribers. This is obviously true if the newspapers be sectional. Now what does the *Guardian*, the high church organ say? "There is an evil inherent in the very nature of endowments. They engender a habit of religious and secular alliances, secular reasonings, secular devices, rather than those nobler arms, which, if we can trust them, become, when we least expect it, mighty to the pulling down of strongholds." Surely no Nonconformist ever used more emphatic language in speaking of the evils of State-churchism and the good associated with the "nobler arms" of voluntarism than this High Church organ. But again, even the *Clerical Journal* confesses that "church rates cramp individual benevolence, and so do tithes and other endowments for the worship of God. . . . We must make the confession that the old state of things has almost crushed and annihilated an important Christian duty—that of cheerfully giving money in return for spiritual blessings received."

All this is very significant. Opinion is evidently growing within the Establishment, and in the right direction. We cannot but rejoice at this. The latest and most remarkable evidence of the faith which Episcopalians begin to have in the voluntary principle, is the scheme of the Bishop of London to raise *three millions* of money for greatly increasing the present lay and clerical agency in London, and thus in some measure to overtake the present appalling spiritual destitution of the metropolis. Nearly one hundred thousand pounds have already been raised. The Queen has just promised £3,000 to it, and the Prince of Wales £1,000. We are persuaded that the Episcopalians have but to appeal to the benevolence of their people, whether rich or poor, to obtain hearty and unexpected responses. The chief hindrance hitherto to any large outflow of liberality among them has been that they have found so much already done for them that the very habit of giving has been neutralized. It may yet happen that the numerous parties within the Establishment, discovering the latent power of self-support within their reach, will be thereby prepared to accept a position altogether independent of the State. ^{pure}
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Theology.

INWARD EVIDENCE.

CHRISTIAN piety is to be prized for its secret intrinsic quality, rather than for its quotable results. No man knoweth it like him that hath it. Its hidden testimonies are worth more than its public demonstrations. Those who look for the latter will be perpetually discovering disappointments. And then, if their faith leans on the visible return, faith fails with the failing harvest. Some things must be held as settled, whether they gain many converts or few. The moment we begin to measure the actual power or blessedness of our convictions by counting the number of their disciples, we have inflicted the grossest affront on the Spirit of truth. This constant reference to outward responses and results vitiates the very essence and spirit of righteousness, as it does of every pure and sacred feeling. Being religious for effect spoils the effect,—like being honest for effect, or humble for effect, or affectionate or chaste for effect. It runs straight to a base hypocrisy, and not only abolishes its own influence, but begets a general scepticism of sincerity which blights every high interest, and unsettles virtue itself. Faith must dwell in her own sanctuary, see by her own light, feed on her own secret and immortal manna, be content with her own joy, cling to the white stone, and wait for the ineffable name, and wait for spiritual justification and victory. Religion is when religion begins to think of keeping the people safe, civilisation progressive, and the public decent, by forms and professions, than of keeping the heart clean and holy by its intercourse with God, that it ceases to be religion, and degenerates into a

The grandest testimony

Christianity is a soul penetrated and hallowed by its light. No influence like real conviction. No plea like consistency. Society will come right when its members have overcome in their private warfare, and are inwardly at one with Christ. The people will be safe when individual worldliness is dislodged, and the searching Spirit of God finds the hidden doors of the heart open. Institutions will be vital enough, and "broad" enough, and full enough, when this personal soul, and that one, and each one, has given its affection and its trust to the Head and Former of the Fold.

TO DIE IS GAIN.

THROUGHOUT the Bible it is declared that the things that we are permitted to see in this life are but imitations, glimpses of what we shall see hereafter. "It doth not yet appear what we shall be." There are times when it seems as though our circumstances, our nature, all the processes of our being, conspired to make us joyful here, yet the apostle says we now see through a glass darkly. What, then, must be the vision which we shall behold when we go to that abode where we shall see face to face! What a land of glory have you sent your babes into! What a land of delight have you sent children and companions into! What a land of blessedness are you yourselves coming to by and by! Men talk about dying as though it was going toward a desolate place. All the past in a man's life is down hill and toward gloom, and all the future in a man's life is up hill and toward glorious sunrising. There is but one luminous point, and that is the home toward which we are tending, above

all storms, above all sin and peril. Dying is glorious crowning; living is yet toiling. If God be yours, all things are yours. Live while you must, yet yearn for the day of con- summation, when the door shall be thrown open, and the bird may fly out of his netted cage, and be heard singing in higher spheres and in diviner realms.—*H. W. Beecher.*

Family Miscellany.

SMALLEST EFFORTS ARE NOT LOST.

A GENTLEMAN, named Quatremer Disjonval, was once thrown into a dungeon in the city of Utrecht. Without a companion, without books, what could he do in his solitary prison? Apparently nothing. But unwilling to be idle, even there, he gave himself to the careful study of the habits of a spider, which had spun its web within his cell. He soon found himself able to predict changes in the weather from its movements,—a trifling discovery, but yet vastly useful to him in the issue; for the next winter a French army invaded Holland, and was in full tide of victory, when a sudden thaw stopped its progress, and led its chiefs to resolve upon a retreat. But the prisoner, who had learned its movements from his jailer, and who, from the conduct of the spider, judged that severe frost would soon return, contrived to inform the French of his opinion. They put faith in his judgment, and maintained their ground. The frost soon returned, as he predicted. The victorious French completed their conquests, and Disjonval was set at liberty.

Here we see one who did all he could in his narrow circumstance. It was a little thing he did, but it had mighty results. It determined the issues of a war, and gave a prisoner freedom.

And what does Christ require of you, Christian parents, but to do always what may be possible under

your circumstances? You may think the kind word you spoke to your child when he did well a small thing; but it was helping to educate his conscience. You thought lightly of your taking the little ones on your knee and speaking to them of our Father in heaven; but the seed of holy life was then dropped into the heart. Your prayer or your counsel may seem nought, but days to come will reveal to you that then first began that life of devotion which in riper years your children shall live.

MOTHERS! SPEAK LOW.

I KNOW some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life, an incurable disease. A friend has such a neighbour within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tune and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots, and it is a much more mischievous habit. Where mother sets the example you will scarcely hear a pleasant word among the children in playing with each other. Yet the discipline of such a family is always weak and

irregular. The children expect just so much scolding before they do anything they are bid; while many a home where the low, firm tone of the mother, or a decided look of her steady eye is law, never think of disobedience either in or out of her sight.

O mothers, it is worth a great deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tired by the mischievous or wilful pranks of the little ones, *speaking low*. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched and your children also. Impatient, angry tones, never did the heart good, but only evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens: they make them only ten times heavier. For your own as well as your children's sake, learn to speak low. They will remember that tone when your head is under the sod. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?

THINGS TO BE AVOIDED.

1. Loud and boisterous laughter.
2. Reading when others are talking.
3. Reading aloud in company without being asked.
4. Talking when others are reading.
5. Cutting finger-nails in company.
6. Leaving the sanctuary before public worship is closed;
7. Whispering or laughing in the house of God;
8. Gazing rudely at strangers; or
9. Leaving a stranger without a seat.
10. A want of respect and reverence for seniors.

11. Correcting older persons than yourselves, especially parents.

12. Receiving a present without an expression of gratitude.

13. Making yourself the hero of your own story.

14. Laughing at the mistakes of others.

15. Joking about all others in company.

16. Commencing talking before others have finished speaking.

17. Answering questions that have been put to others.

18. Commencing to eat as soon as you get to the table.

19. In not listening to what one is saying in company—unless you desire to show open contempt for the speaker.

CHILDREN SHOULD LEARN TO SING.

ALL children can learn to sing if they commence in season. In Germany every child is taught to use its voice while young. In their schools all join in singing as a regular exercise, as they attend to the study of geography, and in their churches singing is not confined to the choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going forth to God from every heart that can give utterance to this language from the soul. In addition to the delightful influence music has upon the character, it has also a marked influence in suppressing pulmonary complaints. Dr. Rush used to say that the reason why the Germans seldom die of consumption was that they were always singing. What is more pleasing to parents than to hear the voices of their children pouring forth, like birds, that melodious harmony in the home circle, so dear to all enlightened minds. We say again, teach your children to sing. It always makes a happy spot of "Home, sweet home."

Poetry.

"NOT YET."

"Go thy way for this time."—*Acts xxiv. 25.*

THE Saviour calls! He speaks to all,—

"Oh, listen to my cry;

I'll set you free from Satan's thrall—

Oh, why, why will you die?

Believe in me—believe to-day."

Men list awhile, then turn away,

Their hearts intently set

On something they would first obtain,

Renown or pleasure, ease or gain,

And they respond, "Not yet."

"Not yet; I wish to get a name,"

Said one whose cheeks were pale,

Already known to earthly fame,

Yet wishing to excel;

"Relieved of all my labour soon,

Rest shall be mine—a long-sought boon,

Then I will seek Thy face."

Alas! before it came he fell,

And sad, oh, sad indeed, to tell,

Unsought the God of grace.

"Not yet," said one, and went her way,

On *pleasure* bent alone,—

"I'll think of Thee another day,

When age comes creeping on."

Then mingling in the busy crowd,

Her heart was light, her laugh was loud,

As pleasure's round she tried;

But sickness came—again the voice

Said, "Make the Saviour *now* thy choice,"

"Not yet," she said, and died.

"Not yet; *my business* claims my mind,"

Said one, and went his way,

"Another season I must find,

I cannot yield to-day."

Forthwith with heart and soul he went,

On enterprise and business bent,

Nor thought of aught beside;

Immersed in cares, no time he found,

To think to where his soul was bound,

And so he lived, and died.

"*Not yet!*" alas! the echoed phrase,

We hear, as on we wend,

From youthful lips, and those whose days

Are drawing to an end.

Life, precious life, they thus despise,

For while they wait, the blessing flies:—

The Saviour says, "*to-day.*"

Be wise; on Jesus fix thy heart,

And, choosing thus the "better part,"

Rejoicing, speed thy way.

THE SEASONS;

OR, THE QUIET ACTINGS OF THE GRACE OF GOD.

NOISELESSLY the seasons roll,
Swaying round from pole to pole;
No commotion goes before them,
No excitement lowereth o'er them.
Spring succeeds to winter drear,
When the blossoms sweet appear;
Summer then asserts her reign,
With her beauteous flowery train;
Autumn next, with liberal hand,
Scatters plenty o'er the land.
Thus the seasons gently roll,
Swaying round from pole to pole;
No commotion, noise, or riot,
All is tranquil, calm, and quiet.
So the saint delights to trace
God in all His *works of grace*;

Loves to watch the gracious shower
Fall with calm, subduing power;
Saving sinners, blessing saints,
Quieting their sad complaints;
Giving joy and peace to all,
Who sincerely on Him call.
Noise but speaks of judgment near—
Noise and judgment kindred bear;
But the peace of Him who died,
Falls like dew at eventide,
Steals into the restless soul,
Bringing all to its control;
All its anxious fears subduing,
And the wayward will renewing,
And implanting in the breast,
Sweet, divine, unearthly rest.

—*Leaves from Olivet.* By A. Midlane.

General Correspondence.

THE EVANGELICALS IN THE ESTABLISHMENT.

MR. EDITOR—

Dear Sir,—If you approve, I shall be obliged by the allowance of a small space in the Magazine for April for the following lines.

From the reading of the first article in the Magazine for March, there appears to be a satisfactory proof that there is still left among us one "blunt straightforward Englishman" who is desirous to enlighten the minds of his friends with reference to that extraordinary and perplexed portion of the clergy of the "Church of England" generally described as "The Evangelicals in the Establishment."

This fact in connection with "Our Magazine" is doubtless peculiarly refreshing to those members of our churches who take a deep interest in the progress of the glorious principles of nonconformity, and I trust it may also be regarded as an indication that our denominational periodical is at length about to become the fearless exponent of the evils of those compulsory ecclesiastical systems arising from the illegitimate alliance of the church with the state.

My object, dear sir, is to create in the minds of some of our able ministerial writers a disposition to contribute an article monthly, to be inserted (of course subject to your approval) in the Magazine, bearing entirely upon State Church questions, and the union of the Church with the State. I believe a regularly continued series of well written papers wholly devoted to the subject would assist much towards effecting the dissolution of those degrading fetters which at present bind the "Church of England" in unholy connection with political authority, and would therefore tend to the enlargement of the true universal Church of Christ. It is not my "opinion that the Evangelical section of the State Church has saved the establishment from becoming an offence to the more thoughtful amongst us;" for I believe the more serious thought there is

bestowed upon the conduct of those who are considered to be the "Evangelical section of the State Church" (and especially the clerical portion of that section), the offensiveness of "the establishment" is thereby rendered doubly apparent, inasmuch as those who are regarded as "the Evangelicals" are "Men who palter in a double sense with oaths and articles," therefore we must give "up all hope of ever seeing anything heroic done by the Evangelical clergy."

Without desiring to lay unreasonable stress upon the general inconsistent position these men occupy, it is sufficient at present to affirm that the veil which they have termed "Evangelical" is too transparent to hide the ugly features of the oaths which they have taken, but which they wish to conceal; and let them say what they please about not believing certain portions of the Prayer Book of their church, let them deny their belief in the doctrine of baptismal regeneration, they have sworn to the contrary, and when they are reminded of their inconsistency, What do they do? Do they come out of the church? No, in "no case (scarcely) will the frogs desert the reservoirs," but after a little "unusual croaking" they remain in their "several ponds and are contented." It is certain much injury has been done to religion by the imposition of human schemes; men have at times been disgusted with the worldliness and pompous rituals of a pretended Christianity, and have therefore become hostile to that system of religion which they have known only in name; hence it is necessary that the gospel should not be confounded with a combination of Priestcraft and Statecraft; and if the pages of the Magazine are open to papers on the subjects suggested, doubtless the subject in question will be handled as it ought to be, with that combination of Christian meekness and moral firmness which is essentially necessary to the proper conducting of every religious reformation, and will operate with telling effect upon the minds of those who read.

Soliciting excuse for thus troubling you, and expecting to hear more of "The Evangelicals in the Establishment,"

Believe me, Mr. Editor,
Yours very truly,
J. S. C.

FAULT FINDERS.

MR. EDITOR—

Dear Sir,—I was much struck with the following remarks in an article in a contemporary magazine. They will bear repeating.

Yours,
A. B.

"A friend who long resided in a tropical country once told us that the balance of life had been there curiously upset; there were districts where scarcely a woodland note could be heard, where scarcely a feather could be seen; and the reason was, the rodent quadrupeds had multiplied so fast as at last to gain the upper hand. Devouring the eggs and the nestlings, and sometimes the full-grown trogons and warblers, the rats had got the better of the birds, and had banished both music and bright plumage from that region of the world.

So there is a lively kind of talk and a popular kind of literature which at the present day are working towards a similar result. Criticism we cannot call it, for true criticism is kind as well as honest, and it loves to be generous, although it is often constrained to be severe. But the rodents whom we speak of can do nothing but nibble and gnaw. From your cherished Milton, for the sake of the bookbinder's paste, they bite off the lordly morocco, and from your waxen medallion they eat off the eyes and the nose. Destroying even the relics you cherished for the sake of some one now departed—marking every object with their teeth and defiling the residue with their feet—they do their utmost to leave the world without a hero, and the Church without a saint; and it will be no fault of theirs if, despite their efforts to prove mankind a set of mean and miserable mummies, there should remain such a thing as true faith in the sanctuary, true love in the domestic circle.

Akin to this disparaging or destructive literature is a kind of talk which we too often hear; what is called 'pulling people to pieces'—most usually absent people—bringing forward their defects, dwelling on their infirmities, and ascribing to inferior motives their creditable actions.

In some respects we believe that there is less social malevolence in the present day than there has been in some former periods of our history. Political rancour has softened down, and the conflicts of scholars are at least in language more courteous than in the days of Von Hutten and Scaliger, and even ecclesiastics do not now knock one another down, as the combatants did in the famous councils of Nicæa and Constantinople. And in large cities there may be less tendency to that minute observation of our neighbours which is the fruitful source of gossip and tattle in vicinities thinly peopled. But still we are continually tempted to judge unrighteous judgment, and without habitual vigilance we shall find ourselves condemning the unheard or the absent, and by rash and ungenerous pronouncements on conduct and motive, lessening the world's small stock of worthies, by nibbling the keel or undermining the ground of those who have added too many cubits to their statures.

As a means of repressing this unkind and ungenerous tendency it is well to remember—*Judge not, that ye be not judged.* Even our neighbours will be apt to deal with us as we have dealt with others. But there is something still deeper. The disparager of others is a self-destroyer. God has so arranged it. In trying to lower another's reputation he, perhaps, so far succeeds, but in doing it he degrades himself. The evil speaker is usually regarded as an evil doer; and just as the man who cannot love is unlovely, just as the man who is incapable of reverence is himself contemptible, so meting out to him with his own measure, the usual verdict on the calumniator is that *he lacks those virtues which he denies to others.* And in so thinking people are not far wrong. Whatever may be found in a fossil world, there are no gigantic rodents now-a-days. Lemur, jerboa, mouse, rats of all varieties—with the musk or without it—

they run pretty much of a size; all of them small, none of them capable of growing large and lion-like—living in holes, and for the most part working their havoc in the dark—none of them popular, none of them respectable, apt to get into traps, and finding small pity when taken. So that even before that great day comes when for every idle word men must give an account, falsehood and unfairness are punished. The calumniator blasts his own being. Instead of thinking on the things which are honest, lovely, and of good report, he thinks on the things which are mean, shabby, and disrespectful; and, grub-like, grows of the same substance and complexion with the fare he feeds upon. From this tendency to evil speaking there are few more effectual preservatives than a mind well furnished. When people who have no rational or elevated pursuit come together, they are very apt to fall into personalities, and personalities which soon become severe. On the other hand, those who travel through the world with open eyes, who are fond of books, who take an interest in missions or in the movements of philanthropy, who have already found so much in the Bible that they search into it in the expectation of finding a great deal more—they have this advantage among many others, that they can be social without being uncharitable, and can have all the enjoyment of animated converse without running down some good man's reputation.

Above all, let us try to cultivate a fair and candid spirit. Some may be apt to fear that intercourse would stagnate if the personal element were utterly excluded. Perhaps it would, nor is this exactly the thing intended. Not only are affectionate mention of the absent, and kind remembrance of the departed, right and natural, but there are living personages whom it is as lawful to discuss as it is inevitable to canvass the motives and sum up the character of those who left the world fifty or five hundred years ago. And there are umpires in whose hands you feel that you could safely leave your reputation and your honour; for they are fair and friendly, not likely to be led away by mere rumours, and capable of making large allowances. This is the make of mind, the tone and spirit

at which we should all aim. Let there be about yourself the true Christian dignity, and detraction will sit silent in your presence; or if it should open its budget and bring forth insinuations or charges against the absent, by some pertinent question or reasonable statement you may be able to mitigate the mischief, or turn into good what was intended for evil."

WITTENBURG, ERFURT, AND EISENACH.*

IN England hedges take the place of fences — on the continent there are neither. You see nothing but a vast, uninterrupted field, striped with various shades of green or yellow, or newly ploughed land, and no lines to mark the boundary of individual possessions. If you examine closely, however, you will see stones set into the ground here and there. These are the landmarks; and that text, "Cursed be he that removeth his neighbour's landmark," has a new force since this experience.

In most parts of the continent that I have visited thus far are no farm houses. The people all live in little villages or hamlets, and go to their distant fields to work—sometimes two or three miles. In the evening back again to the village to smoke, chat, drink their beer, and sleep.

This week has taken us to three places memorable for their association with the history of Luther—Wittenberg, Erfurt, and Eisenach. At Erfurt is the old Augustine convent in which he spent his days as a monk. There we saw the very room which he entered July 17, 1505, and in which he lived for several years afterwards. The building, as a whole, is used for an orphan asylum, but Luther's room is preserved almost entirely in its original condition. It is a room about nine or ten feet square; the walls are made in the form of panels, and these panels covered with paper on which are printed passages from various authors in large German text. The room is 8 1-2 feet high, and lighted by one window. On the table lie a New Tes-

* Slips from Professor Fairfield's Letters. Vido page 88.

tament, and in a separate volume the Old Testament of Luther's translation—both of which he brought to the town many years after he left it. On the wall hang his portrait and a few of the letters written to him—one of them by Melancthon. It was in this convent that his life began, for here he found the first Bible he had ever seen, and read enough to learn that men are saved by faith—not by penance.

Wittenberg is the location of the old university at which he became Professor of Theology and Philosophy. This university was established by the Elector of Saxony in the latter part of the fourteenth century, and after having attained to a wide celebrity was in 1816 incorporated with that of Halle. While Professor here, Luther posted upon the door of the castle church his ninety-five theses against the dogmas of the church of Rome. This was on the 31st of October, 1517. The old church, which was then comparatively new (having been built in 1496), still stands. The door on which these celebrated theses were posted was burnt by the French fifty years ago, and its place has been supplied by one cast in bronze, in which the theses form a part of the casting itself, covering almost the entire door. In this church are full-length portraits of Luther and Melancthon, taken in their old age, and here lie their remains buried beneath the floor. A trap door was unlocked and lifted up from each sepulchre, that we might read the inscription upon a bronze door still below. Here are fine statues in bronze of Frederick the Great, and of Luther's two very valuable friends—Electors of Saxony—Frederick the Wise, and John the Steadfast. This is known as the castle church, or "Schloss Kerche," because connected with a castle or "Schloss." The old castle is now occupied as soldiers' barracks. An amusing experience occurred to us here. We had gone into the yard adjoining the enclosure, so as to see all the surroundings and appendages of this historic old building; and after taking a look and asking a few questions, we passed out again, thanking our informants, the soldiers, for their information. We had scarcely passed from the gate when we were hailed by a sergeant, who called us to give an

account of ourselves. Evidently suspected of spying into things, we were closely questioned. We were allowed, after a few minutes' inquisition, to pass on.

In the market place stands a very fine bronze statue of Luther—erected only forty years ago. On two sides of the pedestal are the record of his age and the time when the statue was erected; and on the other side are the following significant quotations from words which were so often in the mouth of Luther:—"Ein feste Burg ist unser Gott." And these two lines of rhyme:—

"Ist's Gott's werk, so wird's bestehen;
Ist's menschen's, so wird's intergehen."

The first is from Luther's well-known hymn, beginning, "Our God is a strong tower." The other, for your readers that have no knowledge of the German, I may translate literally, thus—"Is it God's work, so will it stand. Is it man's, so will it go under."

Adjoining the old university is the old Theological Seminary building, and the Augustine convent in which Luther lived with his beloved wife, "Kate," for thus the doctor himself chose to call her. We were especially interested in visiting the apartments occupied by them and their six children. They were in the first and second stories—the family room below, Luther's study above, with another room adjoining. In the larger stands the pulpit from which he delivered his lectures, and his Professor's chair, which have been brought to this room to be preserved with the other memorials which are here religiously kept; his stove, which was made by his own directions, and which has never been removed; his table—the very one on which he wrote his theses, probably; and a plain wooden sofa. In this room also hang portraits of Luther, Mauritz, Frederick the Great, Frederick the Wise, and John the Steadfast. In the adjoining room is his wardrobe, a beautiful piece of furniture for that day, and richly carved. In it were a broken inkstand with its case, his beer mug, some specimens of his wife's needle work, and a few of his manuscripts.

Erfurt is now a walled town, strongly

fortified, and its defences are kept in complete readiness for war. Outside of the wall, between the town and the railway station, is the spot on which Luther defiantly burnt the Pope's bull on the 10th of December, 1520. It was under an oak tree that then stood on that spot. Another stands now in the same place, and to preserve it from the sacrilegious plunderings of relic hunters, who were probably the murderers of the original tree, this is surrounded by a strong iron railing.

You remember that after the courageous man had been summoned to the Diet of Worms, and after he had gone in obedience to the summons, and discharged with more than human courage and fidelity the duty of the hour, he left the assembly, attended by a few friends, and on reaching the borders of the Thuringian forest on his way home, he was waylaid by a party of armed and vizored knights, who dispersed his friendly attendants, and made him prisoner. His captors took him to the castle of Wartburg, near the village of Eisenach, and there Luther learned that all this was merely the shrewd device of his friend the Elector of Saxony, who adopted this scheme for the purpose of protecting him from the violence of the Papal wrath. It was a most ingenious and successful device, and so secretly was the capture effected that for a long time no one knew what had become of him. In this castle he passed for a young nobleman, allowed his mustachios to grow, and took the name of "Squire George." Here he remained ten months, and busied himself in writing for the press, and in translating the Bible. In the convent of Erfurt we were shown his three portraits—as monk, with his head shaved, as Doctor of Theology, and as Squire George, with his head tossed back, and his mustache well growing.

I wanted to visit the old Castle. And so after spending a night at Eisenach we set out to climb the hill on which it stands. Forty minutes brought us to the top. And I have seen no other such vision since I came to Europe. If Luther had never been here, it were worth a day's journey to get the vision which is seen from this mount. On all sides the scenery is most magnificent. Hills and valleys,

and forest clad heights, with their endless variety, stretching as far away as the eye could reach—O it was an inspiring place for the Reformer! He called it his "Patmos;" and it is a sort of island of rock, piled up with steep declivities on every side save one, and steep enough on that, as we found by our experience in climbing it. Here is the place of places for a castle, surely; and there it has stood for seven hundred years. Portions of it are kept in good repair, and some parts, indeed, have been quite modernized. It contains some really splendid rooms—among others, the chapel. In this is the same old pulpit in which Luther preached, and a few other things in the room remain as of old, although most parts of it have been renewed. But I cared chiefly to see the room in which Luther spent that ten months. This is left almost entirely as when he occupied it. The same stove, bedstead, table, clothes-press, and paper weight. The table has been badly whittled, until it has become necessary to put an iron band around it. The bedstead has also been treated in the same manner; indeed, some parts of this have been entirely renewed. The old chair had been all used up, and we were told that the one now in the room was simply an imitation of the original. This saves it, of course. Nobody has ever whittled that. Here hang Luther's portrait, Melancthon's, and between the two, the portraits of Luther's father and mother. From these last it appears that Luther bore a striking resemblance to his father, and but little to his mother.

I left this old castle, thinking that Luther's residence in this stronghold made that scripture which he so often quoted more real to him than otherwise it could have been. He had known what a "strong tower" meant. We passed out, as we had passed in, through a wall twenty-feet in thickness, through three sets of gates—inner, middle, and outer. The outer as it opened was let down so as to span a gulf on the side upon which we entered, and form a bridge over it. When closed, your nearest approach to the gate was ten or twelve feet.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. I. HUGH LATIMER.*

He more than any other man promoted the Reformation by his *Preaching*. The straightforward honesty of his remarks, the liveliness of his illustrations, his homely wit, his racy manner, his manly freedom, the playfulness of his temper, the simplicity of his heart, the sincerity of his understanding, gave life and vigour to his sermons when they were delivered, and render them now the most amusing productions of that age, and to us, perhaps, the most valuable.—*Southey*.

A SPIRIT of opposition and persecution was now awakened, and Bilney—"Little Bilney," or "Saint Bilney" as Latimer used to call his friend—suffered martyrdom at Norwich. But the great wheels of the Gospel Church had been set in motion, and were not to be stopped by the power and persecution of man. The living principles of the Reformation were spreading over the nations of Europe. Luther had begun to wield his great sledge hammer and was beating down the walls of superstition. Henry VIII. had received a theological training, and with royal assurance he took up his pen to demolish Luther and all heretics. The Pope bestowed on him the title of "Defender of the Faith." But in course of time Henry came to a crisis in life when the Papacy stood in his way. In 1530 Latimer was appointed Chaplain to his Royal Majesty, and in 1535 he was raised to the see of Worcester.

Henry had changed his religion, but it was from policy and not from principle. He was a Catholic at heart, and determined to be pope himself. He held and enforced Catholic doctrines, and put himself at the head of the Church. "In his right hand this energetic Pontiff held a faggot to burn those who denied the real presence; in his left a halter to hang those who abjured his ecclesiastical supremacy." In 1539 the Act of the Six Articles was passed making it highly penal to impugn in any way the doctrines of transubstantiation, communion in one kind, the celibacy of the clergy, the lawfulness of monastic vows, private masses, and auricular confession. As a consequence of the passing of this Act Latimer

resigned his bishopric, which he had held for four years. For a time he had his liberty, but in 1546 he was cast into the Tower, where he was confined till the death of Henry. Edward VI. came to the throne, and Latimer obtained his release. He now became the most popular preacher of his day. Crowds flocked to hear him in every direction. He was a great favourite with the common people. He used the people's language. But his liberty was of short duration—like the morning cloud it soon vanished away. Edward died in 1553. The gloomy, bigoted, and bloody Mary, ascended the throne. Two months after her accession Latimer, Ridley, and Cranmer, were thrown into the Tower. Their fate was now fixed. For two years they were prisoners. On the 16th of October, 1555, Latimer and Ridley were led to the stake. The place of martyrdom was "without Bocardo gate," in the City of Oxford.

The closing scene has been drawn by the hand of a master.

"Master Ridley had a fair black gown furred, and faced with foins, such as he was wont to wear being bishop, and a tippet of velvet furred likewise about his neck, a velvet skull cap upon his head, and a corner cap upon the same, going in a pair of slippers to the stake, and going between the mayor and an alderman, &c.

After him came Master Latimer in a poor Bristol frieze frock all worn, with his buttoned cap, and a kerchief on his head, all ready to the fire, a new long shroud hanging over his hose down to his feet: which at the first sight stirred men's hearts to rue upon them, beholding on the one side the honour they sometime had, and on the other the calamity whereunto they were fallen.

Master Doctor Ridley, as he passed toward Bocardo, looked up where Master Cranmer did lie, hoping belike to have seen him at the glass window and to have spoken to him. But then Master Cranmer was busy with friar Soto and his fellows, disputing together, so that he could not see him, through that occasion.

Then Master Ridley, looking back, espied Master Latimer coming after, unto whom he said, 'Oh! be ye there?' 'Yea,' said Master Latimer, 'have after as fast as I can follow.'

Then they brought a faggot, kindled

* Continued from page 96.

with fire, and laid the same down at Dr. Ridley's feet. To whom Master Latimer spake in this manner—'Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.'

And so the fire being given unto them. When Dr. Ridley saw the fire flaming up towards him, he cried with a wonderful loud voice, 'In manus tuas, Domine, commendo spiritum meum; Domine, recipe spiritum meum;' and after repeated this latter part in English, 'Lord, Lord, receive my spirit.' Master Latimer crying as vehemently on the other side, 'O, Father of heaven, receive my soul;' who received the flame as it were embracing of it. After that he had stroked his face with his hands, and as it were bathed them a little in the fire, he soon died (as it appeared) with very little pain or none. And thus much concerning the end of this old blessed servant of God, Master Latimer, for whose laborious travels, fruitful life, and constant death, the whole realm hath cause to give great thanks to Almighty God."

Latimer's character shines out in his sermons. Simplicity, honesty, bravery, and earnestness, were some of the characteristics of this champion of the truth. Probably he did more to forward the principles of the Reformation than any other man. He was faithful to the truth in the presence of kings. Latimer was just the man for his day. He was a great stonemason when the high road of truth was being made. Plain, powerful, practical, he was not to be cajoled by flattery, nor juggled by trickery. In an age when the Gospel bells were muffled, he rang out the clear shrill sound of heavenly truth. The pungent strokes of his wit, and the glancing shafts of his honest sarcasm, were of eminent service in destroying Popery, and establishing the principles of the Reformation.

It is said that he presented King Henry VIII. with a Testament with the passage marked, "Whoremongers and adulterers God will judge."

Latimer has left numerous sermons behind. These are valuable as giving a picture of the age in which he lived. They do not display any great learning or depth of thought. They are distinguished for plainness and directness of style. Homeliness is the stamp they bear. The vices of the day are dealt with in an unsparing manner.

Anecdotes are of frequent occurrence. They are a mirror in which the habits, the sins, and the follies of the age are reflected. "A careful reader of his sermons will see traces of a teaching for which he was indebted to no human master. His deepest knowledge was that which stole upon him unconsciously through the experience of life—the world. His words are like the clear impression of a seal—the account and the result of observations, taken first hand, on the condition of the English men and women of the time, in all ranks and classes, from the palace to the prison. Latimer learnt the mental disorders of his age in the age itself; and the secret of that art no other man, however good, however wise, could have taught him. He was not an echo, but a voice; and he drew his thoughts fresh from the fountain—from the facts of the era in which God had placed him."* A specimen or two from these antique sermons, and we say no more.

On March 8th, 1549, Latimer preached before King Edward VI. In this sermon he gives us another glimpse of himself. He says:—

"But who is worthy to utter this doctrine before our most noble King? Not I, God knoweth, which am through age both weak in body and oblivious, unapt I am, not only because of painful study, but also for this short warning. Well, unto God will I make my moan who never failed me."

Speaking of preachers, he says:—

"Therefore let the preacher teach, improve, amend, and instruct in righteousness, with the spiritual sword, fearing no man, though death should ensue."

And again:—

"Let the preacher, therefore, never fear to declare the message of God unto all men. And if the King will not hear them, then the preachers may admonish and charge them with their duties, and so leave them unto God, and pray for them."

Here is the advice he gives to the youthful King in the choice of a wife.

"Let him not prepare himself too many wives. Although we read here that the kings amongst the Jews had liberty to take more wives than one, we may not therefore attempt to walk inordinately, and to think that we may take also many wives. For Christ has forbidden this unto us Christians. And let us not impute sin

* Froude's History of England. Vol. ii., p. 98.

unto the Jews because they had many wives; for they had a dispensation to do so. Christ limiteth unto us one wife only: and it is a great thing for a man to rule one wife rightly and ordinately. For a woman is frail, and proclive unto all evils: a woman is a very weak vessel, and may soon deceive a man, and bring him into evil. Many examples we have in scripture. Adam had but one wife called Eve, and how soon had she brought him to consent unto evil, and to come to destruction? How did wicked Jezebel pervert King Ahab's heart from God and all godliness, and finally unto destruction? It is a very hard thing for a man to rule well one woman. Therefore let our King, what time his grace shall be so minded to take a wife, choose him one which is of God, that is which is of the household of faith. Yea, let all estates be no less circumspect in choosing her, taking great deliberation, and then they shall not need divorcements, and such mischiefs, to the evil example and slander of our realm. And that she be such one as the King can find in his heart to love, and lead his life in pure and chaste espousage, and then he shall be the more prone and ready to advance God's glory, and to punish and to extirp the great looseness seen in this realm."

The last extract has a ring in it which must have told wonderfully on the audience to whom it was delivered. It is taken from the "Sermon of the Plough."

"And now I shall tell you who be the ploughers; for God's word is a seed to be sown in God's field, that is, the faithful congregation, and the preacher is the sower. For preaching of the Gospel is one of God's plough-works, and the preacher is one of God's ploughmen. Ye may not be offended with my similitude, in that I compare preaching to the labour and work of ploughing and the preacher to a ploughman; ye may not be offended with this my similitude, for I have been slandered of some persons for such things. It has been said—'O Latimer, nay as for him I will never believe him while I live, nor trust him, for he likened our blessed Lady to a saffron-bag;' where, indeed, I never used that similitude."

"But now for the fault of unpreaching prelates, methink I could guess what might be said for excusing them. They are so troubled with lordly living, they be so placed in palaces, couched in courts, ruffling in their rents, dancing in their dominions, burdened with ambassages, pampering of their paunches, like a monk that maketh his jubilee; munching in

their mangers, and moiling in their gay manors and mansions, and so troubled with loitering in their lordships that they cannot attend it. They are otherwise occupied, some in the king's matters, some as ambassadors, some of the privy council, some to furnish the courts, some are lords of the parliament, some are presidents, and some comptrollers of mints."

"And now I would ask the strange question; who is the most diligentest bishop and prelate in all England, that passeth all the rest in doing his office? I can tell, for I know him who it is; I know him well. But now I think I see you listening and hearkening that I should name him. There is one that passeth all the other, and is the most diligent prelate and preacher in all England. And will ye know who it is? I will tell you: it is the devil. He is the most diligent preacher of all; he is never out of his diocess; he is never from his cure; ye shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way, call for him when you will he is ever at home; the diligentest preacher in all the realm; he is ever at his plough; no lording nor loitering can hinder him; he is ever applying his business; ye shall never find him idle, I warrant you. And his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kind of popery. He is ready as can be wished for to set forth his plough; to devise as many means as can be to deface and obscure God's glory. Where the devil is resident, and hath his plough going, then away with books and up with candles; away with Bibles and up with beads; away with the light of the Gospel and up with the light of candles, yea at noondays. Where the devil is resident, that he may prevail, up with all superstition and idolatry; censing, painting of images, candles, palms, ashes, holy water, and new service of man's inventing; as though man could invent a better way to honour God with than God himself hath appointed. Down with Christ's cross, up with purgatory, pick-purse, up with him, the popish purgatory, I mean. Away with clothing the naked, the poor and impotent, up with decking of images, and gay garnishing of stocks and stones; up with man's traditions and his laws, down with God's traditions and his most holy word. Down with the old honour due to God, and up with the new God's honour. Let all things be done in Latin. Let there be nothing but Latin—God's word may in nowise be translated into English. O that our prelates would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and darnel!"

Sabbath Schools.

HOW HARRY BECAME A CHRISTIAN.

HARRY had been for a long time anxious to give his heart to the Saviour and become a Christian; but there seemed to be something in the way. He did not know exactly what to do. He had been to talk with his minister a number of times, who had tried to lead him to trust in Christ, but he could find no peace. He carried a weary and troubled heart, until one day his teacher, hearing that he had been seeking the Saviour, took an opportunity to talk with him.

"Harry," he said, "I understand that you have been thinking about religion lately."

"Yes, I have," he replied. "I want to be a Christian—I want to give my heart to the Saviour, but I can't."

"Why, what is your heart, that you can't give it to him?"

He looked up half astonished at so odd a question, and after a moment's consideration he replied—

"I don't know. I can't tell what it is."

"Well then, Harry, get the dictionary, and we will see what it is."

So he got the dictionary, and found it to be the affections, the love.

"Yes, *the love*; now put that word in place of heart, and do you mean to say that you cannot love the Saviour?"

"Yes!" Harry said, looking as if he had got hold of a new idea; "but I want to love him. I have prayed that he would give me a new heart, (correcting himself,) a new love, but he does not give it to me."

"Why, how can he, when your old heart is full of something else? There is no room for the new love. There is something for you to do first. You must make a place for the new love by repenting of your sins. You must give up everything for him. Did you ever hear of the Indian and the missionary? The Indian wanted to be a Christian. The missionary said he must give up all for Christ, and then he would be a Christian. 'Well,' said he, 'I give up my blanket.' 'No, that is not enough.' 'I give up my gun.' 'Not enough

yet.' 'I give up my dog.' 'More yet.' The Indian dropped his head and wept. He had nothing else to give. 'Are you sure that is all?' At last he said, 'I give myself to him.' 'Aye, that will do.'"

Harry understood it. "Yourself is your heart, and your heart is your love, Harry. You can give it to the Saviour; ask him, and he will help you to do it. He is good, and has done much for you. He only asks you to love him. Why, Harry, how can you help loving him?"

"I don't know how I can help it," he replied; "but it appears as if there was something in the way."

"Whatever that is, you must take it out of the way; you must open the door of your heart and the Saviour will come in."

After a few minutes his teacher said, "Now, Harry, will you give yourself to the Saviour? Will you make up your mind to it?"

"Yes, *I will*," he answered.

He went home and said to his widowed mother, "O mother! I have given myself to the Saviour," and burst into tears.

His mother was overjoyed, although she could not help mingling her tears with those of her only son, and only child, for whom she had prayed so long.

REMARKABLE WORKS OF HUMAN LABOUR.

NINEVEH was 14 miles long, 8 miles wide, and 46 miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was 50 miles within the walls, which were 75 feet thick, and 100 high, with 100 brazen gates. The temple of Diana, at Ephesus, was 420 feet to the support of the roof. It was 100 years in building. The largest of the pyramids was 481 feet in height, and 953 on the sides. The base covers 11 acres. The stones are about 60 feet in length, and the layers are 208. It employed 320,000 men in building. The labyrinth in Egypt contains 300 chambers and 12 halls. Thebes, in Egypt, pre-

sents ruins 27 miles round, and 100 gates. Carthage was 29 miles round. Athens was 25 miles round, and contained 350,000 citizens, and 400,000 slaves. The temple of Delphos was so rich in donations, that it was plundered of £10,000,000, and Nero carried away from it 200 statues. The walls of Rome were 13 miles round.

TOIL ON, TEACHERS.

TOIL on, teachers, toil on boldly,
Labour on, and watch, and pray;
Men may scoff and treat you coldly,
Heed them not, go on your way;
Jesus is a loving master,
Cease not, then, his work to do;

Cleave to him still closer, faster,
He will own and honour you.

Toil on, teachers! toil on ever,
Constantly, unflinching toil;
Faint ye not, and weary never,
Labour on in every soil.
Listless souls may one day waken,
Buried seeds spring up and grow,
Sin's stout bulwarks may be shaken,
Hardened hearts may be brought low.

Toil on, teachers! earnest, steady,
Sowing wide the seed of truth,
Always willing, cheerful, ready,
Watching, praying for your youth.
Patient, firm, and persevering,
Leaning on the promise sure;
Prayer will surely gain a hearing,
Faithful to the end endure!

Christian Work.

RAGGED SCHOOLS IN LONDON.

THE London Ragged Schools were commenced in 1844; one of these was in the Devil's Acre, Westminster, another in St. Giles's parish, and another in Field Lane.

This last institution has now numerous agencies in connection with it;—an *Infant School* for children under seven years of age is one of these, where the poor mother going out “a-charing” can leave her child with thankfulness and confidence with the matron. Little creatures are thus daily sheltered, amused, and each “receives knowledge, like its food, intuitively.” Since the opening, at least seven hundred have been admitted. Benefit has come thus to parents themselves; one of the fathers himself acknowledging that his little girl “would give him no rest of a morning till he had said his prayers.”

These little children are taught to read, to write, to sing, and to sew. Upwards of fifty garments were made by them in one year.

Besides the infant schools there are the day schools, the scholars of which are peculiarly tractable and attentive. Up till April, 1863, a total of 4,370 boys and girls had passed through the new day schools.

Industrial Classes are connected with many of the London ragged schools.

We know one school where the boys are famous at *patching* and *mending*, and at making up for themselves coats, waistcoats, and trousers, originally worn by their seniors,—an ingenious process in its way, reminding us how, in the Royal Navy, a seventy-four gun ship is sometimes “cut down” to a frigate. As for the girls, they are taught to sew; they make up garments for themselves and others, besides mending their own clothes and also the family linen in the evening at home. These girls, before entering the Industrial School, were altogether ignorant of sewing. The Industrial scholars in connection with the Ragged School Union, independent of those received, boarded, and provided for in refuges, now number 2,840.

The “Ladies' Clothing Societies” were founded for the purpose of supplying the children of the day schools with clothing at one-third less than the cost of the material. The respective Ladies' Committees meet for the purpose of cutting out and preparing clothing, to be made up partly by the children of the day schools. At one school the children paid upwards of £44 for strong, well-made boots; and upwards of eight hundred garments were purchased within the year. But not the children only, but the women attending the Mothers' Meetings (88 in number) in some cases avail them-

selves of the opportunity to obtain clothing on the same liberal terms. By small contributions weekly they gradually purchase clothes otherwise not obtainable; occasionally, liberal gifts of money are forwarded to purchase warm clothing for the mothers, and left-off clothing is dispensed to the poor during the coldest season of the year.

There are now forty clothing funds in connection with ragged schools. Besides these, it is worthy of notice, that for poor men who come for shelter to the Male Night Refuge at Field Lane, in repeated instances clothing has been supplied, and situations also have been provided. On one occasion the master succeeded, after two days' search, in getting a poor sailor a ship. He wanted some clothes to appear before the captain; these were supplied, and he soon trod the deck, happy and thankful.

Last of all, *summer treats* are annually provided for ragged school children, and also for the inmates of the London refuges. Some gentlemen are always found to open their grounds every year, and to take upon themselves the whole expense of a large body of children. Among these is Mr. Bodkin, the well-known assistant-judge, who, with his daughter, is most zealous on behalf of ragged schools. Many of the schools are marched to Primrose Hill, Kennington, and Victoria Parks; others are conveyed away in vans, to spend one whole day on the green lawn, in the incense-breathing meadows, on the grassy slope, or amid gipsy haunts in forest glades. As many as six thousand children have thus in one season, and by special funds raised for the purpose, been made happy exceedingly. Many, the majority, had never seen a green field. Shut up in the murkiest and most unhealthy alleys, lanes, courts, dens, they manifest unbounded delight when they first feel themselves on the greensward, and to look at them in their exuberant gladness is at once cheering and saddening; for such excitement finds its explanation in the remark of one girl of twelve or thirteen years of age—"I never had a holiday before." The class whom it is sought to bless and save is a peculiar class—precocious, cunning, and mischievous to a degree; and so

sound Christian philosophy demands kind treatment as conducive to the grand end. *Truth and love* can tame them. "I hope," said the president at a great meeting of the Sheffield ragged schools, "you will adopt the system of giving the children periodical treats. In the winter let them have a good tea, and *in summer take them out into the open fields, there to disport themselves for a few hours, and enjoy the beauties of God's creation.*"

GERMAN BENEFICENT SOCIETY IN ST. PETERSBURG.

AMONGST the benevolent institutions of the capital of Russia, the German Beneficent Society stands out most prominently. It was founded in the year 1841, by two German physicians, Dr. Spices and Dr. Meyer, and the Saxon Resident Minister, Baron Seebach. Its object is to assist poor Germans in St. Petersburg, without distinction of sect. Those who desire to return home, have, where it is required, the means for the journey given them, and work is obtained for artisans who have no employment. The statutes were confirmed by the Emperor and Count Bennendorf. After the death of the latter the Duke of Leuchtenberg undertook the patronage of the society. Many German princes so liberally supported this institution that its revenue in one year amounted to more than 68,000 roubles. In the year 1845, the same society erected an alms-house for old women, another for old men, and an orphan asylum. In Odessa there was formed an Auxiliary Society, and a society of Sisters of Charity was formed in St. Petersburg in 1843: fourteen distinguished ladies under the presidency of the Princess of Oldenburg united together to seek out deserted children for whom there was no place of refuge, as also fallen females, and undertook to provide them with a home; also to nurse sick children, and shelter poor orphans. To carry out these objects, ladies, who felt the impulse to mitigate and alleviate human misery, associated together, without reference to creed, to form a large society under the title of "Sisters of Mercy." A building, surrounded by an extensive court, was constructed. It embraces

six departments: the "Sister-house;" the sick-house; a Pensionary for girls of from nine to fifteen years of age; a public girls' school; a Magdalen institution; an institution for the education of orphans. It contains besides a Protestant chapel, where there is divine service every fortnight. For many years an English lady, endowed with high qualifications, has superintended this institution.

General Baptist Incidents.

FIRST CHAPEL AT BARTON.

THUS far they had preached in the dwelling-houses of their friends; but the increasing number of hearers now induced them to wish for a meeting-house. With their usual zeal, they soon determined to build one at Barton, the centre of their exertions: which was as quickly executed. The dimensions of this edifice were thirty-six feet by twenty-two. It had a convenient vestry; and a spacious pulpit; in which eight or ten of their preachers sat, on public occasions. Over the whole building, chambers were constructed, designed as apartments for the single brethren and sisters, on the plan of the Moravians. This addition was probably made by Messrs. Dixon and Kendrick, in anticipation of introducing this practice among their new converts: but, if so, they were disappointed; as we find no traces of any such orders in their churches. Though the members of this congregation were, in general, in poor circumstances, yet they cheerfully exerted themselves, and defrayed all the expences of this erection. Mr. William Collins, a minister whom Mr. Kendrick invited from London, opened this new meeting-house in 1745.

Mr. Collins continuing in the neighbourhood for several weeks, took considerable pains to instruct those inexperienced professors in the nature and design of church-fellowship and discipline: and his efforts produced considerable effect. They appointed weekly conferences of the ministers and members, for mutual edification, and to conduct the affairs of the church. These conferences were held on the Friday evening: and, though many of the ministers resided at a great distance, yet they were regular and punctual in their attendance. Their zeal animated them to exertions, which, in

many instances, almost surpass credibility: and their success was proportioned to their zeal.

ORIGINAL NAME OF THE BARTON DISSENTERS.

THEY were so intent on the great object of winning souls to Christ, that they overlooked minor arrangements. Though they had now existed for several years, they had adopted no name to distinguish them from other professors. Their enemies, indeed, called them Methodists: but they had never been properly connected with that party, and disapproved of several things in their doctrine and discipline.* But, having now a regular church, and a meeting-house, it became necessary, for the protection of the public property, to assume specific appellation. They felt no inclination to rank with any of their neighbours: and, therefore, adopted a denomination, which, though it had long been appropriated to a party of professors, from whom they greatly differed, yet expressed, as they thought, their determination to think and act for themselves, uninfluenced by foreign control; they called themselves *Independents*. Mr. Dixon and Mr. Kendrick assumed the principal direction of this infant society; but were assisted in spreading the gospel by several others: especially by Messrs. J. Aldridge and J. Wyatt; who had been, for some time, occasionally employed; and were now considered as regular preachers.

* Some of these preachers had been connected with the Moravians; and thence their followers were sometimes called *Moravians*. This strange term, however, puzzled their illiterate neighbours, who appear to have had no great relish for hard words. They therefore, perverted it into the more intelligible appellation, *Ravens*; and *Ravens* and *Methodists* were commonly united as terms of reproach by the persecuting rabble.

Science and Art.

DISCOVERY OF A NEW GRAIN.—Some gentlemen on Her Majesty's Service, during their explorations in a very wild part of our North American possessions, being struck with the pertinacity with which immense flocks of wild fowl and other game haunted certain localities, made a close investigation of the district. They found the birds were feeding on a sort of rice indigenous to the place, which renewed itself by shedding its seed in the alluvial deposit. It differs from the paddy, or natural rice of China. As it is found in a wild state, and in a much colder locality than any in England, it is thought that the bogs of the British Isles may be sown with it.

NEW COAL MINE IN NOVA SCOTIA.—A coal mine has been discovered at the head of Ship Harbour, in the Strait of Causo. Persons who have examined the Coal pronounce it to be a fine anthracite of excellent quality.

SILVER ORE FOUND IN MICHIGAN.—Great excitement exists in Michigan arising from the discovery of silver ore near Lake Superior. The ore contains a liberal quantity of lead and silver.

COAL OIL IN MICHIGAN.—Coal oil, yielding twenty per cent more of the pure article than the Pennsylvania oil, burning as well, and non-explosive, has been discovered in Albion, Colhoun County, Michigan. Large deposits of this oil are thought to exist there, from its being near to the great bituminous coal deposits of that state.

OXYGEN GAS.—Baron Liebig, at a recent meeting of the Academy of Sciences at Munich, recounted various experiments which proved that oxygen is not only evolved from the atmosphere by plants, but also in large quantities by decomposition of water in the bodies of flesh-eating animals. This will throw new light on the processes of nutrition and digestion.

ANIMALCULÆ IN TYPHOID FEVER.—Professor Tigri, of Sienna, has written to the Academy of Sciences in Paris to the effect that he has again discovered infusoria of the genus *Bacterian* on the bodies of persons which had died of typhoid fever.

NEW USES OF IODINE.—It has long been thought that if the iodine extracted from sea-weed could be used as a colouring substance, it would be one of the most powerful known. Professor Hoffnan, of London, has taken out a patent for such an application of iodine. The most beautiful violet, blue violet, and red violet tints are produced. Iodine is also used as a disinfectant. Placed in a small box with a perforated lid, it is a good means of destroying organic poison in rooms. During the late epidemic small-pox in London, iodine was thus used very advantageously.

GREGORY THE THIRTEENTH'S MEDAL OF THE MASSACRE OF ST. BARTHOLOMEW.—This well-known medal was struck by order of Pope Gregory XIII. to commemorate the wholesale massacre of Protestants in France, Aug. 22, 1562. The Maestro del Sacro Palazzo, or chief censor of Pope Pius IX., has recently prohibited the further reproduction of this medal for private circulation.

THE LUCKNOW TESTIMONIAL was begun on the 2nd Jan. It is erected to the memory of Sir Henry Lawrence, and the brave men who fell in the Residency, 1857.

SKETCHES AND STUDIES BY THE LATE WILLIAM HENRY HUNT.—A large collection of these sketches and studies left by the venerable water-colour painter will be sold during the next month.

MR. FRITH'S PICTURE OF THE ROYAL MARRIAGE will not be ready in time for the opening of the Royal Academy.

KAULBACH'S SALAMIS.—This celebrated artist is hard at work at his battle of Salamis for the Maximilianum.

BUST OF CROMWELL.—Mr. M. Noble is now engaged on a bust of Cromwell for Mr. B. Potter, of Manchester. It is a most beautiful work, with a power in the face and a *pose* of the head seldom realized in sculpture. It is based on a well-known mask, and two miniatures by Cooper, one belonging to Lord Gray. The bust is to be given to the Reform Club.

Literature.

HINTON'S HISTORY OF BAPTISM.*

THE design of this volume is to put before the reader some instances of every class of facts relating to the history of baptism. In our judgment the execution does not in any way fall short of the design. Mr. Hinton first takes up the term *baptizo*, and shows its meaning in the writings of the Greek classics, the Old Testament, and the Apocrypha; the New Testament use, literal and metaphorical; the term *baptizo* as contrasted with other terms relating to the use of water; and briefly refers to the testimony of pædobaptist authors. His three next chapters embrace the testimony of the Gospels, the Acts, and the Epistles. We have then chapters which take up the various passages erroneously presumed to refer to baptism, the evidence of church history as to the mode and the subjects of baptism; the doctrines and the ceremonies associated with infant baptism; the baptism of the apostles, the fathers, and the reformers, and the philosophy of baptism.

Here is an account of an ancient baptistery—

“It may not be improper to gratify the reader by a description of one of the most celebrated baptisteries of the Roman emperors. That of St. Sophia, erected by Constantine, and adorned by succeeding emperors, was splendid and spacious. Justinian, at an immense cost, rebuilt it, and his artists, with elegance and magnificence, distributed variegated marbles of exquisite beauty, gold, silver, ivory, mosaic work, and endless ornaments, so as to produce the most agreeable and lasting effects on all beholders. The baptistery was one of the appendages of this spacious palace, something in the style of a convocation room in a cathedral. It was very large, and councils have been held in it, and it was called *mega photisterion*, the great illuminatory. In the middle was the bath in which baptism was administered. It was supplied by pipes, and there were outer rooms for all concerned in the baptism of immersion, the only baptism of the place.”

* A History of Baptism from the Inspired and Uninspired Writings. By Isaac Taylor Hinton, of Saint Louis, United States. London: J. Heaton & Son, Paternoster Row. (Bunyan Library, Vol. xii.)

Maillon gives the following description of a baptism by a pope:—

“The pope went on to the baptismal hall, and, after various lessons and psalms, consecrated the baptismal water. Then, while all were adjusting themselves in their proper places, his holiness retired into the adjoining chapel of St. John the Evangelist, attended by some acolothists, who took off his habits, put on him a pair of waxed drawers and a surplice, and then returned to the baptistery. There three children were waiting, which was the number usually baptized by the pontiff. Silence was ordered. When the first was presented, he asked, ‘What is his name?’ The attendant answered, ‘John.’ Then he proceeded thus. ‘John, dost thou believe in God the Father Almighty, the Creator of heaven and earth?’ ‘I do believe.’ ‘Dost thou believe in Jesus Christ His only Son our Lord, who was born and suffered death?’ ‘I do believe.’ ‘Dost thou believe in the Holy Ghost, the holy catholic church, the communion of saints, the remission of sins, the resurrection of the body, and life eternal?’ ‘I do believe.’ ‘John, do you desire to be baptized?’ ‘I do desire it.’ ‘I baptize thee in the name of the Father (dipping him once), and of the Son (dipping him a second time), and of the Holy Ghost (dipping him a third time).’ The pontiff added, ‘May you obtain eternal life.’ John answered, ‘Amen.’ The same was repeated to Peter and Mary, the other two. Attendants with napkins received the children, and retired to dress them. The attendants of his holiness threw a mantle over his surplice, and he retired. The rest of the catechumens were baptized by deacons, who, in clean habits and without shoes, went down into the water, and performed the ceremony as the pontiff had set them an example. After all was over and the children dressed, they waited on the pope in an adjacent room, where he confirmed them, and delivered to each chrism and a white garment.”

Infant communion soon followed infant baptism. Cyprian relates the following ridiculous story to make those who had gone back to idolatry during a persecution in Carthage sensible of their guilt and of God’s wrath:—

“I’ll tell you what happened in my own presence. The parents of a certain little girl, running out of town in a fright, had

almost forgot to take any care of the child, whom they left in the keeping of a nurse. The nurse had carried her to the magistrates; they, because she was too little to eat flesh, gave her to eat, before the idols, some of the bread mixed with wine which had been left of the sacrifice of those wretches. Since that time her mother took her home; but she was no more capable of declaring and telling the crime committed, than she had been before of understanding or hindering it. So it happened that once when I was administering, her mother, ignorant of what had been done, brought her along with her. But the girl, being among the saints, could not with any quietness hear the prayers said; but sometimes fell into weeping, and sometimes into convulsions, with the uneasiness of her mind; and her ignorant soul, as under a rack, declared, by such tokens as it could, the conscience of the fact in those tender years. And when the service was ended, and the deacon went to give the cup to those that were present, and the others received it, and her turn came, the girl, by a divine instinct, turned away her face, shut her mouth, and refused the cup; but yet the deacon persisted, and put into her mouth, though she refused it, some of the sacrament of the cup. Then followed retchings and vomitings; the eucharist could not stay in her polluted mouth and body; the drink consecrated in our Lord's blood burst out again from her defiled bowels! Such is the power, such the majesty of our Lord! The secrets of darkness were discovered by his light! Even unknown sins could not deceive the priest of God! This happened in the case of an infant, who was, by reason of her age, incapable of declaring the crime which another had acted upon her."

We cannot endorse everything in this volume, but we nevertheless thankfully accept it as one very much needed by Baptists. It should find a place on the shelves of every Sunday-school library and every minister's study.

The volume is enriched by an appendix containing a critical examination of the rendering of the word *baptizo* in the ancient and many of the modern versions of the New Testament.

REPLIES TO RENAN.*

THE Essay of Professor Schaff is staid and quiet, as befitted an article in a

* The Christ of the Gospels and the Romance of M. Renan. Three Essays, by Rev. Dr. Schaff and M. Napoleon Roussel. London: Religious Tract Society.

"Quarterly;" but the two replies by M. Roussel are of a different stamp. Quick-witted, rhetorical, and clever, they are just the sort of essays to put into the hands of young people whom Renan's book may have bitten. They are everywhere the best answers we have yet seen to the romance which Renan calls a fifth gospel. We hope they will be published in a cheap form, so as to ensure their widest circulation.

LEAVES FROM OLIVET.*

THE tone of this book is excellent throughout. Most of the pieces are suggested by some passage of Scripture, and all are tinged with scriptural language. The writer aims at spiritual edification rather than at the gratification of poetic taste. This is so apparent that we forgive the limping lines and the rather uncouth rhymes to be found here and there. Devout and thoughtful Christians will find this volume a welcome companion for Sabbath-days. There is a shade of sadness over many pieces, for which the author apologises in his preface, unnecessarily, as we think. We have given, in a preceding page, two quotations from this book, "Not Yet," and "The Seasons."

Loving Words.† Just what their title indicates. They are words of "caution, counsel, and consolation, in prose and verse."—*Why I was an Atheist, and why I am now a Christian.*‡ This is a statement given last August in Taylor's Repository, London, by J. B. Bebbington. A most interesting narrative, and sure to be eagerly read.—*The Teacher's Tools.*|| These are described by Mr. Curwen with his usual felicity as—presence of mind, power of picturing, skill in probing, loving patience, and joyful faith.

* Leaves from Olivet. A collection of Sacred Poetry. By Albert Midlane. London: W. H. Broom, 34, Paternoster Row.

† *Loving Words.* London: H. J. Tressider, 17, Ave Maria Lane.

‡ *Why I was an Atheist, and Why I am now a Christian.* H. J. Tressider.

|| *The Teacher's Tools.* A New Year's Address to Sunday School Teachers. Sunday School Union.

Intelligence.

Our Churches.

THE ANNUAL SESSION OF THE BAPTIST UNION will be held on Monday, April 25; the Rev. J. P. Mursell, of Leicester, will be Chairman.

BAPTISMS.

LEEDS BAPTIST MISSION TO THE UNCONVERTED.—On Tuesday evening, March 8, in Call Lane chapel, (kindly lent for the occasion for the use of the Baptist church at Armley), nine persons were buried with Christ in baptism. An address on the subjects and mode of believers' baptism was delivered to an attentive audience by the Rev. J. J. Poulter, at the close of which our missionary, the Rev. J. Stutterd, went down into the water and baptized the candidates.

MILFORD, *Derbyshire*.—We had the pleasure of witnessing the baptism of seven candidates—six young females, and the father of two of them—on March 6. They were received into the church in the afternoon, when a copy of "Pike's Persuasives" was presented to each of the young friends.

LEEDS.—On Thursday evening, Feb. 25th, before a crowded assembly, twelve persons were baptized in Call Lane chapel, after an address by the Rev. Jabez Tuncliffe. One of the candidates was formerly an avowed infidel; one a Wesleyan; two Independents.

SPALDING.—On Sunday, March 6th, ten friends were baptized by our pastor. Two of them, husband and wife, had been for many years regular attendants. The remaining eight are young, and seven of them connected with our schools.

BARTON FABIS.—On the 13th of March four believers were baptized and added to the church. Two of the candidates were from our new station at Desford.

G. N.

LOUGHBOROUGH, *Baxter Gate*.—On the first Lord's-day in February three were baptized and added to the church.

S. T.

TODMORDEN.—Feb. 21, five persons were baptized.

BRADFORD, *First Church*.—On Lord's-day, March 6, we baptized five believers, and in the afternoon, at the Lord's table, we gave them the right hand of fellowship.

B. W. B.

MINISTERIAL.

REV. S. ALLSOP.—On Feb. 23, an interesting meeting was held in the General Baptist chapel, Whittlesea, on the occasion of the removal of Rev. S. Allsop to Longford. Two hundred and fifty persons sat down to tea; after which the chair was taken by Mr. R. Y. Roberts, of Bourne. The chapel was crowded. Addresses were delivered by the chairman, and Revs. G. Towler, W. Telfer, and T. Barrass. In the name of the church, congregation, and friends of every religious denomination, Mr. Barrass presented to the retiring pastor a large map of Palestine, a handsomely bound copy of the works of the Rev. J. G. Pike, and a purse containing £12. These proofs of affection were suitably acknowledged by Mr. Allsop; and after earnest prayer for his happiness and success in his next sphere of labour, the meeting separated. On the following Sunday the children of the Sabbath school presented to their late minister and superintendent a massive silver pencil case, as a token of their love; and each child received from him a coloured picture card in remembrance of the day.

REV. S. ALLSOP, LONGFORD.—*Recognition Tea-meeting*.—On Monday, March 7th, we had a tea-meeting in our new school rooms—about four hundred sat down. The place was tastefully set out with laurels, evergreens, and artificial flowers, with various mottoes suitable to the occasion. In the evening a public meeting was held. Mr. J. Wright opened the business by reviewing the various circumstances through which the church had passed for nearly two years, which led to the cordial and unanimous invitation of Mr. Allsop to the pastoral office among us. After which in his own name, and in that of the church and congregation, he gave him the right hand of fellowship. Messrs. J. Smith, H. England, G. Smith,

and the Rev. H. Cross suitably addressed the assembly. The choir contributed to the interest of this delightful occasion by singing some pieces of sacred music. Mr. Allsop, in an address replete with Scripture sentiment, indicated the course he intended to pursue, and the necessity of mutual confidence between minister and people.

THE REV. GEORGE TOWLER, of Barrowden, has accepted an earnest and unanimous invitation from the church at Whittlesea, and expects to begin his labours there on the first Lord's-day in May.

THE REV. J. B. PIKE, late of Bourne, Lincolnshire, has accepted a cordial and unanimous invitation to the pastorate of the Baptist church, Lewes, and commenced his labours on the first Sunday in March.

THE REV. W. EVANS, of Chilwell College, has accepted a very cordial invitation to the pastorate of the General Baptist church, Stalybridge.

CHAPELS.

BIRCHINGTON, near Margate.—The church at Birchington, near Margate, is a new and feeble interest—the only one of General Baptist principles in this part of Kent, except Ramsgate, which, I am informed, is nearly extinct. I am labouring gratuitously and alone amongst a few poor people, whom I have formed into a church in this dark village. Any one who can aid us with a donation in the liquidation of a debt of £25, the remainder of our refitment expenses, required in June, will much assist us in our efforts. We shall be glad to see any General Baptist brother coming into our neighbourhood. There is much work to be done, but we languish for want of sympathy.

W. KILPIN, *Pastor.*

OPENING OF THE NEW CHAPEL AT LOUTH.—The friends connected with the Walker Gate General Baptist church, Louth, beg to announce the opening of their new chapel for public worship on Thursday, April 21st; the Rev. W. Brock, of London, and the Rev. R. Ingham, of Todmorden Vale, to preach. John Crossley, Esq., of Halifax, has engaged to preside at a public meeting in the evening. The presence of any friends from other churches of the connexion will be appreciated. Donations

of money to the building fund, and articles of a suitable character for the bazaar, are respectfully solicited. Any communications may be addressed—Mrs. Wm. Newman, Trinity Terrace, Louth.

BRADFORD, *First Church.*—On Lord's-day, Feb. 21, our chapel anniversary sermons were preached by the Rev. R. Ingham, of Todmorden Vale, and the Rev. J. Makepeace, of Bradford. The congregations were good, and the collections more than last year.

GENERAL BAPTIST COLLEGE.

THE Treasurer has great pleasure in acknowledging the following sums which he has received since his last report.

	£	s.	d.
<i>General Account.</i>			
Legacy of £100 from Miss Ibbotson, of Halifax, less £10 Duty per Harry Hughlings Esq.	90	0	0
Rents of Cottages	20	2	0
Chesham	17	10	0
Sheffield	8	10	0
Loughborough, Baxter Gate	7	3	9
Quorndon	5	4	3
Woodhouse	1	6	0
Barrow	2	10	0
London, Borough Road	5	18	8
Burton-on-Trent	6	2	7
Coventry	3	10	0
Longton	6	8	0
New Basford	1	3	0
Queensbury	2	12	5
<i>Purchase Account.</i>			
Rev. J. Lawton	1	0	0
Rev. Joseph Cholerton	2	0	0

Other Congregational Churches.

STEPNEY, *Grosvenor Street.*—The church and congregation worshipping in Grosvenor Street Chapel, Stepney, gave a congratulatory tea-meeting to their pastor, the Rev. J. Harrison, on Tuesday, Feb. 23, to commemorate his third anniversary, and the second of his pastorate. The tea was provided in the Wesleyan Seamen's Chapel, the rooms of which not being sufficiently large, the meeting took place in the adjoining chapel, where about 500 of the friends assembled. The meeting being somewhat of a private character, not any ministers were invited. Mr. Harrison on entering addressed a few words to the friends, in which he said he hardly knew what form the meeting would assume,

but would be guided by the programme which had just been placed in his hands. The officers, Messrs. Wickers, Decosta, Clemoes, and Mace, congratulated him on his success since he had ministered to them as a church at Grosvenor Street and Beaumont Institution, and the prospect of soon commencing their new chapel on Stepney Green, having nearly half the money, as suggested by Mr. Spurgeon. They then presented him with a purse of gold, and three volumes of Dr. W. Smith's Dictionary of the Bible; the contributors being the ladies who gave the tea, and the friends who kindly responded to their application for donations. Mr. Harrison, in an affectionate and appropriate speech, thanked the friends for the token of respect given, and prayed that he might long be spared to preach the truth as it is in Jesus. A selection of vocal music added much to the pleasure of the evening.

YORK.—On Sunday, Feb. 28, the second anniversary services in connection with the Baptist cause in this old city were held in the Lecture Hall, the usual place of worship for the present, when two appropriate and impressive sermons were preached by the Rev. J. P. Chown, of Bradford. The services were well attended, and the pecuniary aid rendered satisfactory. On the following Tuesday evening the first public tea-meeting took place, the hall being neatly and tastefully decorated for the occasion, when upwards of 160 friends of this and other denominations partook of tea. After tea, Thomas Aked, Esq., of Harrogate, took the chair, but which he was obliged to vacate at an early period of the meeting, when his place was efficiently supplied by Mr. Cole, of Bradford, one of Mr. Chown's deacons. Addresses were given by the Revs. J. Barker, of Lockwood; S. G. Green, B.A., of Rawdon College; J. P. Chown; and Messrs. Newell and Whitwell, of York. Although several of the ministers of the city were invited, none were present, other engagements being pleaded as an excuse for non-attendance. This was cause both for regret and complaint. The meeting passed off most favourably, and has given very great satisfaction. The prospects of this little church are quite hopeful, and very shortly four friends will be baptized, on a profession of their faith in Christ, and admitted to its fellowship.

SCARBOROUGH.—The rapid enlargement of this town, and the necessity of providing additional accommodation for visitors during the season, combined with a conviction of the duty of welcoming all Christians as such to the Lord's-table, have induced a few members of the Baptist persuasion to engage the hall of the Mechanics' Institution for the celebration of Divine worship the first day of the week, and a prayer meeting Wednesday or Thursday evenings. Opening services were conducted, March 6th, by Dr. Ackworth, now resident in Scarborough. Notwithstanding the unfavourableness of the weather, the attendance both morning and evening was very encouraging. At the close of the evening service, the Lord's Supper was administered to a goodly number of Christian professors, wholly irrespective of their distinctive peculiarities—a practice which it is intended to observe on all similar occasions in future. For the present ministerial assistance will be sought mainly from Rawdon College; but it is hoped that as the season advances the pulpit will be occupied by well-known pastors of the denomination, seeking in this beautiful watering-place a temporary relaxation from the more stated duties of office.

STOW-ON-THE-WOLD.—On Monday, Feb. 22, 1864, a public meeting was held in the Baptist chapel, Stow-on-the-Wold, Gloucestershire, to recognise the Rev. Samuel Hodges as pastor of the church. William Bliss, Esq., Mayor of Chipping Norton, occupied the chair, and opened the meeting with a short speech. The devotional exercises were conducted by the Rev. W. Cherry, Milton, and the Rev. W. R. Warburton (Wesleyan), Stow. Three addresses were delivered, by the Rev. John Christian (Independent), Moreton, on "The Principles of Nonconformity," by the Rev. J. Was-sall, Blockley, on "Relative duties of pastor and people," and by the Rev. H. J. Lambert, on "The theme of the Christian ministry." The Rev. A. W. Heritage was to have followed, but from the lateness of the hour, his address was postponed until the Tuesday week, when he was to lecture on the "Life and Times of Andrew Fuller," and make a collection in aid of the funds of the Baptist Foreign Mission.

BROUGHTON, *Hants.*—On Thursday, the 3rd March, the friends of the cause here had a social tea, and afterwards a

public meeting, on the occasion of the settlement of Mr. J. F. Smith, formerly of Regent's Park College, London, late of Göttingen University, as pastor over them. H. M. Bumpus, Esq, M.A., LL.B., presided over the meeting, and addresses were delivered by Messrs. Dead (deacon of the church), Smith (pastor), Parsons, of Abbott's Ann, and Millard, of Andover.

BRIGHTON.—A social tea-meeting took place at the Windsor Street Rooms on Thursday evening, the 25th inst., consisting of the church and congregation of the Rev. G. Isaac, who have worshipped in the large upper room of the Town Hall for the last ten months. Upwards of a hundred persons took tea, after which a very pleasant meeting was held. The chair was taken by D. Friend, Esq. Among those present were the Rev. Messrs. Sharpe, Stafford, Haynes, Murden, &c., all of whom, with others, addressed the meeting. A purse of gold was presented to the pastor by Messrs. Cutlach, of East Street, and Tate, of Bartholomew's, being the third given to their pastor on behalf of the people in about thirteen months. The tone of the meeting was very pleasurable and of a truly Christian character.

LEIGHTON BUZZARD, Beds.—On Thursday, March 17, the foundation stone of the new Baptist chapel, Lake-street, Leighton Buzzard, was laid by the Rev. Joshua Russell, of Blackheath. The proceedings commenced with singing, and prayer by the Rev. G. H. Davies, of Houghton Regis; after which the Rev. W. D. Elliston, the pastor of the church, briefly stated the circumstances which had led to the erection of a new building for the worship of God in that place. The Rev. Edward Adey gave a brief review of the past history of the church, and gave expression to feelings of confidence and esteem towards the present pastor. The Rev. Joshua Russell then proceeded to lay the stone; after which he delivered a most admirable address, and one very appropriate to the occasion. A hymn was then sung, and prayer offered by the Rev. H. C. Leonard, M.A., of Boxmoor; and the company adjourned to tea, when upwards of 150 persons were present. After tea, the Rev. D. Gould, of Dunstable, on behalf of the church, proposed a vote of thanks to the Rev. J. Russell, for his kindness in officiating

at the ceremony of the afternoon, and embraced the opportunity of saying some quickening and encouraging words to the church, and of expressing his kind regard towards the minister. The proposed vote was seconded by Mr. Joseph Herington, one of the deacons, and supported by the Rev. Thomas Hands. At half-past six o'clock the Rev. W. Chalmers, M.A., of the Scotch Free Church, Marylebone, preached from 2 Tim. ii. 9—"The word of God is not bound." The service was opened by the Rev. H. C. Leonard, M.A. About £70 was received by the treasurer during the day, including the proceeds of the tea-meeting.

CANTERBURY—Opening of the New Baptist Chapel and Schools.—This elegant classic edifice was opened for public worship on Thursday, March 17th. The preachers on the occasion were the Hon. and Rev. B. W. Noel, M.A., and the Rev. J. A. Spurgeon. The building was erected by Mr. H. Wilson, of Canterbury, from plans, &c., furnished by Messrs. Searle, Son, and Yelf, of Bloomsbury Place, and has won the admiration of all who have seen it. In addition to the chapel—which is nearly sixty feet by forty—there is a noble school and lecture hall, vestries, class-rooms, and every other convenience for public worship and the instruction of children. The fineness of the day brought crowds of people to the service from nearly all parts of East Kent. In the morning the place was filled in every part, and in the evening many were unable to gain admission. Dinner, tea, and supper were provided at moderate charges; to dinner there were about 150; tea, 400; and supper, 300. A large portion of the provisions was given by the members of the church and congregation, and the arrangements were under the direction of a ladies' committee. A large number of ministers came to manifest their sympathy with the Rev. C. Kirtland and his friends. On Sunday last the Rev. C. Kirtland commenced his ministry in the new place to large congregations. The collections at the opening services, including £12 as the profit of the dinner, &c., amounted to £162. 13s. 10d.

Ascot, Oxon.—A very interesting meeting was held in the Baptist chapel here on Monday, the 15th of March, on the occasion of presenting a testimonial to the Rev. W. R. Irvine, who has

laboured with much success for upwards of eight years. The proceedings commenced with a tea-meeting, which was attended by a large and respectable company. After tea, J. F. Maddox, Esq., who presided, presented Mr. Irvine, on behalf of the subscribers, with an elegant writing-desk. He spoke of the respect and esteem in which Mr. Irvine is held. Mr. Charles Cox also presented Mr. Irvine with a handsome Bible, on behalf of the working men. A valuable tea and coffee service was also presented to Mrs. Irvine. Mr. Irvine suitably acknowledged all these gratifying testimonials.

UPTON-ON-SEVERN, *Worcestershire*.—The Baptist chapel and school-room in the above town having been closed for seven months, for enlargement and other alterations, were opened on Thursday, March 17th, when two excellent sermons were preached by the Rev. Charles Vince, of Birmingham; the pastor, the Rev. John Parker, and the Rev. Stephen Dunn, of Atch Lench, taking part in the services. The congregations were very good, and the collections amounted to £25. We are pleased to be able to add that nearly every sitting in the chapel has been engaged.

Obituaries.

Mrs. BAKER was eldest daughter of William and Elizabeth Elliott, of Nottingham. Of Mr. E. a memoir is given in the February number of the *General Baptist Repository* for 1827. He died, October 4th, 1826, having been an honourable member of the church more than forty years, during thirty of which he filled the office of deacon. Under the training of such a father, to whom she was devotedly attached, it is not surprising she should say in a letter, when wishing to become a member of the same church—"From a child I have been sensible of my guilt as a sinner, and that I have daily transgressed the law of God, thereby rendering myself obnoxious to His displeasure; and that if I died without a change taking place in my heart, I could not dwell with the holy spirits above; but these awful truths made little or no impression on my mind. I thought I was too young to begin to think of religion, that I had a long life before me, and that if I then became religious I should be deprived of all the pleasures of youth. When about ten years of age I noticed how frequently and ardently my father prayed for his children—that the young ones might renounce the vain pleasures of this world, and be brought to experience early the blessings of the Gospel. I wondered how it could be that I should be so thoughtless while others appeared so much concerned for me.

"When we attended divine service at Hockley chapel, I felt very uncomfortable under a sermon Mr. Smith preached on the occasion of the death of Miss Seals. I felt much alarmed at my awful condition, and could not avoid shedding tears, which one of my companions observing caused

her to laugh at me. In a few days the impressions I had received wore away, and I felt vexed and angry with myself for allowing my companions to see how ridiculous (as I then thought) I had been in troubling myself about the concerns of another world when I seemed likely to live so much longer in this. With these thoughts I resolved not to think any more of them for the present; and having heard and read of several young persons who had been brought to an enjoyment of religion on their death beds, I strove to pacify my conscience by hoping that I also, if sickness should overtake me, should have time allowed me to prepare for another world. While indulging in these hopes I was led to see their fallacy by the sudden death of my most intimate friend M. H. From this event I think I may date my most lasting impressions of the great importance of religion, and the uncertainty of human life. I feared to die. It became my most constant prayer to God that he would give me grace to repent of my sins. I saw and felt their heinous nature. I abhorred my ingratitude to the Redeemer of mankind in having allowed my affections to be engrossed so long with this world, and neglecting to obtain the favour of God by seeking an interest in the redemption so dearly purchased for me. I searched the Scriptures, hoping to find relief in them. The preciousness of the promises of Christ, and the freeness of his offered pardon, afforded me pleasure, and caused me to be grateful for them; but I could not apply them to my own case as I wished. I did not doubt either the ability or the willingness of Christ to save those who trusted in him; but whenever I endeavoured to

believe myself interested in His sacrifice, Satan always either suggested to my mind that it was presumption in me to believe my sins forgiven, or that I had not experienced sufficient sorrow on account of them. In this state of mind I remained for a long time, till I feared that I had grieved the Holy Spirit, and that after all His gracious dealings with me I had by my perverseness caused Him to depart from me. I was ready to give up all for lost when I was encouraged to persevere by the promise written in Prov. viii. 17—*I love them that love me, and they that seek me early shall find me.* I trusted that if I persevered the Lord would reveal himself to me. With these feelings I heard Mr. Felkin preach from 1 Sam. xxx. 6—*David encouraged himself in the Lord his God.* While hearing this sermon I was very much encouraged. Mr. F. shewed the reasons why the children of God should delight themselves in Him; and though I did not enjoy an assurance that I was a child of God, yet it was my *one desire to be His.* I felt to hate sin with a perfect hatred, and to love the ways of holiness, but I could not see my own personal interest in the blood of Christ; I could not say from heartfelt experience that Christ loved ME and gave Himself for ME. I went home and read a sermon of Dr. Watts', on 'Faith represented in its lowest degrees,' from Isaiah xiv. 22. From this I derived great benefit. I was, through the goodness of God, led to place my whole dependance upon Jesus Christ, and through looking to him with an eye of faith I received that pardon I so ardently desired. I could say, *Lord, I believe: help thou my unbelief.*" And now having found Christ, she desires to know and do his will. She adds, "I wish to be baptized because I believe baptism to be an ordinance instituted by Jesus Christ." In this experience we see the gradual enlightenment of the mind, hatred of sin, a love of the ways of holiness, and simple trust on Jesus Christ, together with an intelligent understanding of the ground of that dependance. Our friend became a member of the church, and was soon after united in marriage to Mr. William Baker, a member of the same church. Like all the children of God, she was not exempt from the difficulties and trials of life; indeed, in her case, they were bitter and severe; yet under all she preserved so calm and composed an exterior that some of her friends have said, since her removal,—"*Is it possible she should have had trouble?*" forgetting that it is through *much* tribulation we must enter the kingdom. Her husband died three years previous to her own death, which occurred Dec. 4, 1849, having been

a member of the church twenty-seven years.

Her last illness in its more serious form came upon her suddenly, and in a few days confined her to her room. Almost from the commencement her sufferings were extremely severe, yet her mind was supported under them, and He in whom she had believed did not leave her; when the waves of affliction were passing over her she knew and was persuaded that *He was able to keep that she had committed to him against that day.* On one occasion her daughter said to her, "Is not Jesus precious to you in this affliction?" She replied immediately, "*Unspeakably, unspeakably!*" She imbibed in a great degree the spirit of forgiveness and humility manifested in the life of her Saviour. She invariably knelt at family prayer, even when suffering extreme pain, and has very often said, if any of her family wished to defer it on account of domestic or other duties—"We cannot expect God's blessing unless we ask it;" and so in every important transaction she would pray to be guided by His unerring wisdom.

The writer remembers on one morning particularly, when the family being at prayer in her room, she would kneel down, as was her custom, though very ill, the member of the family who was conducting the devotions on repeating the Lord's prayer, and reaching the words, "Thy will be done," was unable to proceed—the heart was too full for utterance, the voice failed, and tears would not be suppressed—which perceiving, Mrs. Baker herself took up the words, and in a faint yet firm voice concluded.

Throughout her severe afflictions her gratitude to God and those who attended her was always alive; she invariably looked up to God, and mentally, if not audibly, asked His blessing upon the means used for her recovery—always adding, "If it be thy holy will." On the morning after a Sabbath of great suffering she slept and appeared much easier, for which her gratitude to her Heavenly Father seemed unbounded. Her medical attendants, for whom she had a high respect, came in shortly after. They inquired if she felt better; she replied, "I do, indeed. Thank God! I feel as though living in a new world." On their next visit she asked them to give their opinion as to whether she would recover. After a pause they replied in as kind a manner as they could, but in the negative. When they had left the room, a near relation stood by her bed; the sufferer looked at her expressively, her eyes filled with tears, and throwing her arms around her relative they wept together. Soon, however, she recovered her

composure, and looking upward prayed—
 "O my Father, teach me from my heart to say, Thy will be done."

Her sister, who had also been seriously ill, and for whom she felt a very tender affection, on her partial recovery called to see her. Their conversation was delightful and edifying, though very affecting. Her sister asked if in the late trying season she felt her mind stayed on God. She replied, "Yes! O yes! I know He is able to remove this affliction if it be His holy will." On leaving, her sister wished her good-bye, adding, "If we do not see each other again on earth, I trust we shall meet in heaven. Will you pray for me? I often pray for you." She replied, "I will, I do; I have not a doubt we shall meet there—I have not a doubt." One morning, opening her eyes suddenly, when they had been closed apparently in deep thought, she asked, in broken sentences, "What is the meaning of this verse—*If a tree bring forth fruit he purgeth it, that it may bring forth more fruit?* adding—Not that I see any." This passage appeared to remain on her mind throughout the day, for in the evening, when a ministerial friend called to see her, she repeated the question to him, and said, "I have been thinking very much about it;" and in much simplicity told him a vision she had had after a severe illness subsequent to the death of her father. She stated that she thought "she saw him kneeling by a large fire, praying earnestly for his dear child that God would sanctify her, and that he would sanctify her even though by fire." The friend said, "You have been, and are now, passing through the furnace." "Yes," she added; "and if it have but the desired effect, the thought that I, even I, shall be saved, is joy indeed. I shall see my Saviour as he is, without a cloud between." Her calm countenance shewed that peace reigned within—"the life of grace, the death of sin"—"the peace which passeth all understanding." She was permitted even to triumph in Christ; praising God for such faith and so glorious a hope, quoting the lines—

"I would not change my blest estate
 For all the world calls rich or great;
 And while my faith can keep her hold,
 I envy not the sinners' gold."

A little hook by the late Rev. J. Smith, of Cheltenham, entitled "A Messenger of Mercy; or the Believer's Companion on the bed of sickness," delighted her exceedingly; she always called it "That sweet book," and frequently said, "If it were in my power, all I know should have a copy." Every portion was sweet to her soul; but the chapter headed, "The cup which my Father hath given me, shall I not drink it?" specially agreed with the sub-

missive and resigned state of her mind. Though from the peculiar circumstances in which she was placed, for her children's sake, she wished and was even anxious to recover, yet she always prayed, "Not my will, but thine, O God, be done!" For this desire she would often chide herself, saying, "Is it wrong to desire to live? I am so afraid of indulging a wish contrary to the will of God. I would not have a thought or wish contrary to His blessed will." One of her earliest friends calling to inquire how she was, she particularly wished her to be asked into her room; when this friend expressing her sorrow at finding her in such deep affliction, yet saying what a comfort it must be to have your children grown up about you, she said, "Yes, it is a great comfort, but it only makes the thought of separation more bitter. Only think," she added, "three orphans!" The Friday previous to her death she was easier, and so grateful for the short relief from pain that throughout the day she was continually giving utterance to expressions of thankfulness and praise. The afternoon was beautifully fine, and as the shades of evening approached her thoughts seemed intently fixed on eternal realities. She wished to behold the setting sun. "Beautiful!" she exclaimed. And shortly after, when the last rays had disappeared, she said, "The Sun of Righteousness hath risen on me with healing in his beams;" adding immediately, "Not that I am worthy." Her attachment to her Sunday school class was very great, and though it required an intimate acquaintance to understand her affectionate disposition, some notes she received from her scholars during her illness proved how much they appreciated her unostentatious labours.

On the evening of the 4th of December, 1849, it was evident the disease had reached its climax, and was about to conquer her mortal frame. Not her mind, however; this was as active as ever. At length exclaiming, "Can this be death?" and clinging to one of her children, looking at the same time such unutterable love as will never be forgotten, she fell asleep in Jesus.

"She is complete, her work is done, so let her sleep in endless rest;
 Love's life is only here begun, nor is, nor can be fully blest;
 It has no room to spread its wings, amid this crowd of meaner things."

"Then let us strive, and work, and wait,
 As those who see that opened gate,
 That glory in our night;
 So that at last, through Christ the way,
 We, too, may tread that land of day,
 Where God, the Lord, is light."

Notes of the Month.

ECCLESIASTICAL.

THE trite saying that there is but a step from the sublime to the ridiculous received an odd illustration the other day in a Papist chapel in Birmingham. A gentleman who had gone there to hear Father Newman, listened with rapt attention to a very profound and admirable discourse on the doctrine of the Trinity. The singular felicity of style for which Dr. Newman is celebrated was never better seen than in that sermon. The sermon over, Dr. Newman advanced to the front of the altar, and after various genuflections and crossings, he extended his arms, and announced, his face all radiant with smiles, that a letter had been received from His Holiness the Pope. Of course our good Protestant brother was on the *qui vive* to know what the Pope could be writing about to Dr. Newman. He listened anxiously, and no word escaped him. He heard from the lips of Dr. Newman that "the Holy Father, with his usual kindness of heart for his children, had granted permission to *use dripping during Lent!*"—The great event in the Court during the past month has been the christening of the son of the Prince of Wales. There were no less than eight sponsors, five of whom were only present by proxy. The tazza, or "fancy font" used on the occasion, is very minutely described by the *Court Circular*. The water in it is said to have been brought expressly for the occasion from the river Jordan! As might be expected, the infant prince, not liking to be muffled up in scarlet velvet and ermine, cried out lustily, and refused to be coaxed into good behaviour either by the nurse or the Queen. The archbishop's voice and the scream of the infant struggled for the mastery. If report speaks truly, the infant carried the palm. Whatever we may think of such a state pageant connected with the avowed introduction of the Prince of Wales' son into the Christian church, most people will agree that the name which has been given to the second heir to the throne of England is appropriate—Albert

Victor Christian Edward: the names of his two grandfathers, his father, and of the Queen. As Baptists we are not ignorant how much the theory of the Episcopal church favours our views both as to the mode and subjects of baptism; and while unable to endorse the thanksgiving which follows the "christening," we can every one of us respond Amen most heartily to one verse of the chorale with which the ceremony opened:

"From the dawn of early youth,
May he walk in faith and truth;
Bless, O Lord, this holy scene,
Bless our Princess, Prince, and Queen."

"The Oxford Declaration" is making a noise everywhere. It is a sort of protest against the recent decision of the Privy Council on the Essays and Reviews, and is headed—Think of it!—by Dr. Pusey and Archdeacon Denison! The strangest association of names is found in the list—men whose religious opinions are as wide asunder as the poles. Two eminent lawyers, Stephens and Traill, have declared the purport of the Oxford declaration "illegal;" and two others, Sir Hugh Cairns and Roundell Palmer, have given their opinion that there is nothing unlawful in it.—The Primate has addressed a "pastoral" to the clergy and laity in which he vindicates himself and defines the "limits of free criticism to be allowed to the clergy." One paper describes the "pastoral" as "amiable feebleness," and another thinks it will only serve still further to complicate matters. The archbishop speaks of "the minds of many being profoundly moved by the theological questions which are at this moment being agitated;" but as *his* advice is *not* law, the Broad church party will still advocate their lax notions of inspiration and future punishment. What will Rev. F. D. Maurice say when he reads this sentence from his Primate and spiritual superior?—"I am sure you will beware of giving any other interpretation to the word 'everlasting' in the passages of our formularies which relate to the punishment of the lost, than that of 'eternal' in the sense of 'never-ending.'"

IN truth the Episcopal church has reached a crisis in her history. With such dissensions among her professed adherents, she will of course have the modesty to speak less bitterly of the "evils of schism."

GENERAL.

IF report be true, there is good news in store for the very much over-taxed and long-suffering British paterfamilias. Gladstone has *three millions* of surplus to deal with in his forthcoming Budget. It is idle to speculate as to the particular portion of our burdens which such a clever financier may think well to lighten; but the sugar tax is regarded as one of the items to be reduced.—The Government Annuities Bill is variously regarded. From all at present revealed about it we incline to the opinion that the working classes will be as large gainers by this as by the Post Office Savings' Bank.—The great calamity at Sheffield has awakened the deepest sympathy with the sufferers throughout England and the civilized world. The embankment of the Bradfield reservoir, situated some seven or eight miles up the Don from Sheffield, burst on the morning of Saturday, March 12. The large mass of water swept with frightful rapidity down the narrow funnel-like valley to Sheffield, and carried swift death in its cold embrace. Woods were washed away—whole rows of houses in an instant obliterated, and their inmates drowned. In one instance an entire village was suddenly blotted out. The loss of life and property is immense. More than 260 bodies have been found, and one gentleman thinks, Lord Alfred Paget, that £2,000,000 sterling will not restore all the property that is destroyed. The Queen, with her usual promptitude, sent at once a letter of condolence and a subscription; and the Prince of Wales is also a liberal subscriber to the relief fund.—Garibaldi is on his way to England. His foot is not yet healed, and he is seeking fresh advice and a change of air and scene. He will be the guest of a gentleman in the Isle of Wight. The metropolis, Bristol, Newcastle, and other great towns are, however, expecting to have the honour of feting the Italian hero. The visit is one long promised, and has no political sig-

nificance. We are sure, however, of one thing, that wherever he may go he will be followed by the huzzas of an admiring and enthusiastic people.—The most horrible disclosures have come out during the progress of the brigand trials in Italy—cases of the vilest mutilation and the most fiendish cruelty. The Bourbonists have got additional disgrace from their miscreant supporters. If brigandism is not extirpated after these revelations, we shall think ill of popular feeling in Italy.—The French "sphinx" holds his peace. He has the knack of saying nothing when people wish he would speak, and of meaning more than he says when he breaks the silence. The best evidence furnished lately of this is—his ominous silence over the Danish question, and his bland and courteous reply to the letter from the English Peace Society. Two more votes have been gained by the liberals, and in Paris, where men suppose Louis Napoleon is beginning to be petted for his strong government and the wealth it has brought with it.—The Conference on the Danish question has not yet begun its sittings. Some doubt if it ever will begin. There is, meanwhile, no lack of "sorties" and cannonading at Frederica and Dybbol.—Poland still sighs for "material aid," and sighs in vain. The Emperor of the French has allowed lectures on Poland to be delivered in Paris, which patriots look upon as showing that his own leanings are still toward the struggling national party. A new plan has been adopted by the Russian party. It is this—to occupy the Austro-Prussian frontiers, drive the national party towards the centre of the kingdom, and crush them under the walls of the citadel of Warsaw.—The King of Bavaria is dead, and his demise is said to have produced all the greater impression in Germany, as another sovereign, the King of Wurtemberg, is not expected to live. What effect either events may have on the liberal party in Germany is at present doubtful. Some think that the hereditary prince of Wurtemberg will go over to the anti-liberal party, towards which he has already betrayed certain sympathies.—The American struggle continues with varying success. But the North is unwavering in its belief that the end is not far off.

Marriages.

Jan. 21, at Old Radford, Notts, the Rev. C. J. Atherton, B.A., to Selina, youngest daughter of H. Mallett, Esq., Sherwood Rise, Nottingham.

Jan. 23, at Melbourne, Australia, by the Rev. Isaac New, Mr. John Perkins, junr., of Hobart Town, and late of Hendrewen, South Wales, to Matilda Harriott, eldest daughter of the late Mr. William Lee, of Uxbridge, Middlesex.

Feb. 24, at the Baptist chapel, Salisbury, by the Rev. P. Bailhache, Mr. Edwin Fish, to Miss Mary Ann Harris.

March 6, at the General Baptist chapel, Woodgate, Loughborough, Mr. Stephen Barton, to Miss Eliza Hull.

March 8, at Dr. Burns's chapel, Paddington, by the Rev. T. C. Carter, Miss Mary Baker, of Northampton, to Mr. Alfred Godsmark, of Crawford-street, London.

March 10, at the Baptist chapel, Ashby-de-la-Zouch, by the Rev. C. Clarke, B.A., Mr. John Linnett, of Birmingham, to Miss Sarah Ann Thirlby, second daughter of Mr. Benjamin Thirlby, Stonehouse, Packington.

March 10, at Arnold, by Rev. C. J.

Atherton, B.A., assisted by the Rev. G. Atkinson, Henry Mallett, Esq., of Forest Cottage, Sherwood Rise, to Mrs. Ann Ling, of Arnold.

March 15, at the Baptist chapel, Melbourne, Derbyshire, by the Rev. W. Chapman, Mr. J. H. Brownsword, Waverley Villas, Nottingham, to Mary, youngest daughter of the late Thomas Hemsley, Esq., of High Fields.

March 15, at the General Baptist chapel, Chatteris, by Rev. J. Lyon, Mr. J. Sears, of Swineshead, to Elizabeth, eldest daughter of the late Mr. Robert Richardson, of Chatteris.

March 16, at the General Baptist chapel, Archdeacon-lane, Leicester, by Rev. E. Stevenson, of Loughborough, Mr. W. S. Woodroffe, of Normanton-on-Soar, to Elizabeth Ann, eldest daughter of the late W. F. Palmer, Esq., of Island House, Loughborough.

March 17, at the General Baptist chapel, March, by Rev. T. T. Willson, Mr. J. Whitton, of Doddington, to Mary Ann, youngest daughter of Mr. W. Vawser, of Hobbs Lot, March.

Deaths.

Feb. 22, the Rev. William Walton in the seventy-sixth year of his age, and fifty-sixth of his ministry.

Feb. 27, at Kettering, after a lingering illness, Joseph Howse Allen, Esq., of "The Lawn," Aston Clinton, Bucks, aged sixty-three.

March 4, at Brighton, Mary Ann Serrett Barber, editor of the *Coral Missionary Magazine*.

March 5, at Southport, Rev. George Greatbach, aged eighty-four.

March 5, at Croydon, after nine years illness borne with great patience, Annie, the beloved wife of Rev. F. Stephens, aged thirty-four.

March 5, at Stanton-on-the-Wolds, Notts., Hope Armstrong, aged eighty-three, for many years a member of the General Baptist church at Broughton.

March 6, at Uxbridge, Rev. John Mortimer Stephens, late of Cirencester, aged forty-six.

March 8, at Broughton Sulney, Mr. John Wartnaby, miller, aged seventy.

March 10, at Hemel Hempstead, Herts, Mary Jane, the beloved wife of Rev. William Emery, aged thirty-five.

March 12, at Knighton, near Leicester, Mr. Thomas Sargeant, aged 59 years.

March 13, at Bradford, Mr. Alderman Edward Kenion, aged fifty-two.

March 15, at Kingsthorpe, after a long and painful affliction, Mr. John Wood, aged sixty-two, for many years a deacon of the Baptist church, Kingsthorpe, Northampton.

March 17, at Edinburgh, in his seventy-eighth year, James Johnston, father of the Rev. Francis Johnston, a preacher of the Gospel for upwards of thirty years. A man pre-eminent for prayer, piety, and peace.

March 20, at Bristol, in his 79th year, William Grainger Taylor, Esq. only son of the Rev. William Taylor, more than thirty years pastor of the General Baptist church, Boston, Lincolnshire.

March 21, at Hastings, Rev. Charles Smith Sturrock, B.A., formerly of Halifax, and late of Holly-walk chapel, Leamington, aged thirty-five.

Missionary Observer.

THE KHOND MISSION.

BY THE REV. J. BUCKLEY.

“BELIEVE! Hope! Love! Pray! Burn! Waken the dead! Hold fast by prayer! Wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one he will say, Where hast thou left the souls of those heathen? With the devil? Oh! swiftly seek these souls and enter not without them into the presence of the Lord.” Such was the rather singular but stirring address of the late Father Gossner to four German missionaries who left their fatherland for India seventeen years ago, and who were led, contrary to their original intention, to Chota Nagpore, where their labours have been eminently blessed in leading many of the Coles* to the knowledge of Christ.

I have thought of this in connection with the Khond Mission, for the Coles, like the Khonds, are one of the aboriginal tribes of India. After twenty years of prayerful and serious consideration, we have, in reliance on the help of God, established a Khond Mission; and we have done well in so doing. We have “counted the cost”—at least I trust we have—both as regards money, and what is far more precious, the lives of missionaries; and having put our hands to the plough, we have, I hope, no intention to look back or prove unfaithful to the solemn obligations we have incurred: but it is the part of wisdom calmly to weigh the difficulties that obstruct our course, and to remember how much self-denying toil must be performed before fruit can be expected unto life eternal.

We all hope that success, more extensive and glorious than we have heretofore known, will gladden our hearts, and that we shall hear of multitudes of these rude barbarians being raised from their present degradation to sit down in heavenly places in Christ Jesus; but for one I do not expect to hear of this speedily. Experience chastens many of our ardent expectations. Sebastopol did not fall quite so soon as the people of England expected; and to come to a later date, Delhi did not fall, Lucknow was not relieved, nor was the frightful

mutiny of 1857 suppressed, so soon as many of us fondly hoped. It may be, and probably will be so in relation to the spiritual conquests to be achieved in Khondistan. I have referred to the Chota Nagpore Mission. The self-denying and pains-taking men of God who laboured among the Coles were not cheered by immediate success. Five years after they entered on the work other brethren from Germauny joined them, but several had, alas! during this time, died at their post, and without witnessing any success. The faith and hope of these earnest labourers were at times very low, and they once resolved to send an earnest request home (and I think sent it) that they might be removed to some other sphere, but happily this was not done, and the dawn of a brighter day was at hand when their hopes were at the lowest ebb.

It may be well to look at some of the circumstances which forbid the hope of *immediate* success. Our brethren have to learn the language; and this, as all experienced missionaries know, is a work of no small labour and toil. “How shall they believe on him of whom they have not heard? And how shall they hear without a preacher?” And how, I may ask, can our brethren preach before they have a competent knowledge of the Khond language? Another thing must not be overlooked. The Khonds are a barbarous people, and it will be a considerable time before their confidence is secured, and they are able to appreciate the disinterested motives of those that seek their good. Nor can it be forgotten that the climate of those hills is so deadly at certain seasons of the year that no European can live there. It can only be for three or four months in the year that those labours from which we hope so much can be safely pursued. An important sphere of labour will be afforded during the other months at Russell Condah and its vicinity, except during the month of May, when our brethren will do well to escape from the frightful heat of Russell Condah, and enjoy a little relaxation from severer toil at Berhampore or Gopalpore. Mr. Cockburn’s wise and weighty remarks at the Association missionary meeting at Leicester

* Sometimes written Kohls.

in 1861 may be pondered with advantage. "I have traversed these hills, and would not recommend any one to stay amongst them more than three months at a time." The whole of Mr. Cockburn's remarks should be carefully studied by those who wish to understand the moral condition of the Khonds, and the prospects of the Khond Mission. As the Khonds are frequently coming to Russell Coudah, it may be hoped that our brethren will have many opportunities of speaking to them the Word of Life during those months when they cannot go directly into the country.

In carrying on the new mission the importance of educational operations cannot be overlooked; and in this department we shall have, no doubt, the hearty co-operation of the Christian Vernacular Education Society. The missionary and the schoolmaster have always gone together, and always must do. Christianity has no affinity with ignorance. The only missionaries near to the Khonds (our own dear brethren excepted) are those who believe that "Ignorance is the mother of devotion;" but we go with different convictions, and shall use different weapons. We believe that "for the soul to be without knowledge is not good," and that "wisdom and knowledge will be the stability of our times." Still, few if any who read these lines can have any adequate idea of the difficulties of the schoolmaster among a barbarous tribe. The Government has for several years supported a number of schools in the Khond hills, but of their present state I have not been able to obtain any trustworthy information. The early reports of these schools were amusing documents. In the report of the Coormingiah school seven years ago, it is stated that the little savages presented themselves to the Inspector as naked as they were born. "Not one of them," he said, "had deemed it necessary to put on a stitch of clothing on the examination day," and several of them "knew nothing, absolutely nothing." Although the expense of these schools has been borne entirely by the Government, there has been the utmost difficulty in persuading the parents to send their children; as, unable to understand disinterested kindness, they supposed it must be preliminary to taxation. Some who had promised to send their children declined because after the promise had been made they became suddenly ill,

and the cause no doubt was the promise that they should go to school. One of the fathers would only promise to send his son on the express condition that his name should not be recorded. To write his son's name in a book might be followed by consequences too terrible to think of. A demon might seize him, or a dreadful disease might befall him, or he might die. We may smile at such fears, but savages reason in this way; and as the result of such fears, only a small proportion of the children, at the time to which I refer, were Khonds. Out of a hundred and forty-seven children only seventeen, or less than one-eighth, were Khonds; ninety-nine were Oriyas, and the remainder were from other tribes in the vicinity. It is clear, therefore, that the schoolmaster in Khondistan will have difficulties of no ordinary kind.

The pre-eminent importance of pious and well-qualified native preachers for the Khond Mission will be evident to every reader. May "He who holdeth the seven stars in his right hand" gladden all our hearts, and recompense the toil of our brethren by raising up some who are now sitting in darkness and the shadow of death to be faithful and zealous preachers of the Gospel amongst their own people; and may we live to hear of a Khond apostle!

The Khond Mission will, I hope, be pre-eminently a preaching Mission. The Gospel of Christ is the only message adapted to these poor ignorant savages; and, as one of the agents for the suppression of the Meriah sacrifice said to me some twelve or fourteen years ago, there is no sure ground to hope for the entire suppression of this atrocious rite but in the Gospel being made known to them, and in their receiving it.

Will the piety and zeal of the churches at home be equal to the efficient and permanent support of the new mission without doing less for their old stations? I have often seriously and prayerfully pondered this question. I desire to answer it in the affirmative. A noble opportunity, the like of which may never return, is now afforded to our churches to glorify Christ. We are called upon to bless with the excellency of the knowledge of Christ a tribe of whose very existence none of us knew thirty years ago, and whose atrocities when known roused the horror of the civilized world. God forbid that we

should be found unfaithful to such weighty obligations! But let it be understood that sacrifices will be necessary. Our wealthy brethren will have to study Acts xx. 35, and will find that the more they enlarge their contributions the more they increase their happiness. Our collectors (to whom we are under great obligations) will, before going their rounds, read Prov. iii. 9, and will enforce the exhortation with that persuasive power which none can resist. How many have forgotten to consecrate "the firstfruits of their increase" to the Lord. Last May I received an extra donation of twenty rupees (£2) from one of our local subscribers. As his salary had been increased I reminded him of the obligation to give the firstfruits to God, and he cheerfully did so. All our friends should feel that special prayer for the success of the Khond Mission should be offered. We shall never prosper without more prayer.

I have only one thing more to say. Twice before in the history of the mission an attempt has been made to establish a new mission, and in both cases it was followed by abandonment. The voice of Providence in both these events, as interpreted by the wisest amongst us, was, Keep to Orissa. But in this case we are keeping to Orissa. We are seeking to bless Orissa in her hills as well as her plains. Oh that "the feet" of our brethren "bringing good tidings" may be "beautiful" upon the Khond "mountains!" Remember Father Gossner's words—"The Lord will ask, Where hast thou left the souls of those" Khonds? "Oh! swiftly seek those souls, and enter not without them into the presence of the Lord."

CONFERENCE AT BERHAMPORE.

SECOND NOTICE.

Camp, Phutagurda, Dec. 9th, 1863.

I AVAIL myself of a leisure hour on a missionary tour to tell your readers a little more about our Conference at Berhampore. The second Sabbath we spent together was November 15th. The weather had been for several days very cloudy and wet, and the sweet day of holy rest opened very unfavourably, so that the early prayer meeting was necessarily omitted. The reader may think

there was nothing extraordinary in this, and in England it would not have been so; but in this country it was very unusual. Our Indian climate has its drawbacks, and some of them serious enough, but it has some advantages over the variable climate of our native land. It does not rain every month, nor every week in the year. Between the 7th or 10th of June, and the end of October, the rains are generally very copious, after which, on or about the 7th of November, we have a day's rain: this suffices till the 15th or 20th of January, when there is another day's rain, or perhaps two days: after this there is comparatively little till the ordinary rains commence, except occasional thunder showers, but the morning dews are copious, and remind us of "the dew of Hermon, and the dew that descended on the mountains of Zion, where the Lord commanded the blessing, even life for evermore." I have never known the clearing up showers to be so late as they were this year, the 15th of November.

On the morning of this day, Jaganath (in the unavoidable absence of Jagoo) preached before the Conference on the preciousness of the trial of faith from 1 Peter i. 7. The remarks were scriptural and edifying, but were not specially appropriate to the occasion of our meeting together. In the afternoon the Lord's supper was observed, and addresses, at the request of the Berhampore brethren, were delivered in Oriya and English by Mr. Stubbins and myself. It was thought there was appropriateness in this, as we had both been pastors of the church there, and the former for fifteen years.

In addition to the Conference business mentioned in my former paper, other questions, not destitute of importance, received attention. The desirableness of printing another edition of "*Introductory Lessons in Oriya*" was strongly urged. This work was prepared twenty years ago by our late dear brother Sutton, and being in English as well as Oriya, has been very useful to beginners. Mr. Brooks was appointed to edit it, and his early attention to it was requested. A question was considered relating to the *Industrial School* formerly conducted at Cuttack, but for some time discontinued. This institution originated in the conviction that was strongly and generally felt that wherever there was a boys' asylum, there should be an industrial establishment as an essential part of it. Our late

dear brother Lacey held this opinion very decidedly, and the question has been repeatedly and anxiously considered at our Conferences; but times have so greatly changed with us that it is no longer necessary. A number of the boys will always be employed in farming, and there are facilities for their learning this at Choga or Piplee as great as could be desired; but all who have a little knowledge of English, or who are endowed with moderate abilities, and who are disposed to improve, may do much better for themselves than by being farmers, or carpenters, or blacksmiths. The last five years have been to a surprising extent a transition time. A considerable number of our Christians have found employment in the Government service: several have recently obtained situations in the new police; others are employed in the Irrigation Company, or in private establishments. They have opportunities of "doing well for themselves" which native converts in Orissa have never before enjoyed, and so far as this life is concerned they are in a much better position than their fathers. I wish I could see equal evidence of growth in vital godliness. It will be seen, however, that in these circumstances an industrial school could not possibly be successful.

As Mr. Taylor had been called home since our last meeting, it was decided that a brotherly epistle be addressed to him expressive of our affectionate interest in him and his; and of our sincere hope and prayer that he may be led into that path by which he may most glorify his Lord and Saviour. We shall rejoice if ultimately the way be opened for his return. It was stated that on the 19th inst., forty years would be completed since the arrival of Mrs. Lacey at Cuttack; and it was felt by all to be eminently fitting that the divine goodness to our estimable sister, through this lengthened period, should be suitably acknowledged, and that a kind and affectionate letter, signed by all the brethren, should be sent to her on this interesting occasion. On the 19th of Dec., 1823, a little before midnight, our late dear brother Lacey, with our sister who is still spared to us, reached brother Peggs's house at Cuttack. It was an epoch in the history of Orissa. Eternity alone will disclose the results of the labours then commenced. Worldly men may think lightly of the arrival of a missionary at his station, but in every case

it is fraught with consequences that reach into eternity; and in this case it is pre-eminently worthy of attention, as a servant of Christ endowed with rare qualifications for the work, and whose name will never be forgotten by the churches of Christ in Orissa, then entered on the twenty-eight years of holy and self-denying labour allotted him by his gracious Master. In another resolution we recorded the goodness of our heavenly Father in restoring the health of Mrs. Goadby, and we expressed our satisfaction and thankfulness that she was returning to this country. The chairman was also appointed to write a letter to await her arrival, expressive of our affectionate welcome. Three days after the Conference broke up we were gratified to hear of her safe arrival in Calcutta.

The Reports from the several stations presented, as usual, a chequered aspect. The additions by baptism had not been so great as in some former years, but several of those added had been cases of very special interest. The Lord has not forgotten to be gracious, but our hearts fondly desire that the triumphs of the cross may be greatly multiplied. The baptism of Dal Singh, at Piplee, was an event of the deepest interest, and the recital of the sufferings he bore with martyr-like firmness for Christ's sake was truly affecting. We were gratified to learn that there was one interesting candidate at Russell Condah. The mission here, especially in its relation to the Khonds, will, I trust, largely share in the sympathies and prayers of the friends at home. It is pleasing to state, that there has been a liberal response to the Khond Mission Circular. Including a donation received in England, more than 2,200 rupees (£220) have been obtained, and this has been received without diminishing our ordinary subscriptions for mission objects. An encouraging report of the present state and prospects of the Northern Orissa Mission was given in a letter from Rev. O. R. Bachelor. Our brother is located at Midnapore, which is a very extensive and important sphere for missionary labour. The Bengali language, not the Oriya, is chiefly spoken in this populous district. Still there are probably three hundred thousand Oriyas in the district. Three have been baptized at Midnapore; seven at Jellasore; and there have been several interesting cases at Balasore. The na-

tive preachers connected with this Mission are steadfast, and appear increasingly devoted to their work; but one of the missionary brethren, Mr. Hallam, has been obliged to return to America, and it has been generally understood that though the state of his health would have rendered this painful step necessary in a year or two, yet that he returned at the time he did owing to the financial difficulties of their Society, which have been greatly aggravated by the rate of exchange being so unfavourable, that an appeal to Indian liberality has been necessary. There seems, at last, to be an opening among the Santals. They are anxious for schools. The missionaries have already started one, and are training two young men for teachers, and as soon as they are competent it is intended to establish two more schools.

Another question deeply affecting the comfort of some of the brethren and sisters was introduced by Messrs. W. Bailey and Miller. They informed their brethren of the oppressive and constant anxiety which they and their beloved wives felt in relation to some of their children whose early return to England appeared of urgent importance, and stated some of the difficulties involved in sending them. We assured them of our sympathy, and warmly recommended the case to the attention of the Committee. I believe that the most intelligent supporters of the Mission wish to know the trials and anxieties, as well as the hopes and joys, of their missionaries; and I refer to this all the more freely because it is a trial which I have not personally experienced. The frequent necessity for separation between husbands and wives, and the still more frequent necessity for separation between parents and children, is one of the sorest trials of Indian life, and presses with as much severity on those who are in the Government service as it does on missionaries. It is, however, a trial not to be lightly thought of. When John Buuyan was sent from his wife and family to prison he felt himself to be, as he said, "a man compassed with infirmity;" he describes the separation as "breaking his heart to pieces," as like "pulling the flesh from the bones," and he began to think that he had been "somewhat too fond of these great mercies." Still he nobly said, "I must do it. I must do it." Ministers are not now separated

from those they love by being sent to a prison, but to those who exercise their ministry in this country and are parents, the separation from their children, after a certain age has been reached, is a matter of urgent necessity. I know that some years ago the necessity for this separation was questioned by some of the supporters of the Mission, but I would confidently submit the question to the decision of a jury of *mothers*. Is it likely that English mothers in this land would part with one child after another, in the way they do, unless there was an overwhelming conviction that it was necessary for the good of the children? Three things may be mentioned as showing this necessity.

1. English children rarely remain in this country after being eight or nine years of age without their health being seriously endangered. No doubt there are exceptions, but the wisest and most experienced persons regard this, as a general rule, to be beyond question.

2. The necessity of this step for the purpose of education cannot be denied.

3. The danger of their tender minds being contaminated for life by the filthy conversation of wicked idolaters is very great. What infamy attaches to the name of Lot's daughters arising from the filthy communications of heathen Sodom! And what a foul blot stains the name of the "righteous man" himself from the same cause! Thirty-seven centuries have passed since Sodom was destroyed from the face of the earth, and still the wickedness of many idolatrous cities cannot be told. I will mention an incident that affected my own mind a month or two since. On the day that our school children had their annual excursion on the river, Hetty, a little native child not five years old, went with me to the boat in a *terjohn*. As the bearers carried us along she said, "Father, what bad words those bearers are using!" And after a little while she said again, "Did you hear that word, father? Very naughty bearers those. Send them away, and get better bearers." The danger of young and tender minds being polluted amid such scenes of impurity cannot be small.

I cannot close this lengthened account without adding that while we were engaged in Conference at Berhampore, *those we left at Cuttack had trial upon trial*. The first letter I received contained the tidings that a dear little child

in the school had died very suddenly of convulsions. A day or two before our departure for Cuttack a telegram, sent by medical direction, conveyed the painful tidings that Mrs. Stubbins was seriously ill, and urged her beloved husband to hasten his departure; but though the telegram was received on Monday afternoon, and though the difference between the two places is not more than 120 miles, he and Miss Stubbins could not reach Cuttack till Friday morning. Our estimable sister was suffering from dysentery; and I am thankful to say that on our return we found the crisis was past, and she was steadily improving. On the evening of the day that the telegram was received the post brought a letter which added to our anxieties, as it informed us that cholera was raging at Choga (where it had never before been known), and that two of our Christians had fallen by the scourge. On our return we found that there had been five deaths, and that others who were recovering had been brought down

to the very gates of the shadow of death. I am thankful to say that the plague was then stayed. It is pleasing to state that both the Cuttack doctors rendered every possible assistance on learning from Mrs. Buckley that the pestilence was raging; nor is it less pleasing to add that several of our Cuttack Christians volunteered to go and help their poor suffering brethren in this time of anxiety and alarm, and nobly went. It is interesting to state that when cholera broke out the Christians at once had recourse to special prayer. Prayer-meetings were held at first three or four times a day. God heard their prayers, and the destructive course of the mysterious pestilence was stayed. Happy they who have been taught by the blessed Bible to call upon God in the day of trouble, and who can devoutly say—

"In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer."

JOHN BUCKLEY.

Foreign Letters Received.

BERHAMPORE.—W. Bailey, Feb. 2.
BONAMALIPORE.—W. Miller, Jan. 20, 21.

CUTTACK.—J. Buckley, Feb. 2, March 18.
JAJIPORE.—I. STUBBINS, Jan. 21.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
From February 20th to March 20th, 1864.

	£	s.	d.
BIRCHCLIFF.			
Sac. Coll. for W. & O.	0	18	6
BIRMINGHAM.			
Public collections	17	4	10
Collected by Miss H. Cheatle :—			
Mr. Councillor Atkin	1	1	0
F. Ewen, Esq.	1	1	0
J. C. Woodhill, Esq.	1	0	0
Rev. J. Harrison	1	0	0
Mr. Findon	0	12	6
W. Middlemore, Esq.	0	10	0
Mrs. Southall, for schools	0	10	0
Mr. White	0	10	0
Mr. Chambers	0	10	0
Mr. Insley	0	10	0
Mr. Checkland	0	10	0
Mr. Ashford	0	10	0
Rev. G. Cheatle	0	10	0
Mr. G. Cheatle	0	10	0
Mr. J. S. Cheatle	0	10	0
Mr. W. W. Fisher	0	10	0
Mrs. Beaumont	0	5	0
Miss Rowlinson	0	5	0
Mr. Suffield	0	5	0

	£	s.	d.
Mr. Woodward	0	5	0
Small sums	1	6	0
	12	10	6
Collected by Miss E. Wright	0	10	6
" " Master C. Robinson	1	1	0
Girls' School	3	3	10
Boys' do.	1	6	6
A Friend for orphan	2	10	0
	38	7	2
Less expenses	1	7	0
COALVILLE AND WHITWICK.			
Coalville Collections	2	7	0
Whitwick do.	0	10	0
Mr. Porter	0	10	6
	3	17	6
FLEECENEY.			
George Coltman	0	4	4
Hannah Bryan	0	2	6
Sabbath School Mission. Box	0	14	4
Sac. Coll. for W. & O.	0	3	4
	1	4	6

LEICESTER,* *Friar Lane.*

	£	s.	d.
Public collections	10	13	10
Coll. at United Miss. Meeting	8	14	4
Sac. Coll. for W. & O.	1	0	0
Mr. J. F. Winks	3	0	0
Collected by Mrs. Pike:—			
Mr. John Ellis, Burton Overy, for orphan	2	10	0
R. Harris, Esq.	1	0	0
Thomas Viccars, Esq. . . .	1	0	0
Rev. J. C. Pike	1	1	0
Rev. E. C. Pike, B.A., Rochdale	0	10	6
Mr. J. G. Pike	0	5	0
Rev. J. C. Pike's younger children	0	17	4
Mr. S. Pochin, Wigston .. .	1	0	0
Mr. T. Bellamy	1	0	0
Mrs. Sarson	0	10	0
A Friend	0	10	0
Mr. J. Hull	0	10	0
Mrs. Hull	0	5	0
Mrs. Towers	0	5	0
Small sums	0	2	6
By Miss Stirk and Miss M. P. Compton:—			
Mr. John Hawley	2	10	0
For the late Mrs. Hawley .. .	2	10	0
Mr. Edward Wood	1	1	0
Mrs. Stirk	0	10	0
Miss Stirk	0	10	0
Mrs. Russell	0	10	0
Mr. Bailey	0	5	0
Mrs. Ratcliff	0	5	0
Mrs. Roberts	0	5	0
Miss Compton	0	5	0
Miss M. P. Compton	0	5	0
Mrs. Cooper, Belgrave-gate	0	5	0
Mrs. Clark	0	4	6
Mrs. Tacey	0	4	4
Mrs. Webster	0	4	0
Mrs. Cooke, The Friars .. .	0	4	0
Mr. Gilbert	0	4	0
A Friend	0	2	6
Mrs. Stafford	0	2	0
Small sums	0	5	2
Collected by Mrs. Case:—			
Mrs. Case	1	10	0
Mrs. Winks	0	10	0
Miss Winks	0	10	0
Mr. Albert Winks	0	10	0
Mr. William Ashby	0	10	0
Mrs. William Ashby	0	5	0
Mrs. Hall	0	10	6
Mr. Felstead	0	10	0
Mrs. Felstead	0	5	0
Mr. E. S. Cooper	0	10	0
Mrs. Lees	0	5	0
Mrs. A. Webster	0	5	0
Miss Rayns	0	5	0
Mr. Buswell	0	5	0
Small sums	0	13	0
	52	9	6

Archdeacon Lane.

	£	s.	d.
Public Collections	14	3	0
Profits of Breakfast	0	17	5
Collected by Miss Selina Brooks, Cut tack	2	6	0
Collected by Mrs. Leigh:—			
Mr. Noble	2	0	0
Mr. G. Stevenson	1	1	0
R. Harris, Esq.	1	0	0
Rev. T. Stevenson	1	0	0
Mrs. Poile	1	0	0
Mrs. Staples	0	10	6
A Friend	0	10	0
Mr. John Gibbins	0	10	0
Mrs. Wallis	0	10	0
Miss Hull	0	10	0
Mr. Leigh	0	10	0
Small sums	0	7	0
Collected by Mrs. Woodward:—			
J. D. Harris, Esq.	1	1	0
Mrs. J. Fielding	1	1	0
Mr. Roper	1	1	0
Mr. Mason	0	10	0
Mrs. B. Bailey	0	10	0
Mrs. G. S. Harris	0	5	0
Mrs. Stafford	0	5	0
Mr. Smeeton	0	5	0
Mrs. Woodward	0	5	0
Small sums	1	0	0
Collected by Miss E. Haywood:—			
Mr. J. G. Winks	1	0	0
Mr. Reynolds	1	0	0
Mr. Holmes	0	10	0
Mr. Gray	0	10	0
Mr. Russell	0	10	0
Misses Haywood	0	10	0
Mr. Cobley	0	7	6
Mr. W. Chamberlain	0	5	0
Mr. Ashby	0	5	0
Mr. Woodcock	0	5	0
Mr. L. E. Wells	0	5	0
Collected by Mrs. Cooper:—			
Mrs. Cooper	0	6	0
Mr. Ayer	0	5	0
Small sums	0	10	4
Collected for the Juvenile Mission by Miss Ellen Stevenson & Miss Lucy Gray:—			
Miss L. Stafford	0	6	0
The Misses Stevenson	0	6	0
Miss L. Gray	0	5	0
Miss A. Cook	0	4	0
Miss L. Roper	0	4	0
Miss E. Reynolds	0	4	0
The Misses Chamberlain .. .	0	4	0
The Misses Cowper	0	4	0
Miss E. M. Stevenson .. .	0	4	0
Small sums	1	3	0
Sabbath School Juvenile Society for Orphans	5	0	0

* Several amounts from the Leicester churches have been previously acknowledged.

<i>Dover Street.</i>	£	s.	d.
Public collections	10	2	10
Sac. Coll. for W. & O.	1	10	0
Collected by Miss C. A. Coleman:—			
T. D. Paul, Esq.	1	0	0
Mr. Jarrom	1	0	0
Mrs. Deacon	1	0	0
Mr. Harding	1	0	0
Mr. Wilford	1	0	0
Mr. Kinsman	0	10	6
Mr. Yates	0	10	0
Mr. Harvey	0	10	0
Mrs. Pochin	0	10	0
Mrs. Brailsford	0	10	0
Mr. Gregory	0	10	0
Mrs. Coleman	0	10	0
Miss Tyers	0	6	0
Mrs. Garner	0	6	0
Miss S. Coleman	0	5	0
Miss C. A. Coleman	0	5	0
Mr. Harvey's Children's Box	1	0	0
Mr. Wilford's Children's Box	0	7	6
Miss Clark's day scholars ..	0	5	0

22 17 10

<i>Carley Street.</i>	£	s.	d.
Public Collection	0	19	5
Box at Miss. Prayer Meeting	0	8	10
Miss and Master Smith's Box	0	4	3

1 12 6

<i>LOUTH, Walker-gate.</i>	£	s.	d.
Collections on Lord's-day ..	10	10	5
Sac. Coll. for W. & O.	0	15	2
Mr. W. Newman	2	0	0
W. Sutcliffe, Esq.	1	0	0
W. A. Dunn, Esq.	1	1	0
Rev. Thos. Horsfield	1	0	0
Croft Sharpley, Esq.	1	0	0
Missionary Prayer Meeting Box	0	18	9
Sunday School Boxes—Boys ..	0	8	9
„ „ „ Girls	0	4	4
	18	18	5
Less Expenses	1	12	6

LONDON, *Borough Road.*

	£	s.	d.
Sac. Coll. for W. & O.	2	2	0

MALTBY AND ALFORD.

Maltby.

Public Collections	8	5	5
Rev. J. Taylor	0	10	6
Mrs. Dixon's box	0	8	0½

Alford.

Public Collections	1	7	8½
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10 12 5

Less Expenses	0	2	6
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POYNTON, *Cheshire.*

B. P. R.	1	0	0
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SHEFFIELD.

Sac. Coll. for W. & O.	1	5	6
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STALYBRIDGE.

Sac. Coll. for W. & O.	1	0	0
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THURLASTON.

Public collection	2	0	6
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Mr. Bailey, Markfield	1	0	0
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Mr. Bates	0	10	0
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The Misses Bates	0	10	0
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Collected by Mr. F. Barton ..	0	5	6
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Missionary Boxes	0	1	6
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4 7 6

WOLVEY.

Collections and Subscriptions	14	2	8
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WYMESWOLD.

Pupils in Mr. Smith's School	2	0	9
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ERRATA.—*Burnley.*—The £7 acknowledged in the February *Observer* as from Burnley, Enon Chapel, should have been entered as from Burnley Lane.

Maltby and Alford.—The £1 10s. Sac. Coll. acknowledged in March *Observer* as from Alford, should have been entered to the credit of the Maltby branch of the church.

DONATIONS FOR MISSION DEBT.

BURTON-ON-TRENT.	£	s.	d.
Miss K. Dutton, additional ..	0	4	0

LEAKE AND WYMESWOLD.

Mr. W. Burchnall	5	0	0
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Miss Thirlby's Card	5	0	0
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10 0 0

LEICESTER, *Friar Lane.*

Mrs. E. Sharpe, Swadlincote ..	5	0	0
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Archdeacon Lane.

Sab. School, Juvenile Society ..	5	0	0
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LOUGHBOROUGH, *Barter Gate.*

By Mrs. Stevenson:—	£	s.	d.
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Rev. E. Stevenson	2	10	0
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Mrs. Woodruffe	2	0	0
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Rev. J. Mason	0	5	0
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Mr. B. Radford	0	5	0
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Total received on account of debt since Midsummer ..	525	19	0
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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester; from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE

GENERAL BAPTIST MAGAZINE.

MAY, 1864.

COMPULSORY AID FOR THE SUPPORT OF A NATIONAL RELIGION.

HOWEVER protected by the laws of a nation any human system may be which compels mankind to contribute pecuniary aid for the support of what is termed "the National Religion," it is, in our judgment, not only an evident violation of Christian principle, but is calculated to encourage and extend infidelity in the world, and to retard the progress of pure Christianity. Englishmen are not only allowed but encouraged to prosecute their inquiries into all the arts and sciences; but are prohibited from exercising that freedom of thought and action which results from a close investigation of the principles of the New Testament. On occasions of political excitement, it is not uncommon for "stanch Churchmen," who are soliciting the votes of the electors, to promise to uphold "Our glorious constitution in Church and State." Christianity, which is the source of comfort and the guide of conscience to all who embrace it, is thus considered merely as an engine of State to be guided at will by those whose worldly interests are identical with an "established religion." To those who are ignorant of the requirements of this "glorious constitution," who believe that the temporal power ought not to be identified with, or employed in the act of enforcing the payment of money for religious purposes, it may be interesting, although painful, to be made acquainted with a circumstance which has recently transpired in the quiet town of Broseley, in Shropshire. The following account is taken from the *Birmingham Daily Post* of the 18th of March, 1864:—"The churchwardens of Broseley have carried ruin and desolation into the abode of at least one family of the class that Christianity is supposed to aid rather than oppress; they have actually looted the cottage of a labourer. On Thursday, the 10th inst., the churchwardens of Broseley levied a distraint

on the goods of James Clark, a poor labouring man, for the non-payment of the sum of one shilling and threepence halfpenny, which the said James Clark was called upon to contribute towards expenses which are annually incurred by the congregation that worships in Broseley parish church; the articles seized in satisfaction of this claim consisted of a cloak, an oak chest, an oak cupboard, two tables, seven chairs, a tea tray, a looking glass, a smoothing iron, and a straw mattress. Clark has a family of seven children, who, together with his wife, his bedridden mother aged eighty-three, and his idiotic sister aged forty-three, constitute the household which has thus been deprived, at an inclement season of the year, of so many humble but to them valuable necessaries, in order that the Church of the State may profit to the munificent amount of one shilling and threepence halfpenny. Putting what would seem to be the smallest selling value on the articles enumerated, we cannot estimate their worth at less than between two and three pounds, and such is the amount of the sacrifice that has been made in a labouring man's homestead because the Church should not lack a paltry contribution reckoned in coppers."

We hear frequently of the "Church Defence Association." Is there a single member of that body who will attempt to defend this unexampled instance of ecclesiastical freebooting? If there is, perhaps he may be found on the platform at the annual meeting of that Society. On the 15th March, 1864, the annual meeting of the "Church Defence Association" was held in Bristol, under the presidency of Rev. Canon Moseley, and in the report read at the meeting there is a clause or two which it may not be inappropriate to notice, as they appear to exhibit, to some extent, the true basis upon which the Society is founded. With reference to the defeat of the Church Rate Abolition Bill the committee of the "Association" congratulate "their friends and supporters for their well bestowed exertions in the good cause." "Church Rates were but a means to an end, and that end was the maintenance by the realm of a system of religious truth." Alluding to the efforts which the Society had put forth in furtherance of its aims, the report "expressed the sympathy of the committee with the work which, with God's blessing, might be made effectual in the promotion of His glory, and in the good of His church, and the salvation of souls." With regard to the defeated Church Rate Abolition Bill—the bill which, had it passed into law, would have prevented the seizure of Clark's goods—the committee of "The Association" rejoice in the happy position they occupy, having been instrumental in causing its defeat, and consequently removing from their view those spectres in the shapes of Truth, Justice, and Liberty, at which they had been terrified, hastening to the law for what they term "the maintenance by the realm of a system of religious truth."

The overthrow of this bill may appear to the members of "the Association" very auspicious to their designs. It may induce them to continue on their posts, still anxiously watching further opportunities to infringe upon religious liberty; but the light of reason and of common sense are too widely diffused to be extinguished, and will still shine, more and more unto a perfect day. The time is not far distant when the clergy of the Church of England, one and all, will be compelled to rely for temporal support, not upon the arm of the law, not upon the wealthy patrons of church livings, but upon their own mental resources, in an honest independence, in the possession of true experimental christian

knowledge, arising from contemplation and study, in everything which adds vigour to thought, and above all, upon the care of an ever kind providence. Then will their work be attended with "God's blessing," if they be truly his servants, and then will it "be made effectual in the promotion of His glory, and in the good of His church, and the salvation of souls."

Returning to the platform of "The Church Defence Association," we find the Rev. J. B. Clifford, in moving the adoption of the report, made some remarks which the members of "The Liberation Society" will doubtless consider singularly ridiculous, coming, as they do, from a clergyman of the Church of England who considers "that if the friends of the Liberation Society wished to increase the interests of the Church of England they had only to work their society well, for the moment the Church was attacked, it begun to put forth its strength, and the attacks result in the manifestation of life in the Church which it had not previously evinced, and there was a striking and wonderful increase in the number of churches from the moment these attacks were made upon her."

We learn in heathen mythology that when Jupiter himself could not force certain obstacles by his thunder-bolts he found easy admission in the shape of a golden shower. It appears as if these opponents of religious liberty, when they cannot persuade men by straight forward argument that their principles are just, when they cannot succeed by fairly meeting the objections which are brought forward in opposition to the continuance of that system which they attempt to defend, turn round and quietly suggest, as a remedy for the benefit of the "Established Church," that the Liberation Society should continue to work well in opposition to Church Rates, because, from "the moment the Church was attacked it began to put forth its strength, and the attacks result in a manifestation of life in the Church which it had not previously evinced." Are we to conclude, therefore, that the Church is some huge monster, so overgrown, and so manifestly strange to every thing life-like, that it is only when "attacks" are made upon it, that it gives the least sign of life? Does "a striking and wonderful increase in the number of churches" indicate religious progress or prosperity in the Church? Certainly not. It is a fact well known that men who, by no merit of their own, inherit wealth and high station, frequently contribute to the erection of churches as a matter of policy, while at the same time there are no symptoms of spiritual health or vigour to be discovered in them. But the question under consideration is not whether "the number of churches is increasing," but whether the time has not fully arrived when compulsory payments for the support of religion should for ever cease?

Religion is a personal concern, and no human law ought to interfere with the conscientious convictions of an individual. Man is responsible to the Almighty alone for what he believes and practices. It is fully admitted by General Baptists that the union of the Church with the State is one of the grand defects of the British constitution. This being the case, consistency demands that no endeavour should be lost which is calculated to sever the unholy alliance. The true Church of Christ is founded on a basis more stable than that of human policy or power, and its objects are far superior to those of civil institutions. In such cases as the recent one at Broseley there is sufficient to arouse every right-minded dissenter. There is a principle involved in such a transaction. Silence

is treachery or cowardice when religious principle is at stake. It is not for us to soften down our difficulties by holding out false hopes, and looking forward to the future when others shall have swept them away. We have a Christian duty to perform ourselves, and we must not shrink from any earthly opposition which can be brought to bear against us in the doing of it. When duty requires our action it is for us to give it, and in that spirit of goodwill which characterizes true Christianity. Our influence, as Christians and citizens, should be exerted for the promotion of that full religious liberty to the people which is consistent with Gospel principles, and in accordance with that boast of freedom in which Britain indulges. May the time speedily arrive when "Our glorious constitution in Church and State" shall be known only as a system of the past.

J. S. C.

Poetry.

BECAUSE THEY WALK SO FULL OF TRUST.

BECAUSE they walk so full of trust
Where all things crumble into dust,
But which they deem eternal;—
Because their tender hands are stretched
To grasp earth's fairest, brightest, best,—
The flowers of spring-tide vernal.

Because they look with stedfast eyes,
And silence that seems angel-wise,
Upon our human sorrow;
Because in their glad smiles the light
Of heaven is not yet quenched in night,
As it must be to-morrow.

Because their childish tears are dried
As soon as shed, and near allied
To silver-falling laughter;
Because contented with to-day,
Its happy store of mirth and play,
They care not what comes after.

Ah yet, and do they need that *we*,
Our lives so far from heavenly,
Should offer for them prayers?
We, men and women, dark of heart,
Whose lives are smitten with sin's smart,
Nor half so pure as their's.

"Not for the children," Christ might say,
"Kneel rather for yourselves to pray,
Who need heaven's mercy more;

That angel-guards may be as near,
And your own souls as calmly clear,
Your hearts less sorrow-sore."

And yet because indeed we know
The path they tread we too must go,—
Because we them would shield
From storms that over us blew cold,
We'd keep them aye within the fold,
From unkind blasts concealed.

And, above all, because we see,
Half hidden in God's mystery,
For us a resting-day;
When they must toil, as we have done,
Beneath the burning noon-tide sun,—
Therefore for them we pray.

Because we know when we lie down
And find our rest eternal won,
Where God dries earthly tears,
That they must weep as we have wept,
Keep the sad watches we have kept,
In loneliness and fears.

Because we would have turned aside
The dangers that were multiplied
In the sad road we trod;
That they may never wanderers roam,
But find earth's path a straightway home,
Up unto heaven and God.

MAUD.

Theology.

IT DOTHT NOT YET APPEAR WHAT WE SHALL BE.

EVEN the future of the present life is so wrapped in obscurity, that to describe it is a most satisfactory proof of inspiration. He who describes or infallibly anticipates future events, sees in God's light, and speaks under God's direction. For although thoughtful and observing men may, from noticing the signs of the times, and surveying the state of society, form shrewd conjectures as to its future course, the wisest and most observant cannot unconditionally predict. There is so much in the present which may escape their notice, so many contingencies on which they cannot reckon, so many unthought-of passions and interests come into play, and influence the complexion of things, that their anticipations are more often diametrically opposed to, than in harmony with, the result. Small things which are most easily overlooked—on which no one can calculate, set in motion long trains of events, and lead to stupendous issues. "Generations through an infinite series have silently awaited the turn of a sentinel round a corner, or the casual echo of a footstep. Dynasties have trepidated on the chances of a sudden cry from an infant carried in a basket; and the safety of empires has been suspended, like the descent of an avalanche, upon the moment earlier or the moment later of a cough or a sneeze. And high above all ascends solemnly the philosophic truth, that the least things and the greatest are bound together as elements equally essential of this mysterious universe."

We cannot predict the future even of a single life. The child, says the poet, is father to the man, and to some extent he is. But how to

understand the child so as to anticipate the man, there is the difficulty. Who can tell whether he will be rich or poor? Nay, who can say for what character he will be distinguished? Careful observers of human nature tell us how the development of children disappoints their expectations. The retiring, timid boy becomes a leader in his manhood—the leader among boys courts retirement and isolation in his maturer years. Recklessness in children is sometimes succeeded by peculiar thoughtfulness and caution. The thoughtful boy becomes the speculative and adventurous man. Unseen influences shape them, unseen traits start into prominence, and baffle the calculations of the wisest sage.

Even of our own *immediate* future we are equally ignorant. Who can tell how, or what, or where he shall be to-morrow? Possible conditions the most opposite lie immediately before us; and an hour may usher us into the one or the other. We cannot see beyond our position even an handsbreadth into the darkness which lies before. We know not whether any moment shall prove a messenger of grief or gladness—whether our next step shall land us in prosperity or adversity. We cannot tell what a day may bring forth.

Now, it were not a little strange if, while we are thus ignorant of the future stages of the present life—so brief in its duration, we had a full knowledge of the future—so much more distant and mysterious, and which stretches before us endlessly—strange if, while we cannot penetrate the darkness which broods over the remainder of this brief life, we could look beyond that darkness, and see all the stages and developments of another, where our mode of existence will be altogether new! For

although we have a Revelation telling us of the future state, the description which it gives of that state is still more general in its nature than that which prophecy gives of the future history of the world. And if with the outline which prophecy presents we can form little conception of the future of the world, we are still less able from Biblical description to form a conception of heaven. Certain prominent features may in both cases be vaguely perceived by us; but all the more minute—those which constitute the filling up of the outline—are utterly unknown.

The Bible does not profess to furnish even a full outline of heaven. As far as possible, it sketches its beginning but not its future development. It gives a representation of what heaven shall be when first we enter it; but not of what it shall ultimately become. It tries to image to our feeble comprehension the shores of that ocean on which we are to launch; but it says nothing of the sunny skies to which its breezes shall waft us, and of the golden isles amid which we shall steer our course. It drops its veil between us and the distant future, and after its brightest revelations, assures us that there is much which has not been revealed. *It doth not yet appear what we shall be.*

And yet, "The mystery of the celestial state is not a purposed reserve—that which might be, but is not told. . . . The realities themselves forbid the realisation. The objects are too large for admeasurement and too bright for discernment. They master sense. They outgrow analogy. They task faith. Language is no invention to speak them. Hope is no passion to anticipate them. They alike subsist beyond experience and prepossession. They are not of a nature to be taught. Their knowledge in our present state could not be imparted."

Lundels.

DIVINE PROVIDENCE IN PARTICULARS.

THE bitterness of our griefs arises from our denying or forgetting, that whatsoever lies heavy on our lot is laid there by the hand of Him who is ordering all things for our good. However vexing may be the annoyances of our pilgrim state, the loving soul can bear much from the hand of a compassionate Creator and Redeemer. These unwelcome visitations are intended to bring us to right views of God's government of all things for his people. Is the trouble past? It is the Lord who hath done it; let him do as seemeth him good! Be still, and know that he is God. Is it present? Own the chastening of a present God, who doeth all things well, and who is near you, to bring good out of evil. Is it future? Take no anxious thought for the morrow. He who plans in wisdom and executes in power, is your Keeper, your Shield, and your exceeding great Reward. Nothing is too hard for his might; nothing too little for his condescension. The very hairs of your head are all numbered. Apply this to the circumstances of this very day and hour; apply it to those second causes, which, to a vainly-wise unbelief often seem too insignificant to be brought to the foot of the infinite throne. You may use a child-like confidence in coming to your Father in heaven; you may unbosom before him your smallest inquietudes. The thorn in the traveller's foot is sometimes grievous as the sword of an adversary. The strongest Christians are those who, from holy habit, hasten with everything to God. Summon this doctrine to your aid, not merely when the weightier class of calamities oppress you; but amidst the perturbations of ordinary life, the collisions of business, the perplexities of the household, the mutations of health and spirits, nay the clouds of the sky, which too often carry darkness into the windows of the shrinking and sensitive soul.—*Dr. J. W. Alexander.*

Family Miscellany.

MOUNT PILATE.

IN the heart of Switzerland there is a mountain called Mount Pilate. It is one of the most wild and gloomy eminences to be found upon the globe, black with sepulchral fires, and inaccessible storm-scathed rocks and fathomless gulfs. The carrion vulture, the most ill-omened of birds, soars and screams as it breasts the storms which ever sweep these solitudes.

There is a tradition among the peasantry who dwell at the base of this mountain, that Pontius Pilate, having surrendered our Saviour to his murderers, and washed his hands in unavailing averment that he would have no share in the iniquity he so wickedly permitted, here, a heaven-scathed vagabond, closed his infamous life. The legend says that after years of remorse and despair, the guilty Roman governor plunged, a self-murderer, into the stormy, icy lake, which occupies the summit of the mount.

But the vexed spirit, even in death, could find no rest. It continues to haunt the place. A spectral form is seen, it is said, often to emerge from the lake, which goes through the act of washing and wringing its hands, in memory of that hour of weakness and guilt when he "washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it." The hideous apparition seems to convulse even nature itself. Dense clouds of mist rise over the Infernal Lake, so called, and wrap the whole summit of the mountain in midnight gloom. From the bosom of the cloud the shrieks of the wretch, scourged by the lashes of fiends, pierce the air, and a storm bursts forth which rends the forest, and shatters the rocks with unearthly power.

The simple peasants in the vale below, the untutored children of superstition, gaze upon these phenomena with a spirit of awe which the cultured mind can with difficulty apprehend. They make the sign of the cross, fall upon their knees in prayer, and shudder in contemplating these evidences of divine retribution. The influence which the truth blending with this superstition must exert upon the mind of an imaginative, unlettered peasant boy, must be vast. One would expect to find, in the midst of these Alpine valleys, a prayerful and sin-fearing race.

The popular mind must be kept in ignorance, in order that superstition may be invested with power. This is the key to the policy of Rome, so far as Rome has any honest policy. An educated people will see no spectral apparition in the wreathing forms of mist—will hear no shriek of fiends in the wailings of the storm. They will not believe that the tears of Christ are in this vial, that this rusty iron spike was one which pierced our Saviour—that this house of Loretto was the home of Mary, borne by angels through the air from Palestine to Italy. Therefore the masses must be kept in ignorance, that they may be controlled by the energies of superstition.

An educated people cannot have their souls thus nurtured. But how abundant is the nourishment afforded to the soul by the simple yet sublime revelations of God's Word! What can the imagination fancy surpassing the themes of Death, Resurrection, Judgment, Heaven, Hell, Eternity? The more highly the mind is cultivated, the more thoroughly does it appreciate and feel the power of these revelations. Pure religion and intellectual culture are the handmaids of each other.

PROVOKE NOT YOUR CHILDREN TO WRATH.

It is a pernicious practice, which prevails in some nurseries, of correcting every little error of the child by a hasty, angry blow. You can tell such children by the way they have of continually dodging the head at every motion around them. Poor little ones, it is enough to make one's heart ache to witness such marks of domestic tyranny. Nothing can tend more to undermine a mother's influence, and turn the sweet waters of her children's souls to bitterness. If an offence is serious enough for a blow, it is of enough importance to be deliberately and prayerfully punished. If you cannot command your own temper, you have no right to punish your child. Wait till you are cool yourself, or you are in no condition "to deal justly" with your child. God will bring you into judgment as surely for injustice to him, as to any one else you have dealings with. No parent can say, "It is my own child, and I can do what I please with him." It is God's child, and his command to you is, "Take this child and nurse it for me, and I will give thee wages."

Any punishment which is administered in a way that simply "provokes your children to wrath," will do nothing toward correcting evil habits and tempers. A single act of injustice to a child will do much to alienate the affections and weaken the parent's authority. They will see only oppression afterward, in every act of discipline, even though it be just and reasonable.

Perhaps the majority of parents err on the side of too frequent punishment. It seems the easiest way of mending matters, it takes so much less time and trouble. But, O! mother, remember you are sowing for all time and eternity too, and can you not afford to take trouble?

It is degrading to the mind to be kept constantly under the influence of penalties. Rewards are a far more wholesome and powerful stimulant.

Let love be the guiding star in your nursery, and you will find it a safe one to steer by. Over the desert wastes of life, your children's eyes will turn back gratefully to its pure, steady light, and gather strength and cheering for all the onward journey.

NO USE IN THAT COUNTRY.

A DISTINGUISHED man lay on his death-bed, when a great mark of distinction and honour was brought to him. Turning a cold glance on the treasure he would once have clutched with an eager grasp, he said with a sigh, "Alas! this is a very fine thing in this country, but I am going to a 'country where it will be of no use to me." Who can reflect without sadness on the closing moments of the gallant General Niel? His life-long dream had been to obtain the little baton and ribbon of Marshal of France. He could not sleep after seeing it conferred on McMahan, as a reward of valour at the battle of Magenta. Before the next engagement, he told his friends that this time he would win the prize he so much coveted. The conflict was over, and they sought him anxiously upon the gory field. They found him almost crushed beneath his war-horse, and the practised eye of the surgeon told him that life would soon be over. Word was sent to the Emperor, who quickly arrived, and taking from his own breast the badge of Marshal of France, he placed it above the heart of his faithful follower. The life-long dream was realized, and with a single throb of exultant joy and gratitude, he threw his arms about the neck of his sovereign—the next instant he fell back in the embrace of a stronger king.

General Correspondence.

THE NEXT ASSOCIATION.

MR. EDITOR—

Dear Sir,—Will you allow me, through your pages as the organ of our ecclesiastical body, (what should we do without you?) to say that the church at Boston are anticipating with much pleasure the arrival of their General Baptist friends from all parts on the 20th of June. The more the better.

To obviate the scruples of some respecting the Lord's supper at the Association, it was agreed at our annual assembly two years ago at Halifax, that the church where the Association should be held from time to time, should invite their fellow-believers in the connexion to receive with them that sacred ordinance. The church at Boston, accordingly, does hereby very cordially present such an invitation to the members of their sister churches, fervently hoping that an influence, like that felt at Nottingham last year, may this year descend on the assembly, and impart a sacred energy to all our proceedings.

As in so comparatively small a town it may require our utmost exertions to provide lodgings for the very large party we are hoping to welcome, we therefore thus early request all our friends who purpose to come, to send us notice of their intention. To do so by the 11th of June would of course be still in time, but if they would let us know in the early part of May we should esteem it an additional favour. Address—Mr. John Ward, Bridgefoot, Boston. It might, perhaps, also save some inconvenience, if, when they write, those who cannot do very well without *smoking* would please put an S under their signature.

The prospect of receiving our friends from distant places has awakened us to perceive that our school accommodation is insufficient even for our ordinary wants. So we are putting out all our strength to provide more. At an expense of about £500, we are converting a little old Calvinistic chapel, closely contiguous to our own, into

large modern General Baptist school-rooms. We are working hard to get them ready in time. If any of your friendly readers would like to help us, we should be unfeignedly glad, and have no doubt they will be able to guess how to accomplish their kind intentions.

I remain, dear Mr. Editor,
Always heartily yours,
THOS. W. MATHEWS.

Boston, April 5th, 1864.

DRESDEN AND PRAGUE.

DRESDEN has a wide fame for its beauty of location, the style of its architecture, its rich treasures of art in general, and especially for "the peculiar treasure of kings," in which it abounds. Its "green vaults" where these last are deposited are known to the world. The city is delightfully situated on the Elbe, and lies on both sides of it. The picture gallery, containing over two thousand pictures—many of them very fine and costly—was that in which I was particularly interested. You will bear in mind that I have not yet been to Italy or to France, when I say that this is the finest gallery of paintings I have yet seen. There is nothing equal to it in Great Britain, Belgium, Holland, Prussia, or any other part of Germany which I have yet visited. This gallery contains three pictures of Mary the mother of Christ, and her infant child, that have wide renown, being executed by three of the great masters, Holbein, Murillo, and Raphael. They are all worthy of their reputation, and of the painters by whom they were executed. But compared with the last of the three, the others must hold a second place. This is called the masterpiece of Raphael; but it would be hard, perhaps, to find a picture of his that is not a masterpiece. He did not paint many: he died at the age of thirty-seven; but he must ever stand "first among the first" in this great art.

One finds everywhere in these Catholic countries the Madonna and her in-

fant babe. I have seen it perhaps a hundred times already — sometimes well executed, often an entire failure, occasionally, that which does not deserve to be dignified even by the name of failure, a miserable daub. But if merit in painting can be rendered vicarious, this of Raphael redeems them all.

There are a hundred other pictures in this collection well deserving notice; but few that made so strong an impression upon me as one in which the massacre of the children of Bethlehem is represented. I never before had any realization of that horrible edict, and of the scenes that must have occurred in its execution.

The Royal Library of Dresden has the amplest accommodation of any that I have seen. It contains more than 500,000 volumes, and yet they are so well distributed through twenty-seven large rooms, that nothing is crowded, and every volume seems easily accessible.

The route from Dresden to Prague is one of the most pleasant and exhilarating that I have found in my whole tour. It passes through what is known as Saxony Switzerland, and seems to well deserve the name. The scenery is both beautiful and grand. Our course was chiefly along the Elbe. And the rugged heights are piled up in great magnificence on both banks of the river through a large part of the way. Sometimes the valley widens and rich fields lie between yon and the distant hills. Now and then the hills almost entirely disappear, and you are in a broad expanse of rich land, looking much like the prairies of the West. The cultivated fields are many of them beautifully green with the winter wheat.

Prague is situated in a basin-shaped valley through which passes the river Moldau, dividing it unequally — the larger part of the town on one side being known as the *Allstadt*, or *old town*, and the other as the *Kleinesseite*, or *little side*. On all sides of this valley the hills are occupied with buildings of various sorts, which rise tier above tier as they recede from the river. There are two bridges across the Moldau, the old one which is quite historic in its associations, and the new one which is a beautiful and very

substantial suspension bridge of iron wire. The former is celebrated as one of the largest bridges in Europe, being 1790 feet in length. It was begun in 1358, and finished in 1507. It is ornamented with about fifty statues of saints, among which is that of *St. John Nepomank*, who is now, I believe, the patron saint of all bridges in Catholic countries. The story is that this Saint was thrown from the bridge by the order of King Wenceslaus in 1383, because he refused to reveal the secrets which had been confided to him by the queen in "the holy rite of confession." It is added that flames were seen flickering over the water for three days, until the river was dragged, and his body found just beneath the spot where the miraculous light appeared. His statue, adorned by five stars, arrayed in imitation of the flame, stands on the bridge at the spot from which he was thrown. In the cathedral of Prague is a shrine of this same saint, which is one of the most splendid and costly in the world. As a work of art it is most magnificent. The body of the saint is contained in a crystal coffin, enclosed in one of silver, and supported by four angels, also of silver. The candelabra is of the same metal, and a canopy is held over the monument by four other angels that seem to be floating in the air above, so delicately are they attached to adjacent supports. The weight of silver is said to be 37,500 lbs., which is undoubtedly a very extravagant estimate.

One of the chief objects of interest in the old town is the university. This is remarkable as the first great institution of learning established in Germany. It was founded by the Emperor Charles IV. on the model of that of Paris, in 1348. It rapidly attained to great distinction, and had in the beginning of the fifteenth century several thousand students, some writers say 40,000! But it is not necessary to believe this in order to know that it was a great power in Europe. The early Reformer, John Huss, was at that time the president of the university, and is said to have prepared a measure, which was adopted, by which an odious distinction was made in favour of Bohemian students, and against those from other States; whereupon *twenty-five thousand* of the latter se-

ceded, and, dispersing themselves over Europe, became the founders of other universities, among which were Leipsic and Heidelberg. Huss here first taught the doctrines which he is said to have derived from Wickliffe, the English Reformer. These men were the "Reformers before the Reformation," living a hundred years previous to the times of Luther and Melancthon. The university is now wholly free from any Protestant heresies, and the whole community being Catholic, the name of Huss is held in no great veneration. When we inquired of the librarian for some specimens of his manuscripts, he undoubtedly recognised in our manner that we revered his memory, and he merely told us that there were some, but we should have to come another day to see them, and turned away with an air that said plainly enough, "Away, away, ye profane!" We left at that hint, although before that we had enjoyed our look through the library very greatly.

In the *Theinkerche* in Prague preached John of Rokyzan, a distinguished prelate who advocated the doctrines of Huss. Under its altar he was buried; but in 1662 his body was torn up and burned. In this church is buried Tycho Brahe, the celebrated astronomer. We sought out the spot, and studied a rude effigy of him, carved in red marble, which stands near the place. His motto—"Esse potius quam haberi"—"To be rather than to be esteemed," has become proverbial.

One portion of the old town is appropriated to the Jews; but they are not confined to it, as they formerly were. The treatment which this people formerly received at Frankfort—the town in which live the Rothschilds—is a fair illustration of what generally befell them in other cities in times past. There the gates of the quarter of the town where they lived were closed upon them at eight o'clock every night, after which no one could either go in or out. This custom continued till 1796, when a French Marshal, in bombarding the town, knocked down the gate, and the houses near it, and it has never since been rebuilt. Another tyrannical law, which was not repealed until 1834, restricted the number of marriages to thirteen a year. Similar disabilities were imposed in

Prague. They are now removed. We visited their oldest synagogue, a part of which they claim to be a thousand years old. It is a dark, dingy, dusty, well smoked, and almost cavernous looking building. A descent of seven steps from the outside level brings you to the vestibule of the building. This *seven* is the mystical number, and the sexton called our attention to the fact that there were just seven. Three more to the audience room; and so black were the walls and so little light came through the few small windows, that we instinctively shrunk back as from a robber's den. The room was perhaps 25 by 35 feet, though it appeared less. Here is service twice a day—morning and evening. The "roll of the law" from which they read was shown to us, a parchment manuscript more than five hundred years old.

The sexton rehearsed to us briefly the history of the building. Originally what is now the lower part of the building was the whole of it, and that was constructed entirely under ground. Subsequently the top of the mound in which it was buried was removed, and the rest was superstructed. It was easy to see on all sides how far up the old walls came. The stone was older and more decayed. We did not ask how it came to be thus subterranean; but his explanation would probably have been a simple reference to the persecutions of the olden times, which rendered it necessary for the worshippers to conceal their place of assemblage.

Those persecutions separated them quite completely from their own townsmen in Prague, and hence they retain more of their own peculiarities in manners and customs. Besides several synagogues, I am told that they have their own magistrates and town-hall, and manage largely their own affairs—the privilege of doing so being granted to them by the Emperor.

The impressions which I get of Europe are not very exhilarating to the Christian heart. Lutheranism has lost its spirituality and its power. Catholicism is vigilant and vigorous. Dr. Eaton expressed it well a few days since when he said—"Here is a living idolatry in the midst of a dead Protestantism." But few living spiritual

Christians in these vast empires; no Sabbath schools; indeed, almost no Sabbath. Protestantism is but little removed from Catholicism. You go to a church on the Sabbath, and the candles are burning at the altar; images in abundance are on every side of you—the whole exercises are gone through with, and if you are not expert in the matter, you inquire as you leave—"Is this a Catholic church or

Protestant?" "Oh! this is a Protestant church!" is the reply.

But there is to be a grand conquest of the Gospel, in the good time coming, by and by. Christ *shall* have "the nations for his inheritance, and the uttermost parts of the world for a possession." "Lift up your heads, ye everlasting gates; and the King of Glory shall come in." E. B. F.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. II. HENRY SMITH.

HENRY SMITH lived and flourished as a preacher in the reign of Queen Elizabeth. The exact date of his birth has not been ascertained. He died in the year 1600—a "very young man," according to Thomas Fuller.

The pulpit at this day was a great power in society. The press had not the influence then that it has now. One of the first acts of Sir William Cecil when he came into office, was to secure St. Paul's Cross. This was the great central popular pulpit of England. The most distinguished preachers of the day gave utterance to their sermons here. "An elm, not many years ago, shed its autumn leaves over the spot in St. Paul's Churchyard where once stood a cross, forming the most celebrated pulpit in England. This tree has disappeared like the structure it commemorated, and strong iron railings prevent their approach whose pilgrim steps would occupy the place where many a noble preacher made the old cathedral wall echo his glowing sentences. Those walls themselves have perished, and a recent fabric occupies their place; yet there imagination might have been assisted in restoring them, and shedding on them hues more brilliant, perhaps, than was ever the reality. A pleasure of the same kind, however, is still attainable. The presses of such men as John Day, and Richard Jugge, and William Seeres, dwelling at the west end of Powles, at the syne of the

Hedgehog, have preserved many sermons delivered there and elsewhere during the latter half of the sixteenth century, and thus enabled us to stand by the preacher's side in that ample pulpit with his friends, look round upon the congregation with his eyes, observe the age in which he lived as he did, admire its excellencies, bewail its defects, and denounce its crimes." (Hawies.)

The situation of this pulpit was unfavourable to the health of those who resorted to it. Latimer says, "I think verily that many a man taketh his death in Paul's Churchyard, and this I speak of experience, for I myself, when I have been there in some mornings to hear sermons, have felt such an ill-favoured, unwholesome savour, that I was the worse for it a great while after, and I think no less but it is the occasion of much sickness and diseases."

Some of the most remarkable preachers in the Elizabethan age were Jewel, Hooker, Perkins, Smith.

Jewel was one of the greatest divines of his day. He built up and consolidated the bulwarks of Protestantism. One of his greatest sermons was preached at St. Paul's Cross. It contains his celebrated challenge to the Romish church.

Hooker, in his earlier years, was a *protegè* of Jewel's. He was educated partly at Jewel's expense. Hooker's sermons are few in number, but valuable for their luminous expositions of Christian truth. His "Ecclesiastical Polity" is celebrated throughout Christendom for its majestic eloquence. Hooker was a preacher at St. Paul's

Cross. It is said by his biographer Walton that he walked from Oxford to London in order to preach at that celebrated pulpit.

Perkins must have been the Whitfield or the Spurgeon of his day. There is a wonderful plainness and force in his sermons. They are rich in evangelical sentiment. Cambridge rang again with the voice of this eloquent divine. He was the very life of the university in his day. His influence was traced for several generations. Perkins united earnestness and learning. "His sermons were not so plain but that the piously learned did admire them, nor so learned but that the plain did understand them. What was said of Socrates, that he first humbled the towering speculations of philosophers into practice and morality; so our Perkins brought the schools into the pulpit, and, unshelling their controversies out of their hard school terms, made thereof plain and wholesome meat for his people. For he had a capacious head, with angles winding and roomy enough to lodge all controversial intricacies, and, had not preaching diverted him from that way, he had no doubt attained to eminency therein. An excellent surgeon he was at joining of a broken soul, and at stating of a doubtful conscience." So says Thomas Fuller.

Our Henry Smith was as popular as any of the great Gospel preachers of his day. The materials of his life are exceedingly scanty. Fuller and Burton are the only authors, as far as my knowledge goes, who refer to him—their notices are "painfully" short. Burton, in his "History of Leicestershire," noticing his native place, says, "Withcock, in the hundred of *Framland*, standing upon the edge of Rutlandshire. King Henry the Fourth, in the second year of his reign, granted this manor to John de Dounton for the term of his life. It was lately the inheritance of John Smith, gentleman, who died in 1545, leaving issue Robert Smith, who, dying in 1603, left issue two daughters. Ambrose Smith was also possessed of this manor, from whom is descended Henry Smith of this place, now living. *Likewise that learned and eloquent divine, Henry Smith, formerly preacher at St. Clement's church, without Temple-bar, was also possessed of this manor, whose excellent*

sermons, which he left behind him, sufficiently prove to the world his many amiable qualifications and abilities."

Thomas Fuller has notices of Smith in three of his works. In his "Church History" there is a notice extending to about a score of lines—"Master Henry Smith" is also placed in the worthies of England. In this brief notice Fuller says, "I refer the reader to his life writ by me *at large*, and *proposed* to his printed sermons." Would our readers like to have Fuller's life of Smith? I think all who have read any of Fuller's sketches will say, Yes. This, then, is Thomas Fuller's life of "Master Henry Smith."

"What is true of the River Nilus, that its fountain is hid and obscure, but its fall or influx into the midland sea is eminently known, is applicable to many learned men, the places of whose birth generally are either wholly concealed, or at the best, uncertain, whilst the place of their death is made remarkable. For as few did take notice of their coming out of their attiring house, so their well acting upon the stage commanded all eyes to observe their returning therewith.

But this general rule takes not place in the present subject of our pen. Mr. Henry Smith was born at Witcheock, in Leicestershire, of gentile extraction, which, however, shall not be insisted on seeing that he who is rich of himself needs not to borrow any lustre from another; yet there is the more allowable for us to dwell awhile on the honour of his parentage, seeing he himself would not sojourn there, declining all notice of such accidental advantages.

He was bred in the famous University of Oxford, where he was *condus* before he was *pronus*—that is, he filled himself so that he might in due time pour out to others. Nor did he proceed to a divine *per saltum*, as so many do now a days—I mean leaping over all human arts and sciences, but furnished himself plentifully therewith.

On the other side he was none of those who in the University wither on the stalk they grow on, and out of idleness bury their talents in the ground; *putting them out* because *they will not put them out*—that is extinguishing their abilities because they will not employ them. But he was resolved to improve to his utmost in the ministerial calling for the glory of God, and the converting of souls. There he triumphed over the temptation wherewith many had been overcome.

Plentiful was his estate for the present,

and for the future he was heir apparent to a large patrimony. Preaching was presented unto him by some as fit for the refuge of a younger brother, not for the choice of an heir, and his rich relations might better advantage him in the lucrative profession of the law. But he was so far from falling or stumbling that he did not stop at their carnal considerations, but easily trampled on them all.

But a greater scruple troubled him, as unsatisfied on the *point of subscription* and the lawfulness of some ceremonies. He was loth to make a rent, either in his own *conscience*, or in the *church*, wherefore he resolved on this expedient, not to undertake a pastoral charge, but contented himself with a lectureship at St. Clement's Danes without the Temple Bar.

It may be truly said of him, *He was a peaceful man in Israel*, for notwithstanding his aforesaid scrupling at conformity, and distasting the violent pressing thereof, as by some passages in this book will appear, he could unite with them in *affection* from whom he dissented in *judgment*. He disdained party and invectives, the symptoms of a sick wit, and, if he chanced to fall upon a sharp reproof, he wrapped it up in such pleasing expressions, that the persons concerned therein had their souls divided betwixt love and anger at the hearing thereof.

William Cecil, Lord Burleigh, and Treasurer of England, to whom he dedicated his sermons, very favourably reflected upon him, and he was often the screen who saved him from the scorching, interposing his greatness betwixt him and the anger of some episcopal officers. And it is an argument to prove the eminency of Mr. Smith that so great a statesman as this Lord Treasurer set a character of such peculiar respect on him.

Indeed, that lord was as thoroughpaced as any in England for the *body* of Episcopal government, but not for the *wens*

thereof, when some quiet Nonconformists were prosecuted by persecutions by vexatious informers. In which cases he often endeavoured to qualify the matter, and rescued them from their violent adversaries.

To return to Mr. Smith; he was commonly called the *silver-tongued Smith*, and that was but one metal below Chrysostom himself. His church was so crowded with auditors that persons of good quality brought their own pews with them—I mean their legs, to stand thereupon in the alleys. Their ears did so attend his lips, their hearts on their ears, that he held the rudder of their affections in his hand, so that he could steer them whither he pleased, and he was pleased to steer them only for God's glory and their own good. The words of the wise, saith Solomon, 'are as nails in a sure place,' and certainly this Smith had as great dexterity as any in fastening them; in the *judgments* of his hearers, by his solid reasons; in their *fancies*, by his proper similitudes; in their *memories*, by his orderly method; and in their *consciences*, by his home application.

Some fifteen years since I consulted the *Jesses*—I mean such who were counted old men in the parish of St. Clement's Danes, but could recover very little from them, either of the time or the manner of his death, save that they conceived it to be of consumption. I perused also the Church register, and found it silent concerning the date of his death; but by the exactest proportion of the time his death may be conjectured to have been about the year 1600."

That is all that is known of the life of "Master Henry Smith." This witty sketch, therefore, is a gem of no ordinary value. Thanks to the busy brain and active hand of the humorous old chronicler. Some specimens of Smith's sermons will form another paper.

Sabbath Schools.

THE DELUGE AND ITS LESSON.

"I LEARN'T," says Rev. J. Curwen, "a valuable lesson in my early Sunday school labours by hearing of an infant school teacher at Great Torrington, in Devonshire. She wished to make her children remember the story of the Deluge. For this purpose she began 'picturing,' with the tone and manner

of deepest sympathy with the sufferers, but of horror for their sins. "The people fled to the tops of the highest hills, but still the waters gained upon them. They saw their brothers and sisters, who had taken refuge on some rock not so high, swept away by the waters. They heard the shriek of despair from those whom they could

not help. They fled to a lofty tree, but still the whelming waves rose higher. At first they washed over their feet—then came up to their ankles—and then to their knees—still rising higher and higher. Now the water has reached their breast; now—*now*—they gasp for breath—the children uttered an involuntary shudder, as if themselves struggling with the water ('Ah! aha!')—they, too, were swept away! continued the teacher. * * * 'Dear children, we, like them, are sinners; we, *like* them, must be swept away, if we do not seek the love of Jesus. Jesus can forgive! Jesus can save! Jesus is our Ark! Not the youngest child in all that school will ever forget the story of the Deluge, and its lesson.'

CROWN HIM LORD OF ALL.

A YOUNG man was asked to explain to a class of children the lines, "Crown Him Lord of all." So he took the thought to pieces. The crown, what the act of crowning means, the person to be crowned, the people that are to crown him. When he reached the class he began by Probing thus:—"Have you ever seen a crown?" "What was it made of?" "Who wears a crown?" "What is the use of it?" This introduced, "Who crowned Queen Victoria?" "What did they mean by crowning her?" "Wanted her to be Queen." "Yes, they meant that they would like her to be Queen, and that they were willing to obey her laws." "I was travelling through the country that day, and saw in every town and village flags and banners, and flowers, and bands of music, and long tables spread to feast the Sunday school children. Every face looked glad. Was it only the grand people that crowned the Queen that day?" Every child replied, "No; the Sunday school children too!" "Do you mean that the Sunday school children put a crown of gold upon the Queen with their hands?" "No, sir." "Then how did they crown her?" "Crowned her with their hearts!" This introduced, "When we say, 'Crown Him Lord of all,' whose laws

are we willing to obey, and whom do we wish to be our King?" The children answered, "Jesus Christ!" "Then can you put a crown of gold on His head? How can you crown the Lord Jesus Christ?" "Crown Him with our hearts." "Yes, dear children, crown Him with your heart's love, for He well deserves it all. I hope He is your Lord. But is He Lord of all?" "No, sir!" "Oh, then, ask your friends to crown Him. Let us pray that every one we know may crown our blessed Jesus with their hearts—'Crown Him Lord of all.'"

PATIENCE, TEACHERS!

HENRY OBOOKIAH was an interesting Indian youth, who had been converted to Christianity. When his teacher (Mr. D.) was making him speak words of two syllables, the little boy could never pronounce the letter r, but always gave it the liquid sound; a room he would call a loom, and a race a lace. At every different reading an attempt was made to correct the defects. Mr. D— used to pronounce the letter, and then urge him to imitate by saying, "Try, Obookiah, try. It is very easy." This was often repeated; and the little pupil was sometimes observed to turn his face away and smile. It was not long, however, before the difficulty was overcome, and the unaccountable smile forgotten. Some months after, when Obookiah could speak a little English, he and his teacher were spending a pleasant evening together. Obookiah was describing the manner in which his countrymen drank from a spring, when out on their hunting excursions. The drinking-cup was formed by holding the hands together in a peculiar way. The teacher tried to imitate it, but he could do nothing but spill the water in lifting it to his lips. Repeated failure made him quite discouraged. Obookiah, who was not a little amused, looked up to him with a very expressive countenance, and said, "Try, Mr. D—, try. It is *very easy!*" If we wish to be patient in teaching, we must learn to sympathise with our scholars.

Christian Work.

STEPHANO, THE SARDINIAN MINSTREL.

FAVALE is a Sardinian village, twenty miles from Genoa. The inhabitants are, with only a few exceptions, a poor people. During the summer their grassy hills yield just enough to keep them and their cattle living from one day to another. In winter there come hard days. One or two cotton and linen factories may employ a handful of young people, but the greater part of the lads have nothing to do. They may sit down in their parents' cottages and play the flute or the fiddle, their faithful companions during the long summer days, when feeding their flocks on the tops of the hills; but music, however melodious, soon becomes an annoyance, when the stomach is empty and the hearth cold. Had they better not walk out, flute or fiddle in hand, into the country and towns, to try to earn a few *soldi* by playing a mountain tune to the farmer and the citizen? Well, so they do.

One of these wandering Sardinian minstrels was young Stephano, a lad of seventeen, son of the respectable but poor operative Cereghini. One day he took leave of his parents and relatives, and, with his fiddle under his arm, wandered away to the thriving districts of Piedmont. He went as far as Pignerol, at the entrance of the Waldensian valleys. He learnt that they were inhabited by heretics, by Protestants! Was it possible! He never knew that these were living so near to his own country. His curiosity began to be excited.

The next day he took his fiddle and walked off to La Tour. He arrived at a cottage. A kind-looking woman was standing in the doorway. Stephano tuned his fiddle, and soon the street of La Tour echoed his melodious voice, accompanied by the well-played instrument. The woman appeared delighted, and so were the people that assembled round the young minstrel. She invited him to step in and partake of a meal. Nothing could be more welcome to Stephano. He entered the cheerful-looking parlour, and to his horror? no, to his satisfac-

tion, he found that he had become the guest of—a Protestant!

His curiosity now could fully be satisfied. Much to his surprise he found that there was nothing absurd, or wicked, or blasphemous, in all the woman said to him. On the other hand, she put questions to him which never were put to him before, that went home to his heart, and set him seriously thinking about the salvation of his soul. The thought occurred to him that God perhaps had led him to this place to make him discover a great treasure. At his request he was introduced to the ministers of the town. They gladly gave him any information they deemed desirable for him. A Bible was given to him, and some tracts, and Stephano began searching the Scriptures. With every page, the light shone clearer and clearer upon him.

"I have found the Bible!" he wrote to his parents. "I have found the word of God. Oh, you must read it! I will bring it home, and when we are together again, we must read it every day."

But this intelligence fell like a thunderpeal into the parental house at Favale. Horror-struck, the father communicated to the priests the great calamity the devil had brought upon his house, by decoying his son into the lions' den, and poisoning his soul by the contents of the conjuring book. The whole C. family, from the old grandfather down to the little boy who was learning his A B C behind the big stove, three times a day offered up a *pater noster* for poor Stephano's soul.

Who can describe our young minstrel's astonishment when, on his return home, he found he was looked upon as a lunatic, and shunned by everybody as if he were carrying the plague in his pocket?

He perceived that silence for the present was wisdom. He showed his friends by his conduct that he was neither a madman nor an atheist. Then gradually he began telling them some stories from the Bible. They were exceedingly pleased with them. They wondered where he got all those

nice tales about our "good Lord and his saints." Stephano told them they were written in a book which somebody had given him in Piedmont, and, if they desired it, he would be happy to read a page or two to them. An hour was appointed that evening, and thus the first Scripture reading took place at Favale. The effect of it was such, that the next meeting was eagerly looked for. Thus the reading of the Bible became a regular habit in the cottage of his father Cereghini. Nor was Stephano's audience limited to the number of his parents, brothers, and sisters. From time to time an uncle, and an aunt, and a cousin, to whom the secret was communicated in confidence, would steal into the cottage in the dark of the evening. A little assembly of hungry souls thus gathered round the Bread of Life, and the effect which this heavenly food produced in them was such, that their hearts became filled with peace and joy in God their Saviour.

But, however cautiously the meetings were kept in secret, the news soon leaked out. The priests summoned the father and the other male members of the secret conventicle to their tribunal, and ordered them immediately to stop those "scandalous proceedings," and to give up the cursed heretical book called the Bible, to be burnt to ashes. Neither the one nor the other order was complied with. The meetings were continued, and the Bible read as usual. The priests then had recourse to the strong arm of the police, and two or three masters of families were put into prison. But here they spoiled their own cause. The priests were compelled immediately to give up their prey, after an imprisonment of two months.

This was a glorious victory of light over the darkness of superstition and the arrogance of priestcraft. The Bible reading now was continued not merely in secret, but with open doors. The whole numerous connection of the Cereghini became Stephano's regular audience. The more the blessed Gospel was read and discussed, the more the idolatry and apostacy of the Romish Church became unquestionable. Disgusted with the frivolity and absurdity of the Roman worship, the little flock longed for a regular worship of their own, based on the pure principles of the Gospel. It was known that there was a Waldensian evangelist at Genoa, who conducted service according to the Protestant system. He gladly accepted the invitation to favour the Favale Christians with a pastoral visit. In concert with his assistant evangelist, he arranged for a regular service every month. Meanwhile, Stephano was sent to La Tour, to be trained at the Waldensian college. After having spent there three years, he returned as a teacher, with licence to keep a school, and to preach the Gospel as an assistant evangelist. Means were obtained for building a small chapel, a school, and a teacher's house. The connection of the Cereghinis, numbering about forty communicants, became an organised Protestant church, and while young and old every Sunday hear the Gospel from the lips of their beloved and able teacher, Stephano, the evangelists of Genoa cheer them at least every month with a visit, to give them pastoral counsel, to administer the Lord's Supper. Thus the Lord has in his wonderful providence gathered to himself a flock in that hidden corner of the world.

General Baptist Incidents.

HOW THE BARTON PREACHERS BECAME BAPTISTS.

THE Barton preachers had early conceived some doubts on the subject of baptism, which led them to appeal to their infallible directory. But their prejudices were not easily removed.

They quickly discovered that the scripture mode of baptism was immersion, and resolved to practise it. For this purpose a large tub was placed in their meeting-house, in which the ministers dipped the infants. This custom they seem to have maintained

for twelve years. At length they were compelled to acknowledge that the New Testament no more authorized the baptism of infants than it did sprinkling. They had flattered themselves that the example of the blessed Saviour (Mark x. 16) gave some countenance to their practice, but a more impartial examination convinced them that there was not the least allusion to baptism in the whole transaction. They discovered that "Jesus himself baptized not," but "took children in his arms, put his hands on them, and blessed them." Determined to "follow the Lamb whithersoever he went," they removed their vessels for immersion, and brought their infants, in the time of public service, to the minister, who, taking them in his arms, pronounced an affectionate benediction on them, using on this occasion the words in which Aaron and his sons were instructed to bless the children of Israel—"The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." (Num. vi. 22—27.) Suitable admonitions to the parents, and earnest and affectionate prayer for them and their offspring, concluded the solemn and interesting transaction. We have no account how long this practice continued, but as it was no ways inconsistent with the principles of believers' baptism, it was probably retained for some time after they adopted that practice.

In proportion as the grounds of infant sprinkling vanished, the arguments for believers' baptism appeared the more conclusive. They found that the New Testament not only required repentance and faith, as indispensable prerequisites to baptism, but also made it the duty of every one who professed to repent and believe to be baptized. Yielding, therefore, to the authority of Scripture and the dictates of conscience, they determined, after serious examination for several years, to obey the command of their Saviour, and personally to devote themselves to his service, in this sacred ordinance. They were led to this conclusion neither by reading the writings of the advocates of believer's baptism, nor by conversation with Baptists, but simply

by reading and studying the word of God.*

They were now Baptists in sentiment; but in reducing their creed to practice a considerable difficulty occurred. None of their ministers had been baptized by immersion on a profession of faith, and, therefore, according to their new views, they were all in an unbaptized state, and unqualified to administer the ordinance to others. If they had any acquaintance at that time with other Baptists, either General or Particular, it was very slight, and they felt no inclination to solicit their assistance. Indeed, had they applied to any of the regular ministers of that day, when discipline was more rigorously exercised than at present, it is probable that, considering their obscure state and imperfect organization, they would have been refused. After much consideration, they had recourse to the expedient usual in such cases. It was agreed that Mr. Donisthorpe should first baptize Mr. Kendrick, and then Mr. Kendrick should baptize him, after which they should unite in administering the ordinance to their associates. This was accordingly performed about the middle of November, 1755, when between sixty and seventy of these professors thus solemnly devoted themselves to the service of their Saviour.

The adoption of believers' baptism involved these young professors in perplexities of a different nature. As they were all independents, and claimed the privilege of thinking and acting for themselves, it was not to be expected that all would, at one time, arrive at the same conclusion. Several, in fact, who were members of their society and sat down with them at the Lord's table, disapproved the opinion of the majority, and continued unbaptized. This did not, however, exclude them from communion; but they were permitted still to enjoy all their former privileges. It does not indeed appear that, for some time, baptism was made a term of communion, or considered as giving a title to the fellowship of the church.

* Mr. Josiah Thompson observes, "In 1755 they adopted the sentiments of the Baptists, both with respect to the subject and the mode of baptism. This change of sentiment arose neither from reading any books on the subject, nor from conversation with any persons of that persuasion, but merely from searching the Scriptures, and from thence being persuaded that so had the Lord commanded."

Science and Art.

NEW MINERAL.—A new mineral has been discovered in the neighbourhood of the Upper Yarra, Australia. It resembles that well-known as sapphire, and is harder than topaz. It will be principally valuable to the lapidary in polishing other stones.

POTATOE DISEASE.—Professor Liebig says that the cause of this disease is not to be found in the atmosphere, but in exhaustion and want of vigour in the soil, which may be remedied by the use of bone powder and ashes. M. Pousard has also given his opinion, the result of successful experiments, that it is owing to the impoverishing of the root by alternate frost and heat, and by planting his potatoes after 1st of June they escape the frosts of April, and the withering of the leaf in July.

GERANIUM LEAVES.—It is not generally known that geranium leaves are an excellent application for cuts, where the skin is rubbed off, and for other wounds of that kind. One or two leaves must be bruised, and applied on linen to the part, and the wound will become cicatrized in a very short time.

A GREAT COMET is predicted by Professor Newmager. He thinks that it will come so close as to endanger our earth; and should it not attach itself to us, as one globule of quicksilver to another, nor annihilate us, during three nights we shall have no night, but be bathed in the brilliant light of the blazing train. The Professor is now on his road to Bavaria from Australia. We may, therefore, expect to hear more of this presently.

ANOTHER PLANET.—Mr. Pogson, the government astronomer at Madras, has discovered another minor planet, which he has named Sappho. The minor planets now reach the number of fourscore.

NOVEL USE OF ELECTRICITY.—Mr. Barker is already known as the inventor of the pneumatic lever, by which the touch of the key-board of the organ is lightened. He is now proposing by the aid of electricity to simplify the present cumbrous and complicated means by which the keys communicate with the organ pipes.

THE OPHTHALMOSCOPE.—Dr. Roseburgh has recently given a description of the mode of using a new instrument of his invention, by which the eye may be examined, and the deep structures of the living eye may be photographed. This will be a welcome addition to ophthalmic surgery.

BRONZE MEDAL OF GARIBALDI.—A well-executed bronze medal, an inch and a half in diameter, has been struck to commemorate the visit of Garibaldi to England. The artist, Mr. T. R. Pinches, has produced a very faithful likeness of the Italian patriot.

MR. E. M. WARD has just completed another of the series of pictures to decorate the corridors of the House of Commons. It is executed in the stereochrome or water-glass material. It is one of Mr. Ward's most successful pictures. The subject is, the landing of Charles II. at Dover at the Restoration.

MR. LUCY, an English artist resident at Fontainebleau, has painted a large picture of Hampton Court on a Sunday evening in the time of Cromwell, in which are introduced the Lord Protector, his daughter Mrs. Claypole, Milton, Andrew Marvel, Thurloe, Richard Cromwell and others. The picture will be exhibited in London during the season.

PAUL FLANDRIN, a French painter, died recently. His chief works are his paintings in the church of St. Germain des Près, which he left unfinished, and his portrait of Louis Napoleon.

AN EXTRAORDINARY METHOD of restoring old paintings, which is perfectly simple, involving no chemical preparation, and which can be applied so as to act in half an hour, is said to have been discovered by Pettenkofer, the famous Bavarian chemist.

A MEDALLION portrait of the Prince of Wales by Mr. Wyon has just been completed. The likeness is good, and the execution of the work satisfactory.

SIR EDWARD LANDSEER has completed the model for one of the lions destined for the base of the Nelson column. It is at present in the studio of Baron Marochetti, previous to being cast into bronze.

Literature.

GOD'S GLORY IN THE HEAVENS.*

DR. LEITCH gives us in this volume a score papers, admirably written, on some of the most attractive astronomical subjects. He first takes us on "a journey through space," now on the tail of a comet, and now on a ray of light. He well puts the following in this paper:—

"From the simple law, that light requires time to travel from one point to another, it follows, that we see everything in the past. In the case of very distant objects this leads to startling results. For every event in the past history of the world, there is a corresponding point in space, and if we were situated on a star at that point, we should, on looking down upon the earth, see the corresponding event transacted. For example, if we took up our position in a star, to which light would take six thousand years to travel from this globe, we should witness the scenes of paradise, and the *roll* of the world's history would unfold itself to our eyes. If the course of events appeared too slow, we could hasten it, in any degree, by gliding swiftly towards the earth, along the course of the rays. If we could accomplish the journey in an hour, the history of six thousand years would be condensed into that period."

Dr. Leitch gives us four papers on the moon. The first takes up the old and often debated question—is the moon inhabited? Dr. Hansen's discovery has once more revived this controversy. The writer of this volume shows that, judging from the, to us, visible part of the moon, there is no air, and so no medium for the conveyance of sound. Eternal silence reigns. A mountain toppling down into the valley beneath would make no more noise than the falling of a piece of wool, and would not be much more rapid in its descent. The people must converse by signs. Music is impossible. There can be no shelter from the glare of the sun by fleecy clouds; and no light except when the sun is directly over any spot; so that dark night and bright day would be near

to each other. The whole paper is well worth reading. The next takes up "the invisible side" of the moon, and special reference is made to M. Hansen's discovery.

"In the case of the moon, the side turned to us is virtually one enormous mountain, and the opposite side the corresponding valley. We could not expect to find traces of air on the summit of a terrestrial mountain one hundred and thirty-four miles high. The conclusion, therefore, is, that though the near hemisphere is a lifeless desert, the hidden hemisphere may have a teeming population, rejoicing in all the comforts and amenities of life. The imagination is set free to picture broad oceans, bearing on their bosoms the commerce of this new world, rivers fertilizing the valleys through which they flow, a luxuriant vegetation, and buildings of colossal size.

"Granting that the other side of the moon is peopled, can our world ever know of its inhabitants, seeing that only the lighter side is turned to us? It is plain that the inhabitants, if they keep on their own side, can never get a glimpse of the earth. If there is an atmosphere, it is probable that it may extend a small way within the visible side, though in a rarified form. We can then conceive the intrepid lunar inhabitants venturing, as far as they can breathe, within the barren hemisphere; just like adventurous travellers on our globe, scaling lofty mountains to obtain an extended view of the landscape. What an astonishing spectacle must burst upon the view of the lunar tourist as soon as he fairly gets within the new hemisphere! The traveller who has spent the night on the summit of the Rigi, to watch the rising of the sun over the snow-clad ranges of the Oberland Alps, feels rewarded for all his toil by the glorious spectacle. The explorer of the southern hemisphere, when he first beholds the southern cross and the Magellanic clouds, experiences no ordinary delight at having ushered into view a new portion of God's universe. But these illustrations can but imperfectly enable us to realize the case of the lunar traveller, when he first beholds the earth. He will see an immense blue orb hung up, immovably fixed, in the heavens. It will appear to him fourteen times larger than the moon appears to us. The sun will be seen, as in the other lunar hemisphere,

* God's Glory in the Heavens. By William Leitch, D.D. London: Strahan & Co.

to rise in one horizon, and in fourteen days set in the opposite; but the earth never moves. The stars at midday, as well as at midnight, will appear to pass behind its disc, while it maintains the same position. But though immovably fixed in the heavens, wondrous activities will be discovered. It will exhibit in twenty-eight days all the phases of the moon—now a thin crescent, then a full orb. Its rapid rotation will also be a most notable object, for, in so large an orb, the twenty-four hours period will be most marked. And then the blue atmosphere will be undergoing incessant changes. Belts, corresponding to the trade-winds, will be seen, and throughout the whole extent, the varying climates of the world will be observable. Though objects on the surface of the earth will be but dimly descried, still our seas, continents, and mountain ranges may be distinguished. What a tale of wonder will the traveller have to tell, when, after his perilous adventures, he returns to the bosom of his family!"

The two other papers on the moon are devoted to a description of the lunar landscape, and a fair estimate of the uses of the moon to the earth and its inhabitants. One of the most fascinating papers is the sixth—on the discovery of the planet Vulcan; a discovery made, not by an astronomer of repute, who had the most accurate instruments at his service, but by an obscure French doctor, in a remote village, whose instruments were mostly of his own construction, and were of the homeliest description. Leverrier, director of the Observatory of Paris, laid before the Academy of Science the proofs which had led him to the conclusion that there must be a planet within the orbit of Mercury. Three months after, Dec., 1859, he received a letter from the small town of Orgères, in the department of Eure-et-Loire. The contents startled the astronomer, who, however, lost no time in sifting the matter. The writer of the letter, M. Lescarbault, the doctor aforesaid, announced that he had, on the 26th March preceding, observed a small planet cross the disc of the sun. Keeping the secret to himself, Leverrier, in fear lest the letter should prove a hoax, set off for Orgères. He took with him M. Vallée, a civil engineer, as a spectator of the severity with which he intended to visit the culprit. He presented himself at the door of

M. Lescarbault, and, Frenchman-like, announced himself and his titles with a view of overawing the perpetrator of the sorry joke. He asked sharply—

“Is it you, sir, who pretend to have discovered the intra-Mercurial planet, and who have committed the grave offence of keeping your observation secret for nine months? I have to tell you that I am come with the intention of exposing your pretensions, and of demonstrating your great delusion, if not your dishonesty. Tell me at once, categorically, what have you seen?” The lamb trembled all over at this rude summons of the lion; he tried to speak, but he only stammered out the following reply:—“At four o'clock, on the 26th of March last, faithful to my constant habit, I looked through my telescope, and observed the disc of the sun, when, all at once, I detected near the eastern edge a small black point, perfectly round, and sharply defined, passing across the disc with a very sensible motion. It gradually, though quite perceptibly, increased its distance from the edge, but”—

Here M. Lescarbault went on to relate that at that moment a knock was heard on the counter of his laboratory below, and the knocking growing more emphatic, he descended. He hastened to attend to the summons for his professional aid. Fortunately it was not a call to go abroad. A soothing draught was all that was needed. He scrupulously measured out the ingredients, corked and labelled the bottled, and then rushed back again to his little observatory. He was not too late. The strange planet was still on the disc. He had marked the precise time when the planet had appeared on the eastern edge of the disc, and he now carefully watched the moment when it would disappear. Having noted these times, and measured the size and position of the segment of the sun's disc cut off by the path of the planet, he had branded the object, so that it could afterwards be identified. This was not enough for Leverrier; he now sternly asked—

“Where is your chronometer, sir? My chronometer! I have only this minute watch, the faithful companion of all my professional visits.’ ‘What! with that old watch, marking only minutes, do you dare to speak of estimating seconds? I fear my suspicions are too well founded.’ The doctor showed to his satisfaction how he accomplished the object. With the aid of a ball hung by a silk thread, and swinging

seconds, combined with the counting of his pulse while observing, he attained the requisite accuracy.

"The next point was the telescope. Was it good enough to see a small black point? Here Lescarbault spoke with more confidence. He had, after great privation and suffering, saved enough to buy a lens. The optician, seeing his enthusiasm and poverty, gave it cheap. He made the tube himself, and all the fittings necessary to mount it properly. He now went into some technical details to explain how, by means of threads stretched across the focus of the telescope, he was able to measure distances on the sun's disc."

Then followed the search for the original jottings of the observation. After some trouble, and not a little trepidation, these were found. They were on a square powder-paper, which had seen some service in the shop, was spotted with grease and laudanum, and now served as a book-marker. The rough draught of his calculations was also discovered on a board in the doctor's carpenter's shop, for he did not disdain even the work of an ordinary mechanic. The lion at last softened down, and became all kindness. The doctor had removed all Leverrier's doubts. The obscure astronomer speedily obtained from the Emperor the decoration of the Legion of Honour—in this instance most worthily bestowed. He was invited to a grand banquet in the Hotel du Louvre, but he persistently declined, his chief reason being that "he had not the means of securing a substitute to wait on his dear patients" in the humble town of Osgères.

The sun—its total eclipse, its work and structure, its chemistry; the structure and history of comets; the structure of planets and of Saturn's rings; the nebular hypothesis; stellar grouping; the eternity of matter; the plurality of worlds—such are some of the attractive subjects to which the remainder of the volume is devoted. There are, moreover, a dozen plates, well executed, and synoptical tables of great value to the student. The style is clear and forcible, and but for certain blemishes arising from the misuse of the auxiliary verb, would be faultless. Popular scientific works too often either drivel like a child's primer, or talk the most stilted and verbose nonsense. Dr. Leitch does neither.

His papers will never be thrown aside with disgust, but are certain to win favour wherever they circulate.

QUIET RESTING PLACES.*

MR. RALEIGH is well known as a popular preacher among the Independents. This volume contains some twenty sermons, delivered in the ordinary course of his ministry, and published nearly as they were written. They are just such discourses as weary men like to hear on the Sabbath, and will neither overtax the brain nor heart. Strong men need stronger meat; but every man in his own order. There is too much diffusiveness for our taste; and the gold is hammered into such thin leaf that it must have been difficult to carry anything away except a certain vague impression. We have not heard Mr. Raleigh, and so do not know what we have lost by not hearing these sermons delivered. The sermon entitled, "Voices of the Spring," while not the most finished, contains a fair average of Mr. Raleigh's excellencies. The "Voices" of the season are eight-fold:—"The first voice speaks directly of God," the second of the divine faithfulness, the third of divine goodness, the fourth of divine tenderness. The remainder are voices cheering those who are serving God faithfully, which sound away into the far future, announce the general resurrection, and tell that all our earthly time is the springtime of our existence. We give the following quotation, not as the happiest illustration of Mr. Raleigh's style, but as the one that from its brevity we can most easily reproduce.

"A voice which sounds away into the far future, and foretells 'the time of the restitution of all things.' God, in renewing the face of the earth, seems to give us a visible picture and bright image of that blessed moral renovation which is coming in the fulness of time. If you were in the country you could not fail to be struck with the universality of the vegetative power, and with its restlessness. You would see it everywhere—climbing up to the highest places, and blooming down in lowly dells, invading the most hidden spots, embracing with its green arms the

* Quiet Resting Places and other Sermons. By Alexander Raleigh, Canonbury. Edinburgh: Adam and Charles Black.

roughest rocks, healing the scars of winter with its tenderness, claiming the whole landscape as its own! A type, I say, of the universality of the springtime of the world, when it comes. It will be everywhere. It will find out the lowliest spots of humanity; it will glorify the commonest and poorest men, so that they will be beautiful and great. It will adorn those in highest station, and they will be humble and good. It will transform all peoples. It will heal all rents and scars of the long wintry time that is now passing, and girdle and embrace the world with the strength and beauty of a true spiritual life. 'Awake, O north wind! and come, thou south; blow upon this great world-garden, that the spices thereof may flow forth!' Then our beloved will 'come into his garden, and eat his pleasant fruits.'"

BIBLE TRUTH.*

MR. GREEN aims to give a compendious view of Christian theology, free from technical phrases, and adapted to young people in schools and families.

* A Manual of Bible Truth, with questions for catechetical instruction. By S. Green. London: Elliot Stock,

The first chapter treats of God and the invisible world, the second of man as fallen and as redeemed, the third of religious and moral duties, the fourth of the Church of Christ, and the last of "last things"—death and judgment. The paragraphs are numbered, and after most of them some appropriate passages of Scripture are given. The book contains questions at the bottom of each page on the several paragraphs, for those who prefer the catechetical method. The design is praiseworthy, and the manner in which it is executed shows great industry. We think it will prove very acceptable to heads of families and to teachers of the young, whether in day or Sunday schools.

Gleanings among the Sheaves.†—A small volume containing selections from Mr. Spurgeon's sermons. The "Gleanings" are many of them judiciously made, and reveal the speaker's varied powers.

† By the Rev. C. H. Spurgeon. London: Passmore and Alabaster.

Intelligence.

Our Churches.

CONFERENCES.

THE LINCOLNSHIRE CONFERENCE was held at Sutterton, on Thursday, March 24th, 1864.

Brother Staddon opened the morning service with reading and prayer, and brother Cookson preached from Ex. iii. 13—15.

In the afternoon brother Cotton prayed, after which the reports of the churches were presented. Twenty-one persons had been baptized since the last Conference, and twenty-one remained candidates for baptism.

In reply to a case from Boston, it was resolved: That this Conference requests the Association to consider the propriety of petitioning Parliament for the abolition of Capital Punishment.

As there was no business to be transacted, there was an interesting and animated conversation on several important

subjects bearing upon the welfare of the churches.

Resolved: That the next Conference be held at Spalding, on Thursday, June 9th, and that brother Horsfield, of Louth, be requested to preach in the morning; in case of failure, brother Mathews.

In the evening a Foreign Missiourary Meeting was held, in which brethren Wilkinson, Cookson, Cholerton, &c., took part.

As the *Home Mission* accounts will be audited at the next Conference, it is greatly to be desired that all monies for Home Mission purposes should be sent to the treasurer, R. Wherry, Esq., Wisbeach, before that time.

T. BARRASS, *Secretary.*

THE MIDLAND CONFERENCE was held at Measham on Easter-Tuesday, March 29th. Rev. J. C. Pike, of Leicester, preached in the morning from Eph. vi. 17, last clause. The attendance was not large.

At the afternoon meeting Rev. C. Clarke, of Ashby, presided, and Revs. J. C. Smith and J. Salisbury prayed. Forty-eight were reported as baptized since the December Conference, twenty-one were now candidates for baptism, and five had been restored to fellowship. From upwards of twenty churches there was no report, among which were some of the largest churches in the Conference. The doxology was sung, the minutes of the previous meeting were read, and the following business transacted:—

1. *The Magazine*.—The Editor of the Magazine, at the request of the Conference, stated that the circulation of the Magazine was somewhat increased, but that it was yet far from equal to the size of the denomination. The improvement in the Magazine was generally acknowledged, and a suggestion was thrown out that the most strenuous efforts of the Editor would be defeated unless the ministers more heartily aided him by their sympathy and co-operation.

2. *Swadlincote*.—There was no official report on this case, but it transpired that the friends in that village had decided as soon as possible to build a chapel.

3. *Ripley*.—This church, having withdrawn from the North Derbyshire Conference, applied for admission into the Midland Conference. Their request was unanimously acceded to.

4. *The Easter Conference*.—A discussion arose as to the desirableness of discontinuing the Easter Conference, since so few representatives were present, and so many important churches in the Conference had not even sent a written report. It was felt, however, that as, according to the present Conference plan, the districts where the Conferences were held could only be visited once in five years, it would seriously shorten the circle of their influence if there were but three in the year. Agreed: That the propriety of continuing the Easter Conference be taken up at the Conference next ensuing.

5. *Village Churches*.—The discussion on the best mode of sustaining nonconformist churches in villages was deferred by the December meeting till the meeting at Whitsuntide. It was thought that some preparation should be made for its being suitably opened; and the Conference unanimously resolved to request Mr. T. W. Marshall, of Lough-

borough, and Rev. E. Bott, of Barton Fabis, to prepare two short papers to be read at the afternoon sitting of the Whitsuntide Conference.

The next Conference will be held at Castle Donington on Whit-Tuesday, May 17. Rev. S. Cox, of Nottingham, to preach in the morning; or in case of failure, Rev. E. J. Jackson, of Billesdon.

Rev. C. Clarke, B.A., of Ashby, gave a lecture in the evening on "The Man for the Times."

J. J. GOADBY, *Secretary*.

[Castle Donington, April 19, 1864.]

Dear Sir,—I am requested by our friends to wish you to be kind enough, in the May number of the Magazine, to state that the Inn selected for the accommodation of friends coming to the Conference here on Whit Tuesday, is the "Turk's Head."

Yours respectfully,
JAS. PICKERING.]

THE YORKSHIRE CONFERENCE assembled at Burnley, Ebenezer chapel, March 29th. In the morning Rev. Mr. Leigh, of Clayton, read the Scriptures and engaged in prayer, and Rev. W. Salter, of Lineholme, preached from Acts xv. 36—40.

In the afternoon, at two o'clock, the Conference met for business, when Rev. R. Ingham presided, and Rev. W. Gray, of Birchcliffe, opened the meeting with prayer. Forty-five were reported baptized since the previous Conference. After the singing of the doxology, the following resolutions were adopted:—

1. That the minutes now read be approved.

2. That the following brethren constitute the committee for investigating the Dewsbury case, namely, Revs. R. Horsfield, J. Tunncliffe, and Mr. Woodson, of Leeds; Revs. B. Wood, W. Beevers, and Messrs. D. Rushforth and J. Rhodes, of Bradford; Revs. Mr. Leigh, of Clayton, and C. Springthorpe, of Heptonstall Slack.

3. That at our next Conference we consider the question of making loans instead of donations from the funds of the Home Mission in helping to build new chapels and reducing debts, to be repaid by instalments without interest.

4. That the case from Edgeside be postponed till the next Conference.

5. That this Conference inform the relatives of our departed and very highly esteemed Miss Ibbotson of our gratitude on hearing from the treasurer of the Home Mission that he has received the sum of £90, being the £100 (excepting legacy duty) bequeathed to the Home Mission.

6. That we most cordially welcome the Rev. Mr. Leigh, of Clayton, into this Conference and district.

7. That the next Conference be held at Queensbury on Whit-Tuesday, and that Rev. Mr. Leigh, of Clayton, preach in the morning.

O. HARGREAVES, *Secretary.*

THE CHESHIRE CONFERENCE was held at Audlem on Tuesday, April 5th. The Rev. Thos. Clark, Baptist minister, of Market Drayton, opened the morning service, and the secretary preached from Phil. i. 18.

The brethren met for business in the afternoon, when the Rev. R. Pedley was called to occupy the chair. After reading the reports of the churches, it was stated that since last Conference the Rev. J. B. Lockwood had entered upon his labours as the pastor of the church at Nantwich. Resolved:

1. That the business connected with the chapel at Nantwich be left in the hands of the committee appointed at our last Conference.

2. That the rules proposed for the management of our Chapel Building Fund be considered again at our next Conference.

3. That we request Mr. Jos. Aston to act as treasurer for the Chapel Building Fund.

4. That the church at Nantwich be recommended for reception at the next Association.

5. That our next Conference be held at Tarporley on the first Tuesday in October, and that the Rev. W. Taylor be the preacher.

6. That the thanks of this Conference be given to the secretary for his sermon in the morning.

JAMES MADEN, *Secretary.*

BAPTISMS.

COVENTRY.—On Sunday, April 3, eight friends put on Christ by baptism—six of them were from the Sabbath school. In the evening they were received into the fellowship of the church.

SHORE, *Yorkshire.*—On Good Friday, March 25, our minister, the Rev. Thomas Gill, baptized fourteen believers. The day being fine, there was a large number of spectators. After the baptism tea was provided in the school-room, and after tea an interesting and profitable meeting was held in the chapel. The newly baptized, after an impressive and suitable address from the pastor, were received into the church. The meeting was also addressed by the Rev. William Salter, and Messrs. Joseph Crabtree, William Gill, James Cunliffe, William Law, John Crabtree, John Greenwood, and Thomas Greenwood. During the past two years sixty-three persons have been baptized and received into this church. Two other candidates were received, but were obliged to postpone their baptism on account of bodily indisposition.

LOUTH, *Walker-gate.*—Feb. 7, one brother was baptized, who has recently been brought to Christ, though for many years a hearer of the word. March 27, five others put on Christ by baptism. A widow who has for many years worshipped with us—a young woman trained in our Sabbath school—a daughter of praying parents who are already united with us—a young man and a believing mother, lately brought to rejoice in Christ Jesus.

NOTTINGHAM, *Stoney Street.*—On Lord's-day, April 3, we baptized eleven candidates, after a sermon by Mr. Lewitt, and in the afternoon of the same day they were fully received into the fellowship of the church, with a number of other friends who had been baptized on the same day at our branch chapel of Prospect Place. Additional interest was felt in the latter, inasmuch as it was the first baptism administered there. B. Y.

STALYBRIDGE.—On Sunday, Feb. 21, one young man was baptized by the Rev. Wm. Salter, and in the afternoon was received into the fellowship of the church.

QUEENSBURY.—On Lord's-day, April 10, Mr. Hardy baptized five persons, and on Feb. 15 one.

PETERBOROUGH.—On Lord's-day, April 3, one candidate was baptized by Mr. Barrass, and received into the church.

ASHBY-DE-LA-ZOUCH.—March 27th, seven persons were baptized by the pastor.

CHAPELS.

PETERBOROUGH.—On Lord's-day, April 10, the Rev. B. O. Bendall, of Stamford, preached twice, to good congregations, in the General Baptist chapel, Westgate. On the following day the Rev. Francis Tucker, of London, preached in the afternoon, in the above chapel, and in the evening in the Assembly Room, Wentworth Street. The attendance was exceedingly gratifying, and the services, on both days, interesting and profitable. At half-past five considerably more than two hundred persons sat down to an ample and well arranged tea in the Assembly Room. The amount realized, after payment of all expenses, was £20 16s. 1d. This sum will be applied to the formation of a fund for providing increased chapel and school accommodation, which is much needed now.

BERKHAMPTSTEAD.—On Good Friday a most spirited meeting was held in the Town Hall in aid of our new chapel movement. Trays were gratuitously furnished, and nearly three hundred sat down to tea. After tea appropriate addresses were delivered to a crowded assembly by the Revs. C. Bailhache, W. Chapman, I. Preston, and H. C. Leonard, M.A. J. Lawton, the pastor, presided, and gave a very encouraging report of the pecuniary efforts of the friends during the past year. Including the sum realized by the bazaar held in July last, the years receipts amount to about £260, thus raising the funds in hand to £500. It was stated that an endeavour will be made to commence building the new edifice this spring. The style chosen is the Gothic. The architect, Jos. Neal, Esq., of Bristol, is engaged professionally in the erection of three other Baptist chapels in this neighbourhood. The proceeds of the tea and collection amounted to £18. L. B.

LEICESTER, Archdeacon Lane.—Lord's-day, April 17, the annual sermons on behalf of the Sabbath School were preached; in the afternoon by the Rev. J. A. Picton, M.A., and in the evening by the Rev. Johnson Barker. Collections over £32.

STALYBRIDGE.—On Lord's-day, March 27th, two sermons were preached by the Rev. Charles Clark, of Halifax, after which collections were made in behalf of the Trust Funds, amounting to £22 11s. 10d.

LEICESTER, Dover Street.—On Lord's-day, March 20, the chapel anniversary sermons were preached, in the morning and evening by the Rev. James Martin, B.A., of Nottingham, and in the afternoon by the Rev. J. A. Picton, M.A. A tea-meeting was held on Easter Monday, which was well attended. A spirited effort was made towards reducing the chapel debt. On Tuesday evening, April 19, Rev. W. Landels, of Regent's Park chapel, preached, when a collection was made towards the same object.

KIRTON LINDSEY.—On Good Friday we had our annual tea meeting, when upwards of one hundred sat down to tea in the schoolroom. Afterward addresses were delivered in the chapel by Mr. W. Copeman, Wesleyan, Mr. G. Wakefield, Primitive, Rev. W. Rowe, Baptist minister, of Wrawby, J. Parkin, one of the deacons, and Mr. Stapleton, our minister. The congregation was large and attentive.

COLLEGE.

THE Treasurer begs to acknowledge the following, and will feel greatly obliged if the friends will kindly favour him with their collections and subscriptions as soon as convenient. He also hopes the friends will enable him to acknowledge a good many sums on Purchase Account in the June Magazine.

<i>General Account.</i>		£	s.	d.
Rent of Sherwood Rise	.....	35	0	0
Rents of Cottages	.....	11	4	4
Loughborough, Wood Gate	....	10	0	0
Stoke-on Trent	.....	4	6	0
Bradford	.....	3	3	0

NOTTINGHAM, Stoney Street.—In March collections were made on behalf of the funds of our College, after sermons by Rev. T. Stevenson of Leicester. Amount, £10 2s. B. Y.

MISCELLANEOUS.

SHEFFIELD.—On Easter Tuesday a public tea meeting was held to inaugurate the Tract and Christian Instruction Society recently formed in connection with Cemetery Road Chapel. Rev. H. Ashbery, President of the Society, occupied the chair, and addresses of a very cordial character were made by the Rev. Brewin Grant and other friends. It appeared from the report and other statements that some thousands of persons had been visited and conversed

with since the formation of the Society, about forty children brought to the school, and several permanent additions made to the congregation. The facts elicited at the meeting induced a gentleman, a perfect stranger to the congregation, to promise two guineas per annum to the society, and other friends promised to become subscribers. It was felt by all present to be one of the best meetings we have had for years.

HUGGLESCOTE BAPTIST DAY SCHOOL.—The examination of the children of this school was held in the Baptist chapel on Friday, March 25. The children acquitted themselves well. At five o'clock the friends took tea together, the trays being gratuitously provided by the ladies and friends of the General Baptist congregation. The proceeds were appropriated to the school. In the evening the Rev. J. Salisbury delivered a lecture on "Forethought." The attendance was more numerous than on any previous occasion. H. C. B.

Other Congregational Churches.

STAFFORD.—The foundation-stone of the new Baptist chapel in this town was laid on Easter Monday. At half-past ten the ceremony was commenced by the Rev. W. H. Cornish, the pastor. The Rev. W. Jackson, of Bilston, read the 84th Psalm, and conducted the devotional part of the services; after which J. H. Hopkins, Esq., of Birmingham, adjusted the stone into its proper place, and delivered a very interesting and appropriate address. The Rev. S. B. Brown, B.A., of Salford, and Mr. J. Brown, the senior deacon, also delivered congratulatory addresses. The Doxology was then sung; and the friends retired to the school-room, in which luncheon had been provided; after which Mr. Hopkins and Mr. Brown again addressed the meeting. At five o'clock the tables were spread for tea. The room was soon crowded in every part. After tea Mr. J. Brown was called on to preside. Valuable and interesting addresses were delivered by the Revs. G. W. White (Wesleyan New Connexion); — Davis, of Smethwick (Independent); W. Jackson, of Bilston; W. H. Cornish; and Messrs. Rudge, E. Lovett, and J. T. Evans. A vote of thanks was then given by the church and

congregation in the most enthusiastic terms to a lady who has generously assisted in sustaining the church from its commencement, and has rendered valuable aid by a large contribution.

HOUGHTON REGIS, BEDS.—The new Baptist chapel at Houghton Regis was opened on Thursday, April 7. In the morning the Rev. W. Robinson, of Cambridge, preached from Gen. xxii. 12. The subject discussed was Divine foreknowledge in reference to the development of human character. In the afternoon the Rev. C. Bailhache delivered a discourse upon Psalm cxviii. 25, in which he distinguished between a true and a false prosperity. In the evening the Rev. J. H. Hinton took for his text Heb. vi. 20, "Whither the Forerunner hath for us entered, even Jesus." The congregation was a crowded one; and the singing of the last hymn testified to the deep impression produced by the sermon. The Revs. D. Gould, H. Leonard, M. A., and T. Hands, took part in the services. Dinner and tea were provided in the school-room, to the latter of which a large number sat down. The sum of £45 was collected.

CHELTENHAM.—A public recognition service on the settlement of the Rev. J. E. Cracknell as pastor of the Baptist church, Cambray, Cheltenham, was held on Monday, April 4. The Rev. Thomas Haynes took the chair, and congratulated the church on their progress, and their unanimity in the choice of the present pastor as successor to the late respected Rev. James Smith. Addresses were also delivered by the Rev. Messrs. McPherson, of the Scotch Church, Dr. Brown, E. B. Smith (Wesleyan), W. G. Lewis, J. Sargent, and the new pastor. A resolution of thanks to the chairman for his presidency on the occasion, and for his sympathy and help during the illness of the late pastor, was carried unanimately. The prospects of the church are highly encouraging.

Bow.—Services in connexion with the settlement of the Rev. J. H. Blake (late of Sandhurst) as pastor of the church meeting here, were held on Thursday, March 31. The Rev. W. A. Blake, of Shouldham Street, opened the meeting with prayer; the Rev. C. Woollacott gave an address on "Protestant Nonconformity"; the Rev. J. A. Spurgeon on "Christian Love"; the Rev. W. Stott on "The duty of the church to the

world." The Rev. G. W. Fishbourne and other ministers took part in the service. The Rev. W. P. Balfern presided, and gave suitable advice to the church. On the following Wednesday evening a sermon was preached by the Rev. F. Tucker, B.A.

LEEDS, *South Parade Chapel*.—This building, which has been closed since the 1st of February, was again used for divine service on Lord's-day, April 10, when sermons were preached, in the morning by the Rev. J. Makepeace, of Bradford, and in the evening by the Rev. Robert Newton Young, to large congregations. The alterations made include the re-pewing of the body of the chapel, a better system of lighting, the erection of a new organ, the improvement of the Sunday school accommodation, and general decoration of the interior and painting of the exterior. The works have been executed under the superintendence of Mr. W. Hill, architect, of Albion-street, at a total cost of £1,078. To meet this the friends connected with the place have subscribed £847, and the sale of the small organ previously used and of the pewing, &c., has realised £79; leaving about £150 to be met by the opening services and further contributions. Towards this amount the sum of £30 was collected on the Sunday named. On Tuesday evening, the new organ was formally opened, when Mr. Wm. Holt, of Leeds, the builder, presided at the instrument, and displayed its powers to great advantage. The selection of music included many favourite pieces, and was exceedingly well received. The collection at the close of the musical performance amounted to £16. The services were continued on Thursday evening, when the Rev. W. Landels, of London, preached an able sermon: last Sunday, when sermons were preached by the Revs. W. Best, B.A. (pastor), and E. R. Conder, M.A.

BATH STREET, GLASGOW.—The annual *soirée* of this church was held on Tuesday, April 12, in the Scottish Exhibition Rooms. Mr. Boulding, the pastor, occupied the chair, and was supported by the Rev. Messrs. Alex. Macleod, Medhurst, Glover, Field, Dr. H. Sinclair Patterson, Dr. James Patterson, H. Batchelor, and several office-bearers of the church. There was a large attendance of friends from the various churches in the town. After tea, the

chairman gave a short sketch of the progress of the church from its formation two years ago, and reported on the Sabbath-schools, Bible-classes, district meetings, Dorcas society, and other operations. What had been done, however, he looked upon as only indications of greater things to be accomplished, now that the church had got into working order. A chapel-building fund had just been commenced, the result of which he hoped would be, that they would be able to meet, ere long, in a building "simple but beautiful, like the Gospel which will be preached in it." In the course of the evening one of the office-bearers presented Mr. Boulding with "Dr. Smith's Dictionary of the Bible," in three large volumes, together with a purse of sovereigns. One of the volumes bore the following inscription:—"Presented to the Rev. J. W. Boulding by members of the Bath Street Baptist church and congregation, Glasgow, as a token of respect and appreciation of his ministry." The meeting was afterwards addressed by most of the gentlemen above named.

MISCELLANEOUS.

NONCONFORMIST DEFENCE ASSOCIATION.—A few gentlemen met together at the Queen's Hotel, Manchester, on Wednesday, March 30th, and resolved to form a fund of £20,000 for the purpose of rendering assistance to those districts where Nonconformists were pressed into contests on the Church rate question. It was stated at the meeting that the Church party had determined to insist on levying Church rates in every district where they believed they could do so successfully. Instances were mentioned of two places where contests had been carried on by Dissenters, but where they were not very well able to raise all the necessary expenses. The meeting unanimously resolved on forming an association to be called "The Nonconformist Defence Association," and the gentlemen present subscribed, in a few minutes, upwards of £3,000 towards the fund. A parliamentary and a finance committee were appointed before the meeting separated.

BAPTISM OF AN INDEPENDENT MINISTER.—On Wednesday, March 30, the Rev. A. Tanner was baptized by the Rev. R. P. Macmaster, at Counterslip Chapel, Bristol. Previously to being baptized, Mr. Tanner gave a very

earnest, impressive, and appropriate address in explanation of his change of views and practice in reference to the ordinance of baptism. In consequence of this change Mr. Tanner is open to an

invitation from a Baptist church with a view to the pastorate; and applications may be made through Mr. Macmaster, Bristol, or direct to Rev. A. Tanner, Portishead, near Bristol.

Obituaries.

MRS. GOODALL departed this life, Dec. 14, 1863. Her memory will be embalmed in the heart of those who have known and loved her, as long as their memory retains its hold; nor will it perish from the minds of their children. "Blessings," including the blessing of the Lord, and the benedictions of the righteous, "are upon the head of the just" whilst they live; and "the memory of the just is blessed."

It is thought that a record of the long and consistent course of one who walked by faith in the unseen Lord, while gratifying to her family connections, may be profitable to others also, by holding out a persuasive motive to "live soberly, righteously, and godly, in the present world; looking for that blessed hope."

Mrs. Sarah Goodall, widow of the late Mr. John Goodall, surgeon, of Epworth, Isle of Axholme, in the northern part of Lincolnshire, who died in 1850, was the daughter of the late Mr. William Anderson, a farmer of the same place, who departed this life, Nov. 9, 1798, at the age of 75. Mr. Anderson appears to have been a principal contributor to the building of the original General Baptist chapel at Epworth, erected in 1769. Sarah, his daughter, was born, March 24, 1774. Her age, therefore, was 89 years and nine months. She was married to Mr. Goodall, in 1800, and became the mother of nine children, two of whom died in infancy.

Mrs. Goodall was baptized at Epworth, Oct. 3, 1813, and continued through life attached to the principles of the General Baptist denomination. Nevertheless, during the years from 1836 to 1847, whilst residing at Rotherham, Mr. Goodall being at that time connected with the Dispensary in that town, she communed with the Particular Baptists, there being no General Baptists in the place.

During the fifty years of her christian course, Mrs. Goodall maintained an undeviating consistency. Her faith, and hope, and love, shone out in her whole every day life. Warmly devout, upright, and intelligent, her religion was not blind feeling, nor the assumption of piety unsustained by strict integrity. Hers was a loveable and loving spirit. She certainly loved much, as all who associated with her

were made to feel. Not merely her family affection, but also her love for those whom she judged faithful in the Lord, was strong and unvarying. This warm heart, whose affections were thus fixed on worthy objects, had its reward, for hers was a happy spirit. She passed through many sore troubles with rare resignation, and through all held fast the rejoicing of her hope unto the end. Her nature was keenly sensitive, and though she felt the griefs of life acutely, still, in the midst of them all, she was calm and hopeful.

During the last two years of her life her infirmities induced her to seek an asylum in the home of a kind daughter at Sheffield, where her death took place at the date before mentioned. The solemn close of life was ushered in by severe suffering; but her ruling habit of seeing in all that befel her the will of the Most High, standing towards her in the relation of a Father, was strong in death, and she endured her suffering in the faith of this, and in the patience of hope for a near deliverance. A sympathetic Saviour, whom she trusted and loved, succored her in her trial, and her faith failed not.

During the forty and nine years that the writer of this short memoir has been in the office of minister of the Word, he has never met with one who manifested a more simple and childlike reliance upon Jesus Christ for all that He, of God, is made to them that believe, a more devoted love to His name, and a more sure and stedfast hope of eternal life, than, to his judgment, were manifest in the late Mrs. Goodall. And as he is not one of her family, nor yet connected with that Christian denomination of which she lived and died a member, his judgment has some claim to impartiality.

The Christian's hope, bearing the character of "sure and stedfast," is founded not on a consciousness of merit, but on the strength of the promises of God; nevertheless this full assurance of hope, it is important to observe, is uniformly connected with unequivocal christian character, and with carefulness to maintain good works. And such, it is but just to say, was the character of the late Mrs. Goodall.

Wisbech.

R. R.

Notes of the Month.

ECCLESIASTICAL.

CONVOCAATION has once more commenced its useless talk. Nothing can show so completely the trammels of the State upon the action of the Episcopal Church in this country as the little result that has hitherto come out of these annual clerical parliaments. The Bishop of London took advantage of the dearth of topics to say a word or two in favour of one part of his scheme for overtaking the present fearful spiritual deficiencies of the metropolis. Like a true son of the State Church, he did not go to the Scriptures for his authority, but tried to show that a precedent already existed for the employment of "lay agents." Judging from the tone of several speakers, Dr. Tait's innovation upon the work of "the duly authorized" ministers of religion seems to find no great favour with these pretended monopolists. But with one earnest man, like the Bishop of London, who is painfully alive to the need for fresh appliances to win back the people, much may yet be done. The same grave assembly is still debating about Bishop Colenso, who, by the bye, is determined to follow in Renan's wake, and publish a cheap edition of his works.—A black bishop is about to be consecrated by the Primate of England. His name is Crowther. He was once a slave boy, was rescued by a British cruiser, and became a missionary teacher in Sierra Leone. The new bishopric comprises the native churches in parts of Western Africa beyond the dominions of the British crown, and will be formed on the model of the Jerusalem and Central African bishoprics, under what is called the Jerusalem Bishoprics Act.—The foundation of a new Anglican church has been laid in Brussels during this month by the Bishop of Oxford, who was taking on the continent the duties for the time being of Dr. Tait.—The Lord Chancellor has introduced a bill into the House of Lords for attaching a canonry to the Greek chair of Oxford. Professor Jowett will not derive any benefit from the bill, if it should pass, until some one of the canonries in the gift of the crown falls vacant. But why, we

ask, in the name of common sense, should a teacher of Greek be a clergyman? Are we always to submit tamely to the exclusion of learned laymen from such offices, and thus shut out not unfrequently the most eligible man from the post?—The controversy between Professor Kingsley and Father Newman is not yet ended. Dr. Newman advertises a reply to the Professor's pamphlet, and is certain to bite therein as remorselessly as in his last celebrated letter.—The Report of the Ecclesiastical Commissioners is published. We shall call attention ere long to some of its curious details.

GENERAL.

THERE has been one absorbing topic in England during the past month—the arrival of Garibaldi. When we predicted for him, in our last issue, "an enthusiastic reception," we could not foresee the extent to which this would run. All the world now knows that the simple-minded patriot has been welcomed and feted by every rank and party. Strange explanations have been offered by continental newspapers of this universal admiration; and the "Englishman" is fast relapsing, in the estimation of Frenchmen and Austrians, into the most incomprehensible of beings. And yet there is no mystery in the matter. Garibaldi embodies in his own person that which Englishmen of all classes most dearly love—patriotism, simplicity of character, and the ability to do a good stroke of honest work without making much fuss about it. Like the Briton himself, he is a man of deeds and not words. His hasty return to Caprera has given rise to all manner of reports. Even the Tory press have joined with the extreme Radicals in attributing this step to the hints which have been received from France. The true version of it is—that his best friends saw that his power would be lessened if he were made too cheap, and that the dearest object of his heart, a united Italy, would be thereby endangered. The ministerial papers in Turin did not at first know what to make of the English reception; but have now

discovered "that it is homage to the Italian nation in the person of Garibaldi!"—The Shakspeare Tercentenary is upon us. The quarrels between authors, actors, and committee men, which have arisen throughout the attempted preparations are sad enough; but, to our thinking, the saddest thing of all is, the manifest glorification of the creature rather than the Creator, which attained its climax at the dinner of the actors, when the chairman offered thanks for the entertainment "to the spirit of Shakspeare." We yield to none in profound admiration for the transcendent genius of the man who was not "of an age, but for all time." But such stuff as this demands the severest condemnation from all sober-minded Christian men. It is nothing less than flat paganism, and would have been denounced by no one more strenuously than by the great bard himself.

"Tis mad idolatry

To make the service greater than the god."

—The budget has given another opportunity for the display of Gladstone's fascination as a speaker, even when his subject is most unpromising. Dry figures are dressed up with such skill that they possess an unwonted charm when he deals with them. The anxiety to hear the Chancellor's speech was so great that persons were waiting for admission into the strangers gallery of the House of Commons before seven o'clock in the morning. We were right in our conjecture about the sugar duties. A slight modification is promised. We are also to have the income tax reduced a penny in the pound. There is no prospect of its final extinction while the extensive armaments of Europe are kept up.—After a gallant resistance, continued for two months, Dybbøl has fallen. More than a thousand prisoners were taken, and the loss on the Danish side in killed and wounded is frightful. One of the newspaper correspondents was killed. The Conference on the affairs of Northern Europe is to sit to-day (April 26).—France, it is well known—and especially Paris—is over-policed. The dinner of some literary enthusiasts on Shakspeare's birth-day was forbidden. What next? Is the "man who goes to war for an idea" afraid that homage to the English dramatist

should lead to revolutionary talk? The Emperor's letter to M. Fould, it is said, has produced a favourable impression in Paris, and is regarded as an assurance of peace. But what is to be done with the vast army of France, now brought to such efficiency of drill and *morale*?—The new King of Mexico has at last definitely accepted the crown. It bodes no good to the liberties of that people that Maximilian should be such a devoted son of the Romish church, and of the most reactionary section of it.—A large portion of the Polish revolutionary army has crossed from East Prussia into Poland, and has had a severe engagement with the Russians.—The Austrian authorities are expelling from Galicia all the Polish refugee families, and at two days' notice. Preparations for war on a large scale are being made in Venetia, and the Turin journals advocate equally active and extensive efforts on the Italian government.—It is still reported from Rome that fresh enlistments of brigands are taking place, and new expeditions are already planned.—The Russian government has published a decree abolishing the compulsory sale of landed property belonging to Russian ladies on their marriage with foreigners.—Frightful destitution at present prevails in Northern China.—From Japan we learn that the attack on Kagosima was not so barbarous and inhuman as at first represented. The inhabitants had all deserted their paper houses, and the shelling was on the forts of Prince Satsuma. Friendly relations have been restored.—General Grant is now in command of the Northern army in America, and great expectations are once more raised of the decisive battle which is to end the conflict. An eye witness from this country reports that it is no exaggeration to say that a million slaves have already been set free. No greater evidence of the change of feeling in the North on the question of slavery can be given than the fact that George Thompson should be permitted to speak in the House of Representatives in Washington, and that the President should be one of his hearers.—The weather in the West Indies has been generally fine, but the sugar crop is backward. The cultivation of cotton has been greatly extended in the island of Jamaica.

Marriages.

March 25, at Turret-green chapel, Ipswich, by the Rev. T. M. Morris, Mr. James Smith, St. Clement's, Ipswich, to Eliza, only daughter of Mr. George Goodwin, late of Woodbridge.

March 30, at South-parade chapel, Leeds, by the Rev. W. Best, Mr. George Craddock, of Wakefield, to Elizabeth, eldest daughter of Mr. Edward Ackroyd, of Gildersome.

April 4, at the Baptist chapel, Slofford-street, Walsall, by the Rev. William Lees, Mr. James Harvey, of Birmingham, to Jane, second daughter of Mr. F. P. Hubbard, Walsall.

April 4, at the General Baptist chapel, Spalding, by Rev. J. C. Jones, M.A., Mr. Jacob Horne to Miss Sarah Hare.

April 13, at High-street chapel, Lancaster, by the Rev. James Fleming, of London, assisted by the Rev. Robert Dawson, B.A., of Devizes, the Rev. Thomas Slade Jones, Independent minister, Heywood, Lancashire, to Annie, fourth daughter of Edward Dawson, Esq., of Aldcliffe Hall, Lancaster.

April 14, at Camden-road chapel, by the Rev. Francis Tucker, B.A., William Coulson Parkinson, Esq., of 12, Linden-villas, Camden-road, and Cottage-lane, City-road, to Emily Fenton, eldest daughter of Robert Smith, Esq., of 7, Hildrop-road, Holloway.

April 14, at New College chapel, St. John's-wood, to Esther Maria, second daughter of Mr. Bailey, of Charles-street, Berners-street.

At the same time and place, by the Rev. W. Brock, D.D., assisted by the Rev. T. T. Lynch, Mr. Daking Bear, of Great Holland, Essex, to Emily, youngest daughter of Mr. Thomas Wilcox, of Provost-road, St. John's Wood.

April 21, at the General Baptist chapel, Barton-in-the-Beans, Leicestershire, by Rev. E. Bott, assisted by Rev. J. J. Goadby, Mr. Joseph Exton, of Hugglescote, to Elizabeth, eldest surviving daughter of Mr. Samuel Deacon, of Barton-in-the-Beans.

April 24, at the General Baptist chapel, Mansfield Road, Nottingham, J. Blatherwick, Grocer, Nottingham, to Sarah Smith, eldest daughter of Mr. Giles Jurberville, of Birlingham, Worcestershire.

Deaths.

March 24, the Rev. F. Wiles, Baptist minister, Hay, Breconshire. He preached Christ and lived Christ.

April 1, at Kingsthorpe, after a few hours' illness, Maria, the beloved wife of the Rev. J. Litchfield, of Kingsthorpe, aged 47.

April 1, very suddenly, at Grove-hill Glebe, Camberwell, Eliza, widow of the late Rev. J. Davies, of Colombo, Ceylon.

April 4, at Kirton Lindsey, Mrs. Mary Frow, the youngest daughter of the Rev. J. Stapleton, aged 32 years. She had long been a teacher in the Sabbath school.

April 4, at Purwell Mills, Hitchin, Mr. William Foster, aged fifty-one years.

April 5, at Leicester, aged 66, Ellen, the beloved wife of Mr. J. F. Winks, nearly fifty years a member of the General Baptist connexion. She died in peace, trusting in Jesus.

April 5, at 2, Blenheim-crescent, Kensington-park, Alaric Alexander Watts, in the 68th year of his age, one of the minor poets.

April 5, at Lincoln, in his 72nd year, Mr. J. G. Doughty, nearly forty years

superintendent of the school and deacon of the Baptist chapel, Mint Lane.

April 9, at her residence in Bristol, Susan, the beloved wife of the Rev. W. Hill. Her devoted labours in the Redeemer's service will make her loss widely and painfully felt.

April 11, at her residence, Stratford-on-Avon, Mary, relict of the late James Cort, Esq., of Leicester, in her 76th year.

April 14, at Brighton, the Rev. Ridley H. Herschell, in the 59th year of his age.

Suddenly, at Measham, on Tuesday, April 19, the Rev. George Staples, of Wymeswold, aged 46 years. His mortal remains were interred in the Measham chapel burial ground, on Friday, April 23. The funeral services were conducted by the Rev. C. Clarke, B.A., of Ashby, in the presence of a large number of sympathising friends.

At Sainthill, Kentisbeer, Devon, Mr. Charles Baker, sen., in his eighty-first year. For nearly fifty years he was deacon of the Baptist church in that village. His end was peace.

Missionary Observer.

THE BAPTIST AND GENERAL BAPTIST MISSIONARY SOCIETIES.

WE rejoice to learn from the *Freeman*, that instead of the apprehended deficiency of £8,000, the Baptist Missionary Society closes its financial year with a surplus of £2,700. This most gratifying result is not due entirely to the special contributions which have been made by the churches throughout the denomination. The officers of the Society, in forecasting their probable position, were bound to reckon it at the worst that was likely to happen, and things have not turned out so ill as was accounted probable. The fund for general purposes is considerably larger than in previous years. The Calcutta Press has yielded a greater revenue than was anticipated. But still the present position of the Society is mainly due to the prompt and generous response evoked by the appeal of the Committee.

We would not be envious at the success of our brethren, but we should be most thankful to be able next month to make a similar announcement in reference to our own Society. Instead of a surplus we fear there will still be a large balance due to the Treasurer. The ladies have been working well in many places during the year; let the gentlemen now come to the rescue, with the same zeal and promptitude that have been displayed in the other section of the body, and we too shall be permitted to share the joy of our brethren. One hearty and simultaneous effort throughout the Connexion would accomplish this most desirable object. Only let us get out of debt, and the officers of the Society see every prospect of being able to keep out of debt in future.

BAPTISM OF FOUR CONVERTS FROM HEATHENISM AT BONAMALIPORE.

BY THE REV. W. MILLER.

*Camp, Bonamalipore,
Jan. 21st, 1864.*

You will be glad to learn that I had the privilege, last Lord's-day afternoon, of

baptizing in the river Kurbadia, and quite near our encampment, four male converts from heathenism. We had a large number of spectators, among whom were many friends and neighbours of the candidates. Two of the latter wore the poita, or sacred thread—one being a brahmin, the other of the Naik caste. The removal of these sacred badges from their persons and handing them to me, and my casting them into the river, produced quite a sensation among the spectators. The eldest of the converts is a man named Sanantan Naik; he is a doctor and schoolmaster, and is the head of a family numbering some thirty or forty souls; he has a son, a teacher in a Government school, also a nephew similarly employed; he has been almost a Christian for many years, and was a great admirer of dear brother Lacey, from whom he received much instruction. The second is a man named Bhubanee, about thirty-five years of age—a maker of female ornaments—has a wife and one child. The third, Makunda Sabu, is about thirty years old, and is of the confectioner caste; he has a wife and three sons. The youngest is Bhakari Purdee, a brahmin, who has a temple with an endowment of land, of which he was the priest up to the time of his conversion; he has a wife, and a brother about sixteen years of age. He, Bhubanee, and Makunda have been intimate for years, and used to meet together to read the Hindoo Shastres. Last year when I and the native brethren attended a festival a few miles from their village, two of them were present, and heard the Gospel proclaimed and received tracts. On the preachers visiting the Bonamalipore market a few days subsequently, they came to their tent, and spent the night with them inquiring about the Christian religion and receiving instruction. In this way they were led to the knowledge of Christ. Henceforth they met together as often as possible to read Christian books.

The hymns composed by Makunda (native preacher), which are so full of Christ and his love, especially absorbed their attention. Many of these they committed to memory, and could sing

and quote from them with the greatest proficiency.

A few months ago they visited Cuttack, and made themselves known to brother Buckley and the native Christians. They attended the chapel, and stayed and ate with some of the native brethren. Brother Buckley wrote to us about them, and mentioned how delighted he and all who had conversed with them were. After his return from the Conference, brother Buckley and three of the native preachers visited Bonamalipore, and stayed several days. They again saw much of our friends, and considered them fit subjects for baptism. A few days after my return to Piplee, after a long tour of two months, Makunda Sahu, accompanied by Sanantan and Bhubanee, arrived at the bungalow. Makunda had been severely beaten by the Zemindar because he would not burn his Christian books. The Zemindar ordered a man to enter his house and bring out the books; he then said, "At once destroy these books." Makunda refused, saying, "They are the Word of God." The Zemindar then ordered a strong man to beat him. He then again commanded the books to be destroyed. On Makunda refusing, the Zemindar took off one of his shoes and beat him very severely, and then called for fire and burned the books in the presence of nearly the whole village. Makunda, on his arrival at our house, was suffering very much from the effects of this treatment. I at once determined to proceed to Bonamalipore, and managed to arrive there in the morning of the 16th of January. I went at once to the village, but found that the Zemindar had decamped and a brother of his had taken his place. I spoke to this man about his brother's conduct, and pointed out the serious consequences of such conduct in the event of our appealing to the magistrate. I came away with the hope that in future Makunda would not be molested. On the following day the baptism took place, and the next morning the preachers and I decided to accompany Makunda to his home, to see how he might be received. We first went to the brahmin's village, which is very near, and stayed while he introduced himself to his wife; but seeing him she wept most bitterly, but in time became subdued. The brother was

most indignant and insolent, and had walked off a pair of bullocks and a lot of rice. I dare say he may eventually become reconciled. From this we set out to go to Makunda's village. He went before us, intending to enter his house through the garden and back door. On reaching near the garden hedge he was astonished to find it guarded by a large number of the Zemindar's servants armed with bamboos. He immediately came to us and reported. On our passing through the village and getting to the front of the house, a similar scene was witnessed. There were not less than forty men to prevent him entering. I remonstrated with them, but to no purpose. They said they were there by the Zemindar's orders, and they should allow no one to enter. On our retiring, the Zemindar, who was sitting in the door of his catcherry near Makunda's house, shouted to the crowd to follow and beat us. I however turned round, after they had come some distance shouting, and looked at them. This cowed them, and they retired. This vile Zemindar having thus beaten this poor man, burnt his books, taken possession of his house, wife, three children, his cows, bullocks, and all his property, nothing was left to us but to appeal to the magistrate. Accordingly, this morning I have sent Dunae, one of the preachers, to Cuttack with Makunda to present a petition to the Collector. It remains to be seen what will be done. If this persecutor escapes with impunity, the consequences, humanly speaking, will be most disastrous to the cause of Christ in this region. There seems to be quite a religious movement among the people of this locality. Several more are just on the eve of coming out. We must secure land as soon as possible for a Christian village. I have my eye on an admirable site, with a large quantity of rice land attached to it. A friend of the mission has already promised me fifty rupees towards this object. Sanantan thinks we may soon have a good school here. I intend applying to the Vernacular Education Society for funds for a school at Bonamalipore.

Cuttack, Feb. 3rd.

The magistrate ordered Makunda to appear with his witnesses on the 2nd inst. Accordingly, the two Piplee preachers and I had to come in to give

our depositions. I had a long chat with the magistrate, and gave him an insight into the case. I had to give my evidence both in English and Oriya. The preachers are giving theirs to-day. The case will occupy some days longer. We, however, are now at liberty to return, and shall go back to-morrow. The case will be watched by one of the Cuttack brethren. I am happy to say that another young brahmin, a relative of Bhekari's, and of the same village, has also come out. He was followed to Cuttack by his father and a lot of men. They carried him off forcibly from a place where he was being shaved. On learning that he had actually eaten with the Christians and broken caste, they let him go.

LETTER FROM MRS. BUCKLEY
TO THE REV. W. ORTON AND
MRS. ORTON, OF LOUTH.

Bonamalipore, Dec. 15, 1863.

I AM NOW, Sarah, dwelling in the tent, and living a much quieter life than at Cuttack. Mr. Buckley and I left home a week to-day. Our first encampment was at a village twelve miles from home. We sent our tent and servant the day before, and set off ourselves at 7 a.m. the next day—I in a tonjon carried by six men called bearers, and my husband on his sure-footed old mare. We found the air very keen and cold in crossing the river. When we reached the great Juggernath road I was quite glad to get out of the tonjon and warm myself with a long walk. For a considerable distance the road was what all Indian roads ought to be—well shaded with rows of noble trees on each side. Many monkeys sat on the branches grinning, and chattering, and swinging themselves, or leaping from branch to branch full of merry gambols, though some of them had grave black faces, and a sight of our equipage produced some degree of surprise amongst them. When the road became treeless I was glad to seek the protection of my tonjon and let down the white curtains, so bright and fierce had the sun become in the blue cloudless sky. We reached Phutagurda, our resting place, at noon. I had been hoping to find some food ready for us on getting in, for my twelve miles' ride and walk before breakfast had made me feel

very hungry. But a sight of the tent soon dispelled these hopes. Our lazy cart men had only got in a short time before us, and were very leisurely pitching our tent. No help for us. Patience is the quality we most need in India.

A little bustle on our part stirred them up to get on a little faster. At one o'clock we sat down to our breakfast; and though our tea had no milk in it, and our cold boiled salt beef was a little too salt, and our brown bread had become very dry with its many hours baking in the sun, we enjoyed it with a relish which nothing but hunger for sauce could have given. Long as I have lived in India, I have never been in this district before, so that the people are to me entire strangers. Usually we can get eggs, milk, and fowls readily in the country. My servant came and told me he could get nothing. Whilst my husband and the native preachers were out preaching, I went into the village near the tent—a very large and respectable one too. I went right through the village; but I fancy they had not seen a mem sahib before. The Oriya women looked very shy and frightened, and though I smiled at them and told them I was their friend and would like to have a talk with them, they gave me no invitation to come to them. We were not going to stay, or I would have tried to have gained their confidence. I left them, and went to a Mussulman village near. Like all their villages, it was very romantically situated—embowered in trees near to a large sheet of water; but their houses, like the Oriya's, are all made of mud. I found them not nearly so shy as their neighbours, and they treated me as if I had conferred a great favour on them in coming to see them. After telling them my object in travelling from place to place with my husband, I told them some of my difficulties; how I had wanted both eggs and milk, but my servant could not get any. Seeing a whole lot of hens, I said, "You surely have got some eggs for sale?" Yes, they had; how many would I buy? Well, that depended on the price they took. They would give me three for an anna. I said I could not buy any at that price; at Cuttack I had been getting five for an anna, I should not take fewer. A woman readily gave me ten eggs for two annas, and said very frankly, "We know nothing about the proper price,

we try to get all we can." I was sorry we could not prolong our stay, but this could not be. At day dawn our tent was taken down, and we marched on twelve miles further. I knew our tent would not be up till several hours after we arrived, and prepared a breakfast for us to be eaten pic-nic fashion. We had a longer and hotter ride than I had anticipated. In trying to find out a nearer and better way we got out of the way and came upon a large sheet of water, and through this we were obliged to go. A bearer was sent through it first to test its depth—it was up to his breast. The bearers were very anxious I should not get wet, so they placed the bottom of my tonjon on their shoulders, and thus hoisted up in the air they carried me through dry shod. The rest part of our way was across fields where there were no trees. In the hottest day in summer in dear old England I have not felt the sun anything like so fierce. The back of my hands, though I wore gloves, smarted with the heat; but my dear husband walked through it all and seemed to enjoy it; he has become quite an old Indian. At length we reached our resting spot, and pleasant it looked.

On every side villages can be seen across the green and fruitful fields. A number of young banian trees are planted at such a distance from each other as to leave space enough below for the pitching of several tents; but over head the long branches of the different trees meet and twine round each other and form a thick covering of green leaves, which make a refreshing shade in this sunny land. Lowering the wooden top of my tonjon I made it into a table, and covering it with a table cloth I soon arranged our breakfast; gipsy fashion we procured some boiling water, brewed our tea, and drank it without milk. Having finished our breakfast, and seeing no tent, I got out my desk; looking round I soon found a comfortable seat on the root of one of these noble trees. With desk on my knee, and thoughts wandering to the land of my birth and the friends of my youth and riper years, I was roused from my reverie by a grey-headed but gentlemanly-looking native coming up, leading by the hand a little native girl nicely dressed. He saluted Mr. Buckley, who was sitting near to me with a book in his hand. I heard my husband say, "You have given scripture names

to your grandchildren, yet you are still wearing the badge of idolatry." I did not hear what the old man said, but I saw him pull off his poita and place it at my husband's feet. Our tent came up in time for it to be pitched, and our furniture put in order for us to sit down to a seven o'clock dinner, but I felt too weary to enjoy it. Both the nights we were at Phutagurda our slumbers were broken. The first night, at twelve o'clock, we were awoken by a terrible outcry. One of the men with us had been bitten whilst he was sleeping by a jackal. I got up and dressed his wound, after which the old man appeared comfortable, and kept quiet the remainder of the night. In the morning he seemed very frightened, and was determined to return home. I could not induce him to stay, and was obliged to dispense with his services and undertake them myself—not a person with me would do his work.

The next night a dog or jackal got inside our tent. Our lamp had gone out; we could see nothing, but we could hear the creature, and perceived that it was searching for food. Ours was safely locked up in a box, but I was sadly afraid of the creature coming to the bed and attacking us. We adopted the native plan, and set up a great noise, quite enough to have frightened a tiger. It scampered off long before we could get a light. I could obtain no more comfortable sleep after my fright, and was glad to get up and commence our march, which was to me a long and weary one; and as we sat having our dinner I told Mr. Buckley I must go to bed at once; but before we had finished, the native preacher, Thoma, came and said the inquirers (who had been to see us at Cuttack, and whose homes are in this neighbourhood) were come, and anxious to see Mr. Buckley. He had a long and pleasing interview, and prayed with them before they went away. They are well read in our religious books. After prayer, one of them remarked, "We have read a form of prayer in one of the holy books we have received." The villages in this neighbourhood are numerous, and larger than agricultural villages often are. Early in a morning I have had some delightful walks. The mustard, linseed, and a grain used for feeding cattle, are extensively cultivated here. The mustard plant is in flower

and fills the morning air with a delicious perfume.

In one of my walks I came upon a village inside a plantation of graceful bamboos. I found men, women, and children occupied in making bamboo baskets. They all left their work to look at me. On my asking them how many of them could read, they said not one! My heart sunk within me, and I said to them, "Oh, how sorry I am to hear not one of you can read! What a nice lot of bright-looking children you have; could not they be taught to read?" They replied, "What can we do? none of our caste people know how to read; there is no one to teach us. The Oriyas despise us; they would not touch us. If you will stop and teach our children, we will send them to you." I tried to tell them in simple language of the one Saviour, assuring them that he would not despise them. I left them with a sad, sad heart, for I felt they were perishing for lack of knowledge. After my dear husband and the native brethren had visited and preached at all the markets in the neighbourhood, they decided to give a few days to village preaching, and I was allowed the privilege of going with them. We left our tent at seven o'clock in the morning, and made a point of returning about ten, but it was often later. We went out again at half-past three o'clock, and returned about six or half-past, when it was dark. The villages visited were distant from the tent half a mile, a mile, and two of them two miles, or a little more. The plan was to go into the principal street; Thoma invited all he met to come and hear the good news. When we had reached the centre of the village, if there was a nice open space and plenty of sun, we halted, and the people came flocking to us; even the women, encouraged by my presence, or drawn by curiosity, came in great numbers. The high caste women took possession of a house near us and filled the room, the door being wide open. The humbler classes stood or sat outside, trying to get as near to me as they could. The children—boys and girls in dozens—stood in rows before me, their bright eyes steadily fixed on me. The men always took their standing or seats near the brethren. The service always commenced with singing, in which I joined if I knew the tune. After the singing, the brethren, one after

the other, addressed the people. Repeatedly I have felt my own mind deeply affected by the earnest addresses of my dear husband and our dear native brother Thoma. I have never known one so young so gifted in speech as Thoma. I have observed frequently his eloquence has gained him a hearing when the truths he uttered were manifestly distasteful to his brahminical hearers.

An effective address to the heathen is very different from an ordinary sermon. A prominence is given to certain points, however variously illustrated; viz., that they are sinners in the sight of God whatever their condition in life, and their greatest sin is forsaking God and worshipping idols. If many brahmins are present, they don't like this, and begin to object. Often they are silenced by quotations from their own books, which they cannot gainsay. The next point is to show that all their observances are incapable of taking away sin; and here the speaker must freely illustrate his subject to clear away all the rubbish that envelopes the minds of his hearers, and if he is successful, not unfrequently is the question asked—How may salvation be obtained? The way is now prepared for the Gospel of Christ. Oh, with what earnestness do our dear native brethren set forth the love and grace of Christ! On some of the occasions when the people have seemed to feel what was said, Thoma, in concluding, has put his hands together in a supplicating form, saying, "Oh, my own beloved countrymen, I beseech you, receive the Lord Jesus! He only can take away sin. We don't ask you to forsake your homes, your way of living, of dressing, or your honest calling; it is to forsake your sins, your idols. Open your hearts to the Lord Jesus. He is the true teacher. He will purify your hearts, and prepare you for eternal happiness."

But if I go on telling you all that has interested me in this tour, my letter will, I fear, weary you. We had several delightful interviews with the inquirers, who always came to us by night. They are very intelligent looking men—three of them in the prime of life. The brahmin looks younger; he already is much persecuted because he has ceased to perform his share of temple service. He was suffering from a severe cold and

cough, and became my patient. He told me he had been much taunted on account of his sickness; his neighbours told him it had been sent by the gods because he had neglected them. "Well," I said, "I have a firm belief, with the Lord's blessing, I can do you good. Your fever is caused by your cold. You must let me put a mustard plaster on your chest." Thoma looked surprised, and said, "O mama, he will not be willing." I appealed to him, and he at once consented. I said, "Now very likely this plaster will take away the pain and restore your voice." I saw whilst the plaster was on he looked wan and exhausted, and as it was noon, I asked if he had eaten. No: his wife refused to prepare his food; she taunted him with having gone mad since he had taken to reading the Christian books. I said, "I will make you a cordial with an egg, hot water, sugar, and nutmeg, if you will take it." "Why should I not?" he said, "your Saviour is my Saviour. I would like, come what may, to be baptized to-day." He has a good living in connection with the temple, but as it is in land, and he has an elder brother, he will doubtless have to give it up; and saddest of all, his young wife is bitterly opposed to Christianity. I had the great pleasure of doing our poor friend good. As an expression of gratitude he brought me a bunch of nice ripe plantains. He was very anxious for me to visit his wife; and though his village was distant from the tent I went, but though she had promised her husband she would see me, she was not allowed to do so.

MADAGASCAR.

Favourable Recognition of the Christians by the Queen and Government.

"THE reception of the Christians by the Queen on Christmas-day, when about seven or eight thousand assembled at the palace to pay their respects, was a fact of much political importance as the first official recognition of the equal rights of the Christian part of the community. For nearly an hour her Majesty listened to the hymns sung by the choirs of the chapels, and she has since expressed her satisfaction with the whole proceedings.

JAMES SIBREE."

"ON Christmas-day the heads of the Christians expressed a wish to pay their respects to the Queen, and her Majesty signified her pleasure to receive them. Early in the morning of that day the congregations assembled in their respective chapels. The places were all crowded, though the services were closed soon after eight o'clock. (I heard that some of the people had slept in the chapel all night to be sure of a place in the morning.) As soon as the services were over the several congregations proceeded, some of them singing as they went, to Andohalo, the place of public assemblies, while I went home for some refreshment. Before nine o'clock a messenger brought word that the Christians were assembled, and, in company with some of the brethren, I proceeded to the place of gathering. On our way we met the prime minister and some of the nobles going to the palace; but the road was so thronged with Christians, that their bearers could with difficulty make their way through the crowd. On reaching Andohalo an animating spectacle presented itself. On the slightly elevated sides, and in the northern part of the centre of this natural amphitheatre, situated in the heart of the city, not fewer, certainly, than 7,000 Christians were assembled. Some were standing or leisurely walking to and fro, others sitting under umbrageous and fruit-bearing *fig* trees. Fathers and mothers with their children were there, young men and maidens, pastors and their spiritual flocks, all in their holiday attire. All seemed perfectly at ease and conscious of security, while the grateful joy of the heart seemed to beam in every countenance, and find utterance in every greeting.

While the leaders of the Christians were arranging the several companies, we proceeded through the crowded way to the neighbourhood of the large palace, and were soon after followed by the Christians walking four abreast. Among the front ranks were civil and military officers of 13th and 14th Honours, officers of the palace wearing their pink ribbons, as well as others of lower rank, mingled with pastors, preachers, and deacons, followed by the whole body of the Christians, the men walking first and the women afterwards. Joining with them, we

led the way to the palace, the general residence of the Queen. Here the Christians filled every available spot of ground in front of the balustrade within which the royal seat was placed. The members of the royal family and officers were ranged on the left; the ladies in waiting, the ministers and members of the government, on the right. When the Queen, who looked remarkably well, came out of the palace, she was welcomed with hearty greetings from the vast assembly. As these subsided, several parties of singers sang what may be termed the National Anthem, and a hymn imploring the Divine blessing on the Queen. An officer then advanced a little in front of the rest, tendered the salutations of the Christians to her Majesty, and presented the customary hasina, which the Queen very cheerfully acknowledged. The choirs belonging to the several city congregations afterwards sang with good effect several hymns and anthems. Rainimamonjisoa, an intelligent, gifted, and influential officer, also an aide-de-camp to the primé minister, then stood forward, and, in the name of his fellow-Christians, addressed the Queen with much readiness and force, assuring her Majesty of their loyalty and gratitude for their privileges, of their devotedness to the Government, and earnest desires to promote the welfare of all

classes. The Queen made a short and approving reply, and by gestures as well as words assured the vast assembly of the satisfaction which their presence and the declaration of their attachment had afforded. The high officers and other members of the court seemed surprised and pleased with the singing of the Christians; and after the latter had again sung the National Anthem, her Majesty rose, and re-entered the palace about twelve o'clock, amidst the cordial greetings of the multitude, who then returned to their respective homes.

WILLIAM ELLIS."

THE NEW
JUVENILE COLLECTING BOOK.

It affords us much pleasure to find that the young friends in our families and schools are making good use of these beautiful little collecting books.

Already several hundreds have been distributed, and hundreds more are in the course of preparation.

The Travelling Secretary will be happy to forward them to all who feel disposed to use them in obtaining funds for the Mission, which at this time are so much needed. These collecting books, in neat leather cases, gilt lettered, may be obtained on application to Rev. H. Wilkinson, London Road, Leicester.

Foreign Letters Received.

CUTTACK.—J. Buckley, Feb. 1, March 4.
,, W. Brooks, March 4.

BERHAMPORE.—W. Hill, Feb. 20, March 1,
RUSSELL CONDAH.—W. Hill, Jan. 11.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
From March 20th to April 20th, 1864.

ASTERBY & DONNINGTON.			CONINGSBY.			£	s.	d.
Public Collection	£	s. d.	Public collections	£	s. d.	3	19	7
Miss Brumpton's box	1	5 3½	Sacramental Collection	0	11	4		
Mrs. Newton's box	1	4 1	Mrs. Lane, for Mission debt ..	0	10	0		
Mr. Hill	0	11 7½	Rev. W. & Mrs. Sharman ..	1	1	0		
	0	10 0	Mr. & Mrs. W. Lane	1	1	0		
			Mr. & Mrs. Kemp	1	0	0		
			Mrs. Lane	0	10	0		
	3	11 0	Mrs. J. Clarke	0	8	0		
Less Expenses	0	11 0	Mr. Wells, senr.	0	5	0		
			Mrs. Wood	0	5	0		
			Miss Lane	0	5	0		
BIRMINGHAM.			„ Blanchard	0	5	0		
Collected by the Misses Hawkes	18	10 0						

	£	s.	d.		£	s.	d.
Mrs. Atkin	0	5	0	<i>Wysall.</i>			
Mrs. Buffham's box	0	7	3	Public collection	0	10	11½
Miss E. Richardson's box	0	5	3	Collected by Miss Lovett:—			
Mrs. Sellars, sen., box	0	5	4	Mr. Bowley	0	10	0
4 boxes under 5/-	0	14	4	„ Shepperson	0	5	0
				Miss Bowley.. .. .	0	2	0
				Missionary box	0	5	0
	11	18	1				
Less Expenses	0	12	0		10	6	4
				Less expenses	0	0	4
HALIFAX.				LINEHOLME.			
Legacy by the late Miss Ibbotson, less duty £10	90	0	0	Sac. Coll. for W. & O.	1	2	2
KEGWORTH & DISEWORTH.				Mr. J. Sutcliffe	0	2	6
<i>Kegworth.</i>							
Collections & Subscriptions	6	13	6		1	4	8
Rev. W. Jarrom	0	10	6	Less expenses	0	0	4
Do. Missionary box of pupils	0	7	0	LONG SUTTON.			
<i>Diseworth.</i>				Cash on account	20	0	0
Collections & Subscriptions	5	2	9	LOUTH, <i>North-gate</i>			
	12	13	9	Cash on account per Rev. W. Orton:	21	3	6
LEAKE & WYMESWOLD.				Mrs. Nall, Hoveringham Hall	2	0	0
<i>Leake.</i>				Ditto for Orphan	3	0	0
Public Collections	3	12	10½	Miss Graves, Bath	1	0	0
Collected by Miss Pratt:—							
Mr. Thirby	1	0	0		27	3	6
Mrs. Angrave	0	10	0	LOUTH, <i>Walker-gate.</i>			
Miss Wilde	0	10	0	Collections on Lord's-day	10	10	5
Friends	0	14	0	Sac. Coll. for W. & O.	0	15	2
Mr. W. Burchnall	2	0	0	Mr. W. Newman	2	0	0
Small sums	1	9	11	W. Sutcliffe, Esq.	1	0	0
Collected by Miss Follows:—				W. A. Dunn, Esq.	1	1	0
Mr. King	0	10	0	Rev. T. Horsfield	1	0	0
„ Smith	0	10	0	Croft Sharpley, Esq.	1	0	0
Small sums	0	17	9	Miss. Prayer Meeting box	0	18	9
<i>Wymeswold.</i>				Sunday School Boxes—Boys.. .. .	0	8	9
Public collections	2	7	0	„ „ Girls.. .. .	0	4	4
Collected by Misses Wootton & Corner:—					18	18	5
Mrs. Wale	1	0	0	Less Expenses	1	12	6
Mr. Stevenson	0	5	0	MARCH.			
Rev. T. Hoe	0	5	0	Public collections	7	8	0
Mr. Wootton	0	5	0	OLD BASFORD.			
„ E. Charles	0	5	0	Sac. Coll. for W. & O.	0	11	4
„ R. Charles	0	4	0	TARPORLEY.			
Mrs. Collington	0	4	0	Sac. Coll. for W. & O.	0	18	0
Mr. Whyman	0	3	0				
Small sums	0	14	4				

DONATIONS FOR MISSION DEBT.

	£	s.	d.		£	s.	d.
BARTON.				LEICESTER, <i>Friar Lane.</i>			
Miss Derry's card	5	0	0	Mr. and Mrs. Pochin	1	0	0
BATH.				NOTTINGHAM, <i>Broad Street.</i>			
Miss Graves	1	0	0	Miss Hill's Card	5	0	0
BIRMINGHAM.							
Thomas Crowley, Esq., per F. Ewen, Esq.	10	10	0	Total received on account of debt since Midsummer	523	5	0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester; from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

JUNE, 1864.

BAPTIST MAY MEETINGS.

IF the reader is disposed to be hypercritical, he will find scope for the exercise of his mental dissecting-knife in my first remark, which is this, the Baptist May meetings are held the last week in April. Rather a Hibernian observation, I admit, but it will help the reader to understand my meaning. To these annual meetings I, in common with some hundreds of others, went. All of them I shall not attempt to detail. Are they not recorded in the book of the chronicles? *i.e.* in the *Freeman* newspaper. That worthy journal, therefore, can be perused by such as wish a full and particular account of the Baptist "feast of the tabernacles." A few words, however, on the annual gathering in Exeter Hall on behalf of the Missionary Society may not be out of place and time here and now.

A pink ticket gave me admission to the platform, which I reached shortly after the proceedings had begun. The scene, it must be acknowledged, was an imposing one. The large edifice was nearly full. Around me and before me was a dense mass of human beings. Very gay did the body of the hall look. This arose from the fact that its occupants were nearly all ladies. Flowers, laces, ribbons, bonnets of all the rainbow-colours, met one's gaze. Excepting here and there a black coat and white neck-tie, the main portion of the assembly belonged to the feminine gender. Characteristic this! It is so all the world over. Women are more religious than men. The old tale is oft repeated,— "Last at the cross, first at the sepulchre." Whatever may be the defects of the "fair sex," it has one grand counterbalancing trait, namely, appreciation of the spiritual. To return. Up and down the aisles I noticed half a dozen gentlemen with long fishing rods in their hands. The first surmise was that they were anglers who had lost their way or been press-ganged into the Hall. Thus first impressions are often false impressions. The simple truth is that they were merely stationed there to keep order; albeit the said long wands suggested most irresistibly visions of trout and carp. Some of the audience did not run the risk of being charged with

idleness, for, not content with listening, they worked also. One lady I observed doing a piece of rug-work during the four hours which the meeting consumed, another was busy with that extraordinary system known as "open-work," and so on. This custom, I believe, is an importation from America. The etiquette of it is very doubtful. It is to be hoped it will not be largely patronized. It offers the thin end of the wedge to manifold annoyances. Tailors will soon be taking a pair of unmentionables, and dress-makers a few mantles to finish. Rather pleasant, that.

The chair was taken by Lord Radstock. He is a young man, but apparently an intelligent and earnest Christian. The Plymouth Brethren claim him as a member of their fraternity. His remarks were appropriate and brief. Is it not, by the bye, a cheering feature in the present age that so many of our nobles appear to be decidedly godly people? If looked carefully into it will be found that the proportion of aristocratic men and women who now take an interest in religion is larger, probably, than ever. After the chairman's remarks the reports were read. Here was a decided nuisance. Half an hour occupied with what one could easily read afterwards at home! It is to be wished most devoutly that some radical member of the committee would have the courage to propose the omission of everything but a very bare outline of operations during the last year. Every one gets tired of listening. "Your committee" this, "your committee" that, and "your committee" the other—until one is tempted to wish "your committee" was far enough. The vast number of ministers, and laymen too, who got out the morning papers, magazines and books to read during the report is a proof of the general aversion to this intolerable infliction. One thing in the account given of the finances "brought down the house," and is worthy of note. The expected debt of eight thousand pounds has been more than met by the extra efforts of the denomination, and a surplus is in the hands of the treasurer. Truly, "where there's a will there's a way." The ready aid thus given to the Society only shows what can be done. It manifests the latent power which exists in the churches.

A general sensation of relief was evident when the reports were done with. The first speaker was Mr. Evans, a returned missionary. He has laboured at Delhi. His address was a good one, full of facts. These are what we want. Details of missionary labour, its difficulties and successes, are what we ought to have on such occasions. Though some of his statements were rather old and hackneyed, most of them were quite *ad rem*. Soon after he began, a tremendous burst of applause, followed by two or three additional rounds of cheering, went through the hall. The meaning was soon obvious. A round, chubby face, hair parted down the middle, broad shoulders, &c., &c., became visible on the platform. Boanerges, of the Metropolitan Tabernacle. He says, I suppose, that hard work agrees with him, and surely it must, for he gets stouter and stouter. A marvellous favourite he seems to be with the London people. The Rev. S. Coley spoke as a representative of the Wesleyan sect. He is just the man to "take" on a popular platform. As long as he lives he will be successful in this respect. He is well provided with anecdote, and seems to have a good general knowledge of history. Everything he says is lit up with a striking figure. He abounds in apt illustration. Add to this an agreeable presence, pleasant voice, and perfect self-possession, and you

will easily understand that his speech was listened to with eager attention. The worthy president of Regent's Park College also spoke. It was difficult at first to believe that *that* was Dr. Angus. His appearance has greatly altered. He will forgive such an allusion, but the courage he has displayed in abandoning the senseless razor is commendable. He spoke well, and was well-received.

Boanerges was the last orator. The clapping and stamping which greeted his uprising, as well as interrupted many parts of his address, were tremendous. He made some excellent suggestions. One was the following,—that churches should support missionaries of their own; and if a church resolve to maintain a missionary in a certain heathen district, have letters from him, pray for him at their prayer-meetings, they would feel more interest in the work than they now do. Or if a church is not able to maintain a man, let it maintain half a man (said the speaker). Is there not something worthy of attention here? Does not the same plan as applied by our Sunday scholars for the support of orphans in India work well? The suggestion is deserving of earnest heed. Another commendable part of Mr. Spurgeon's speech was that in which he insisted on the spiritual government of the Society, and showed the importance of piety rather than money being the qualification for office and vote.

But I must close: I have already written more than the editor allows in this portion of the Magazine. I may sum up my discursive remarks by saying that the various meetings held in connection with the Baptist Mission were a decided success, and the prospects of the Society are most encouraging. May like prosperity attend the *General Baptist Missionary Society*.
S.

SIGNS OF THE TIMES.—Rev. T. Evans, of Delhi, thus referred to the signs of the times: "I cannot close this address without briefly glancing at a few encouraging facts. The happy change that has taken place in the Government of the country may be regarded as a token for good. The unholy alliance of a professedly Christian Government with heathen prejudices will now be broken, and the 'powers that be' shall no longer be permitted to uphold and sanction idolatry. And further, there is a growing desire in India for knowledge and education. Many Brahmins in Bengal are becoming proficient scholars in English literature, while others, who are medical students, do not hesitate to dissect the corpses of the polluted Sudras. We have not only Government colleges in large cities, but in almost every district throughout British India, village-schools have been established. Sir Robert Montgomery, the pious Governor of the Punjaub and father of the missionaries, is taking lead in female education, and that noble movement will no doubt be warmly supported by Sir John Lawrence. Even public works are doing a great deal for India, for when the great Ganges canal was cut by the English, hundreds of Brahmins on their bended knees prayed that Ganges would not go; but it went, and they now say that if England can lead the Ganges where it likes she is no goddess after all. The Brahmins also prefer mixing with other castes in railway carriages to walking; and even caste itself favours us for once. Let a large number of Hindoos from any caste become Christians, and the rest will follow as a matter of course. If Satan's strongholds in India have not been abolished, the outworks have been attacked and are giving way."

Theology.

"AS THE DEW UNTO ISRAEL."

HOSEA XIV. 5.

THE dew falls very quietly and gently. On the tempestuous night there is none. If the waves are chafing the shore, if the winds are howling among the trees, if the clouds are hurrying across the sky, there is no descent of dew. It is distilled beneath serene heavens. Its crystal drops are formed under the wing of silence, and in the bosom of the quiet night.

So is God to his people when he comes to revive and bless them. He does not usually come amid agitations and excitements, in the stress of life, in the hurry of affairs, in the crash of startling events. He will not forsake those who are putting their trust in Him in any scenes and experiences through which they are called, in His providence, to pass. He will go with them to the forefront of the hottest battle of this life. They shall go "in the strength of the Lord God, making mention of His holiness." Their strength shall be renewed, their arms upheld, their way directed. But in all such active and busy experience there is rather the *spending* than the *getting* of strength. If the soul is like the body, it could not stand the perpetual strain and waste. There must be times of recruiting and replenishment, and these will probably be times of silence. The filling of the hidden springs, the growing of the secret inward strength, will be, the "man knoweth not how;" as is the growing of the flowers, as is the falling of the dew!

The dew falls very copiously. In the land of Israel it falls much more abundantly than it ever does in this country. Gideon wrung out of his fleece in the morning a bowl full of water. There was nothing miraculous in the quantity. The miracle

was in the dew coming *only* upon the fleece while all the ground was dry. The quantity was only such as still falls in the valleys and on the hill-sides of Palestine. Travelers tell us that after a still night, when the dew has been falling, they find their baggage and their tents dripping as though it had been a heavy rain during the night. Indeed, a light dew would be of little service. It must be copious, to keep nature fresh and living during the summer months. "I will be as the dew unto Israel." God's grace to a church in a time of spiritual quickening is very copious and full. When hearts are opened to him in expectation, they never close again in collapse and disappointment. A fulness comes to them which supplies for the time "all their need." This makes the feeling of growth in religion delightful. It is not a part of the nature merely that is growing. It is the whole new man in Christ Jesus building itself up in the strength and beauty of a living growth. When God touches a soul with his gracious fulness, immediately there are streamings of life through it all.

The dew is very refreshing. It makes dying nature live. At the close of the hot summer day she is languid and pulseless, and ready to perish. The ground is parched. The leaves are shrunken. The flowers keep back their sweetest fragrance, and hide their richest colours. The husbandman looks despondingly over his fields, and fears for the safety of his growing corn. But then begins the silent copious baptism with the dew. All night long it is continued; and in the morning nature's face is wet and yet radiant with the refreshing visitation. Now the lily is lifting its head, and the rose is putting on its bloom, and the grassy field has a more lustrous green, and the corn

fields look fresh and well, and the farmer can think with hope of the coming harvest day. "As the dew unto Israel." When God comes in fulfilment of his promise there is a recovery of sinking strength, a rekindling of dying graces, a return to "first love," a doing of first works. To those who are so visited, there is a newness in religion every day. Sacred things become more sacred, and nothing is common; the whole of life is joyously felt to be an accepted thing with God through Jesus Christ.

The dew is fertilizing. This is perhaps the most important thing of all, and the prophet dwells on it at some length, and evidently with much delight. This silent, copious, refreshing agent works fruitfulness out of all growing things. The prophet speaks of the growth of the lily, fairest of flowers, with its snowy-white bell-like leaves; of the olive-tree, famous for its greenness as well as for its oil; of the cedar of Lebanon, the very monarch of the vegetable kingdom; of the revival of the corn, which carries in its heart the very staff of human life; and of the spreading vine, with its rich clusters of grapes. All these, under the influence of dew, grow in beauty, strength, and, above all, in fruitfulness. They are thus aided in the accomplishment of the very end of their existence. And when God is as the dew unto Israel, his final end is, that the plants of his right hand's planting may become fruitful. Our divine master speaks much, and very solemnly, on this subject of fruitfulness. We are "chosen" for this, "ordained" to this end, that we should go and bring forth fruit, and that our fruit should remain. He tells us that we shall thus attain the last end of our being, and of all being; our Father will be glorified when we bear much fruit.

Christian fruitfulness is a manifold and various thing. It is not all of one kind.

to be exactly like another life. Each is cast in its own type, and when the life is cast, the type or mould, as it has been said, is broken. Of course it is broken, because it was composed in part of circumstances which never were before, nor ever can be again. Let each planted soul rejoice to feel root in Him! And then let each grow freely, according to his will—not fearing, but gladly daring to branch, and blossom, and fructify, according to the law of individual life. The lily, the olive-tree, the corn, the vine—all these are growing in God's garden, and there is room and dew for them all.

Observe, also, the nearness to us in both cases, of the reviving influence. God does not fetch the dew from the stars, or from fountains in the skies. He condenses and distils it out of the atmosphere. A little change in temperature does it all. The air that is feverish and panting with heat during the day, becomes moist with the refreshing treasure at night. May not this remind us how we are surrounded with a very atmosphere of grace, which holds all precious things in readiness to be dropped upon us when God shall command it to fall? The word of life is "nigh unto us," as near the soul as the atmosphere is to the body. We have only to believe to quicken our sluggish souls to the consciousness of its presence, and lo, it is "in our mouth and our heart." In the days of our dulness we never know how many precious gifts and possibilities are around us, within daily and hourly reach. We are like Jacob asleep. But when the change comes, when we begin to pray, and God begins to bless, then these invisible things shine upon our opening sight in something of their intrinsic loveliness, and come in upon our awakened sense like odours from another world. Our hearts leap up refreshed and invigorated, and we cry, "Surely the Lord is in this land, and I have not known it."

Family Miscellany.

ROBERT BROWN'S LESSON.

ROBERT BROWN was the son of a poor man, who could only send him to school a few months in the year. Robert often said, "It is no use for me to try to be anybody. I have no advantages. I shall always be poor and ignorant."

Now Robert was mistaken. He had some very great advantages. He had a well-shaped, handsome head, and a fine full chest, and strong limbs. He was a bright, healthy boy, and I think he had a fair chance to become whatever he liked. He used to beg his father to give him a piece of land for his own, where he could raise vegetables for the market. His father was too poor to give him a part of the garden, but gave him a bit of sandy land in the corner of the lot. Robert struck his spade into it, and turned up the soil.

"It is of no use planting any thing here," said he; "only see how sandy it is; nothing will grow."

But there was some strength in this loose soil, just as there was strength in Robert's healthy brain, and stout arms and legs. And the wind sowed some seeds there, and they came up and grew; and one hot day in July, when our little farmer was tired with raking hay, he went to look at his despised corner, and there, just where the ground was broken by his spade, was a large cluster of strawberries, ripe and delicious. While he was eating them, he felt something prick his bare foot, and looking down, there was a large, ugly thistle, just going to seed.

Now both the thistle and the strawberry grew from seeds which the wind had sown; but the land

was Robert's, and he had a right to say which should grow.

"Get out, you hateful thistle," said he. "You are a thief, come to steal your living and pasture in prickles. Are you not ashamed to pick my ragged pocket, which only has a few pence in it at the most?"

Then he dug up the thistle by the roots, and as he was too poor to buy manure, he used to go in the evening by moonlight with his wheelbarrow, and get black soil from a hollow in the coppice, full of old leaves and rotten wood; and he mixed it all thoroughly in with the sandy soil that bore the berries, and then filled it all with the best plants he could find, and the next year he had a great deal of fruit. Moreover, he sowed turnip seed between the rows, and the turnips grew large, and round, and sweet, and he sold them in November for a broad piece of silver. Robert was delighted.

"I find," said he, "that I can raise on my land whatever I like."

And then the thought came into his mind that he could make of himself whatever he liked, if he would only set about it in earnest. And I believe he will, for where a boy has conquered one difficulty, he is generally ready to try another.

THE SCHOOL IN THE HOUSE.

A WELL-ORDERED Christian family furnishes such means and opportunities for forming the youthful mind as no where else exist. For real efficiency, what school can compare with the domestic hearth? It has every element of success. There is the combined influence of father and mother, the mutual influence of parents and children, of brothers

and sisters, of older and younger. Then, especially during the long winter evenings, is leisure for communicating instruction in a great variety of forms; by reading, by anecdotes, by conversation, by questions and answers. And, apart from all direct attempts to instruct, there is a continual forming and assimilating influence, as deep and strong as it is gentle and unostentatious, distilling upon the household from day to day, like the blessed rain of heaven upon the tender grass.

It is an influence, too, which takes the child in the very cradle, when his mind is soft and impressible, and follows him up to manhood; an influence which will live on, and manifest itself in the very texture of his character, when he is for ever separated from the parental roof. What impressions so deep as those received at the domestic fireside? what reminiscences so hallowed and precious? When at length the dear circle of childhood is broken by death, and its surviving members are scattered abroad, and toiling onward in their earthly pilgrimage, faint and weary beneath the burdens and sorrows of manhood, they remember, with inexpressible emotions of tenderness, the old homestead of their childhood, and the sweet lessons of love and virtue which there sunk into their young hearts from lips now sealed in death; and as they remember, they have the witness within themselves that, although these bright days have fled, never to return, their influence yet lives in the inmost recesses of their souls, and will live there for ever.

MOUNT ARARAT.

MOUNT Ararat is 6,000 feet higher than Etna, and 1,528 feet higher than Mont Blanc—the latter the point of greatest elevation in Europe.

It is detached from the other mountains of Asia, and is divided into two conical peaks. Sir Robert Porter paints, in glowing colours, the magnificence of the spectacle when he first came in sight of Ararat, majestically rising from a widely extended green plain, fertilized by the clear waters of the Aras, (the ancient Araxes,) and covered with Armenian villages. In various points of view the summit has a striking resemblance to a ship—a fact which has been recorded by all travellers to the spot, and the whole country around is full of traditionary stories relative to Noah's ark and the flood.

It is a common belief among the Armenians and Persians, that the remains of the ark still exist on the summit. Several attempts have been made to reach the top of the mountain, but rarely have any such attempts succeeded. Moving sands which threaten to overwhelm the traveller, flinty roads which cut his shoes to shreds, terrible precipices, with overhanging rocks, and above all, nests of snakes have constantly struck terror into the stoutest hearts, and in nearly all cases induced the abandonment of the enterprise. At Erivan the Armenians show the spot where Noah first planted the vine, and the town of Nakhdjovan (place of descent) is believed to mark the spot where the patriarch first settled on quitting the ark.

THE WIND AS A MUSICIAN.

THE wind is a musician by birth. We extend a silken thread in the crevices of a window, and the wind finds it, and sings over it, and goes up and down the scale upon it, and poor Paganini must go somewhere else for honour, for lo! the wind is performing upon a single string. It tries almost anything on earth to see if there is music in it: it per-

suades a tone out of the great bell in the tower, when the sexton is at home and asleep; it makes a mournful harp of the giant pines, and does not disdain to try what sort of a whistle can be made of the humblest chimney in the world. How it will play upon a great tree till every leaf thrills with the note in it, and the wind up the river that runs at its base is a sort of murmuring accompaniment! And what a melody it sings when it gives a concert with a full choir of the waves of the sea, and performs an anthem between the two worlds, that goes up perhaps to the stars, which love music the most and sung it the first. Then how fondly it haunts the old house, mourning under eaves, sighing in the halls, opening the old doors without fingers, and singing a measure of some sad old song around the fireless and deserted hearths!

Poetry.

LIFE THROUGH DEATH.

BY ARCHBISHOP TRENCH.

A DEWDROP falling on the wild sea-wave,
Exclaimed in fear—"I perish in this
grave;"

But in a shell received, that drop of dew
Unto a pearl of marvellous beauty grew;
And, happy now, the grace did magnify
Which thrust it forth, as it had feared, to
die;—

Until again, "I perish quite," it said,
Torn by rude diver from its ocean bed:
Oh, unbelieving!—so it came to gleam,
Chief jewel in a Monarch's diadem.

THE seed must die, before the corn appears
Out of the ground, in blade and fruitful ears.
Low have those ears before the sickle lain,
Ere thou canst treasure up the golden grain.
The grain is crushed before the bread is
made;

And the bread broke, ere life to man conveyed.

Oh! be content to die, to be laid low,
And to be crushed, and to be broken so,
If thou upon God's table may'st be bread,
Life-giving food for soul's an hungerèd.

THE LORD OUR RIGHTEOUSNESS.

No righteousness my soul can draw,
From God's insulted, broken law;
In moral nakedness I lie,
And truly I deserve to die.

Deserve to die! and yet I live,
A life which He alone can give;
A life within, a life divine,
A new creation, Lord, of thine.

A new creation of Thy love,
My hopes and joys are now above;
To Thee I turn in each distress,
To Thee, the Lord, my Righteousness.

My Righteousness, in Thee I trust,
And though I sin, am reckon'd just;
Clothed in a merit not my own,
Thy sinless life around me thrown.

Thus clothed I stand complete in Thee,
No imperfection canst Thou see,
Within, without, and all around,
Thy righteousness alone is found.

Then, while I live, my song shall be
To Him who *lived* and *died* for me;
And when I die my soul shall bless,
The Lord, the Lord, my Righteousness.

M. W. FOX.

General Correspondence.

THE EVANGELICALS IN THE ESTABLISHMENT.

MR. EDITOR—

Dear Sir,—Allow me to express my opinion that your "Magazine" is greatly improved; your April number, especially, is a decided improvement in various respects. I feel certain if the ministerial and lay talent in our connexion were properly used, your new series of the General Baptist Magazine would equal any publication of a similar kind. Earnest and serious attention is demanded for the remarks of J. S. C. on the Evangelicals in the Establishment. The Broad church clergy, in their preaching, connected with the Prayer Book, exactly accord. At the "Font" Christ is put on, regeneration is effected, and new creatures are made in Christ Jesus. Or, as Alford, on Titus iii. 5, writes, "It is in the font, and when we are in it, that the first breath of the new life is drawn." The Bishop of Exeter also says, "The doctrine of spiritual regeneration in baptism is the very keystone of the whole system." The *Record* newspaper says, "This is the doctrine of devils," but it is truly and clearly the doctrine of the Church Catechism. I know the work is very hard for the Evangelicals to endure. Each one must often exclaim—

"A burden more than I can bear,
I sit me down and sigh."

Why do they thus continue to sigh, and apparently to sigh very deeply, and yet proceed in wounding and defiling their consciences by transgressing the testimony of God written by His finger? The following anecdote which came under my own observation, permit me to relate. In the early part of my life, when I was the bishop of a small Christian church, in the adjoining village to that in which I lived resided a popular evangelical clergyman. His look was love, his words were gracious, and his manner shewed him a Christian gentleman. In the parish church was a family vault belonging to a highly-classed family, the head of which was a bold blasphemer, and

very violent in his passions. In one of his paroxysms of rage he cut his throat. With great skill the wound was closed, and with every appearance of gradual recovery to health. In another rage of anger he tore asunder the wound, and died with an awful curse in his mouth. The jury on the inquest returned a verdict of "temporary insanity," which ensured him a Christian burial. An earnest Christian lady, a member of my flock, who lived on intimate terms with the clergyman, went to the funeral and saw the blasphemer interred. The following morning the clergyman called on Mrs. G., and expressed his surprise that she was present at the funeral service. "Oh!" she exclaimed, "I was a spectator on purpose to witness if you could read over the full beautiful and solemn burial service of your church, so well suited to them who die in the Lord." His reply was, "O, Mrs. G., I can assure you it is hard work indeed. But what can I do?" "Do! why, give up the hard work, and cast your lot among the free, unfettered ambassadors of Jesus among the Dissenters." "O, Mrs. G., I dare not think about the matter!"

How can it be explained that work so hard is endured? If they that bear the vessels of the Lord are to be clean, how is it that uncleanness like this—seen, felt, and acknowledged, is not forsaken? Will the following anecdote, relating to the late Rev. R. Robinson, explain it? His greatness, cleverness, extensive literary knowledge, and eloquence as a preacher, gained him respect, homage, and even intimacy with the heads of college at Cambridge.

"Once," he says, "when riding to London in the stage, a bishop was in the carriage with him. The literature, the science, the theology, and events of the times engaged their attention. Suddenly his grace exclaimed, "Oh! Robinson, if you had been a minister in our church, you would have risen to its highest preferments." "But," replied Robinson, "I could not conscientiously be a clergyman in your

church." "How so," inquired the bishop. A powerful reason was given, and Robinson inquired if his lordship saw its force. "No." Another reason more weighty was given. "No." A more urgent argument was mentioned. The same reply. Robinson took out of his pocket a guinea, and asked the bishop if he could see the image and superscription engraven upon it. "Quite well." He then took a small bit of paper and covered it, and inquired if he could then read it. "No." "The reason I need not mention—a GIFT blindeth your eyes." Rest assured the dimness of sight, darkness of understanding in the clergy, will never be removed while gold dust, to the amount of about six millions, acts like a veil or curtain before their eyes and conceals the truth. Take that huge mass of wealth from the Church of England, and let it be given to the Wesleyans, in conjunction with the Prayer Book, and *immediately*, instead of seeing men as trees walking, they will see everything clearly, and declare loudly and perseveringly that Popery is the devil, Satan, which deceiveth the world, or Puseyism, so near in resemblance that we may say it might be called twin-born, and can never be refuted while the Prayer Book remains unaltered. To illustrate this one more anecdote, and more might with ease be cited if needful.

I was lately in company with a very clever, learned young clergyman, just admitted into holy orders. He told me he considered the evangelical clergy a dishonour to the church, and only qualified for union with Dissenters; they took from the real clergy that sanctity of character, that homage, and that importance which was due to them from the people, and misinterpreted and misapplied the natural and plain language and intention of baptism, confirmation, visitation of the sick, and wished, according to their erroneous views, to alter the correct and plain intentions of the church in reading the burial service. Whatever sphere of labour he occupied he should uphold these sentiments as the sentiments of the Bible and Prayer Book *combined*. Two regenerations, two faiths, two forms of membership, he could not admit. One baptismal sponsor, one catechism, and one confirma-

tion must be our legitimate rule of membership in our church.

How is it possible, influenced by all the charity of our holy religion, to believe that thousands of clergymen whose minds, we hope, are enlightened, whose consciences, we hope, are good, sprinkled with blood divine, are yet compelled solemnly to say they believe there is nothing in the Prayer Book contrary to the word of God, and to bind themselves with the most stringent obligations to the use of the same form continually in baptism, confirmation, visitation of the sick, burial, &c., &c.? O foolish clergymen, who hath bewitched you? Not only are you bewitched, but you are bewitching thousands, tens of thousands, and hundreds of thousands in the kingdom, and implanting in the memory of their undying souls falsehood, not in temporal, merely, but in eternal things.

I am obliged to declare the evangelicals are men who are pattering with the oaths and articles of the church. O that we did more seriously remember an impression, once made on the mind, is not, if ever, removed! How soon in life an impression is made on the mind and memory of an infant, by which it distinguishes the mother from the world. That impression is made for life. To impress on the memory of every one of the children in your Sunday and charity schools, or in your wide domestic circles, that he or she is made in baptism a member of Christ, a child of God, and an inheritor of the kingdom of heaven, is sufficient to make an angel weep. If all this be untrue—and many of the clergy believe it is—what can be their answer to Him when he inquires, "Who hath required this at your hands?" At the last confirmation in the parish church where I reside, a full-grown boy not far from me received the rite, and the venerable bishop declared he was regenerated, his sins were pardoned, and he was admitted into the favour of God, and was admitted to be a welcome guest to the *holy table* of the Lord. When he returned home, proud of being made a *full* Christian, he told his mother that he was to go to the *holy table*. "No, my boy," she replied, "you are a wicked, swearing, lying fellow, and you shall *not* go." When our blessed Lord tabernacled

among men, it is affirmed "the common people heard him gladly." And now, in this enlightened age, this advanced period of the Christian dispensation, this poor unlettered female put to shame the Latin, Greek, and Hebrew bishops and clergymen of our high, mighty, and imperious Church of England. Let it not be replied that this young, wicked, yet confirmed Christian might have been refused admission to the holy table. Not so. He could claim his recently confirmed right, and defy all opposition. The members of the Church of England may neglect or refuse the sacrament, but they *claim* the right at any time and on all occasions; also the sick service read as in the Prayer Book, and require *absolution*.

Charles II., the head of the so called church, without whose sanction no prayer could be read in the church, no addition or alteration could be made in the said prayers, and no bishop could be appointed to a diocese, must close his profligate life. Three bishops were summoned to attend him, seriously to admonish him, to alarm his conscience, and produce in him penitent reflections. Hearing they obtained—not a word in answer. Six or seven times was he pressed to receive the sacrament, with the table and the elements before him; but the king refuses. Did he *desire absolution*? Not declining, it was pronounced over this unimpressed, impenitent king. Absolution pronounced!!! Which bishop of the three gave this wicked king, in the name of the sacred Trinity, full forgiveness of all his sins? Bishop Ken, the author of the morning and evening hymns. State duty compelled him to belie his conscience, and deceive the notoriously wicked dying king. So says bishop Burnet, in the History of his own times, 8vo vol. 7. He blames him for thus pronouncing the *absolution*, as immediately he died, recommending his mistress and illegitimate children to the care of his brother; but not a word about his wife, his people, his servants, his debts, nor a word of religion. Let the Kens of the present day, rather than thus sully thoir Christian character and advance the kingdom of antichrist, break their bands asunder, and with the highest pitch of

enthusiasm exclaim with Dr. Chalmers, the venerable Dr. Gordon, and no less venerable Baptist Noel—"Thank God, we are free men!" Also I would thank God for your blunt, straightforward Englishman, J. S. C. The science of conformity and nonconformity ought to be a leading part of the education of all Dissenters. The wonderful ignorance of numbers of our members in every part of the kingdom is truly lamentable. How many Dissenters have grieved me and made me weep when they have told me occasionally they have gone to the Catholic chapel and heard a good sermon, or to the church and heard a most Gospel one; and they have even wondered we could not all join in one community. Surely a good, clever sermon, either one from Cardinal Wiseman, or one even from Dr. C. J. Vaughan, ought not to act like gilding to a bolus the most nauseous and offensive, that we may be guided safely and rightly, associate with Wiseman Popery, and with Vaughan the Prayer Book. I am sure a few pieces on the subject in your Magazine, and in lectures given to members of our churches, will do great good. Also, read, mark, and learn, not a granite mountain volume, but that little penny diamond catechism by the Rev. T. Goadby, B.A.

Yours truly,

J. LILLEY.

CAN OUR CONFERENCES BE MADE MORE PROFITABLE?

MR. EDITOR—

Dear Sir,—I see from the report of the Baptist Union that Mr. Williams, of Accrington, has called attention to the unused power in the Baptist Associations. It has long seemed to me that it was really time some one called attention to the present waste of power in connection with our Conferences. Being of a sociable turn, I shall be the last to undervalue the opportunities given by the Conferences for renewing old friendships and forming new ones. "As iron sharpeneth iron, so doth the countenance of a man his friend." I am, moreover, too much interested in the welfare of our churches to despise the "Reports." But yet, "What do we?" Often absolutely nothing. There

are scores of topics that might be profitably discussed, but we have no business Committees to suggest them. All is left to the moment. If a case turns up, all eyes brighten. There is, then, something to talk about. But if no "case" is forthcoming, we fritter away the time in purposeless talk. I would suggest, Mr. Editor, that to prevent this in

future, some three or four brethren be appointed to select, previous to every Conference, some one or two appropriate subjects for friendly talk, and that, to prevent any hitch, one of the brethren be invited to lead off. Excuse my rough speech and crude hints, and rest assured, notwithstanding that,
I am always yours, A. G. B.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. II. HENRY SMITH.*

Master Henry Smith may not be reckoned a great thinker, or a profound Divine, but that he was a most earnest and godly preacher none who have read his sermons can for a moment doubt. We believe that the same kind of intensely practical preaching would again fill our emptying places of worship, and again restore the pulpit to its rightful and legitimate monarchy over man's crowd-governed soul, and to its holy guidance through, and safe victory over, the temptations and struggles, the perils and sorrows, of this actual world in which, and not in the transcendental land, we live, and move, and have our being.—*Christian Spectator.*

PREACHING, to be effective, must aim at the *Conscience*. Conscience is the ethical faculty—the legal and regal power of the soul. It is the centre of man's being. Holiness is its crown—sin is its curse. "Therefore," says the apostolic preacher, "seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's *conscience* in the sight of God."

Conscience is the citadel that is to be stormed by the artillery of truth. Conscience must be wounded, healed, strengthened, enthroned. The Bible furnishes the materials by which this process is to be carried on. The law must be applied. The holiness of God must be displayed. The terrors of wrath must be unveiled. The thunders of Sinai must be let in upon the soul. Conscience must be startled in her guilty slumbers. A wound must be

made. The knife of justice must cut into the quick of the soul. The vain phantom of *Self* must be slain. "For I was alive," says Paul, "without the law once: but when the commandment came, sin revived (sprang into life), and I died." A consciousness of sin is the burden of the soul. "O wretched man that I am! who shall deliver me from the body of this death?" The Conscience being wounded, now is the time for the sweet promises of the Gospel. What was once mystery now becomes plain. The love of God melts in sweetest tenderness over the wounded spirit. The conscience, smitten by the stroke of the law, finds her rest, the centre of her new life, in the cross of Calvary. Christ is all in the vision of the soul. His medicine is received, his government is accepted. Peace, like a dove, settles down on the spirit. Joy, like a rainbow, spans the soul. "Old things have passed away, behold, all things are become new." The Christian course is begun. The foundation of the new temple is now laid. Progression is the order of the Christian life. The precepts of the Gospel, wrought into the texture of daily life, weaken the fleshly propensities, and strengthen the spiritual elements of our nature. Conscience gradually rises into the supremacy of the soul. Right becomes the law of life. Christ is found in the heart the hope of glory. Heaven opens on the spirit. Beams from the Eternal light fall sweetly upon the heart. The soul, sanctified in an element of love, waits the fall of her earthly tabernacle, then speeds her blessed flight into the realms of eternal day. This process of wounding,

* Continued from page 174.

healing, comforting, strengthening and enthroning the Conscience, is to be carried on through the instrumentality of preaching. Preaching is the principal channel through which the truth is to flow.

These remarks will find ample illustration in the sermons of Master Henry Smith. Smith exerted a power to pull down, and a power to build up. He cut deep and made a severe wound, but he suffered it not to close till he had poured in the oil and wine. We now give two or three extracts. The following is from a sermon entitled, the "Magistrate's Scripture." The text is Psalm lxxxii. 6, 7. We quote the close or peroration of the discourse.

"Who would have thought that Jezebel, that beautiful temptation, should have been gnawed by dogs? Yet was she cast unto dogs, and not an ear left to season the grave. What would he think that had seen Solomon in his royalty, and after seen him in the clay? Oh, world unworthy to be beloved, who hath made this proud slaughter? Age, sickness, and death, the three great summers (summoners) which have no respect of persons, made them pay the ransom themselves, and bow to the earth from whence they came. There lie the men that were called gods. How soon the flower of the world is faded! Yesterday the tallest cedar in Libanus, to-day like a broken stick trodden under foot; yesterday the state lived upon earth, to-day shrouded in earth, forsaken, forgotten, so that the poorest wretch would not be like unto him, who yesterday crouched and bowed to his knees. Then woe to them which had the name of God, but the sins of men, for the mighty shall be mightily tormented. All their friends, and subjects, and servants forsake them, because they go to prison to try the mercy of hell, and to take what the spirits of darkness heap upon them. . . . Where are they who founded this goodly city, who possessed these fair houses, who walked these pleasant fields, who erected these stately temples, who kneeled in these seats, and who preached out of this place but thirty years ago? Is not earth turned to earth? And shall not our sun set like theirs when the night comes? Yet we cannot believe that death will find out us, as he hath found out them; though all men die, yet every man dreams, 'I shall escape;' or at least, 'I shall live till I be old.' This is strange; men cannot think that God will do again that which he doeth daily, or that he will deal with them as he deals with others; tell one of us that all

other shall die, we believe it; tell one of us that *we* shall die, and we believe it sooner of *all* than of *one*; though we be sore, though we be weak, though we be sick, though we be elder than those whom we follow to the ground. So they thought which lie in this mould under your feet. If wisdom, or riches, or favour, should have entreated death, those who have lived before us would have kept our possessions from us, but death would take no bail; we are all tenants at will, and we must leave this cottage whensoever the landlord will put another in our room, at a year's, at a month's, at a week's, at a day's, at an hour's warning, or even less. The clothes which we wear upon our backs, the graves which are under our feet, the sun which sets over our head, and the meats which go into our mouths, do cry unto us, that we shall wear, and set, and die, like the beasts, and birds, and fishes, which are now dead in our dishes, and but even now were living in the elements. Our fathers have summoned *us*, and we must summon our children to the grave. Everything every day suffers some eclipse, nothing standing at a stay, but one creature calleth unto another, '*Let us leave the world!*' While we play our pageants upon this stage of short continuance, every man hath a part, some longer and some shorter; and while the actors are at it, suddenly Death steps upon the stage, like a hawk which doth separate one of the doves from the flight, and so he shoots his dart; and when it lights, there falls one of the actors dead before them and makes all the rest aghast, and they muse, and mourn, and bury him; —and then to the sport again. While they sing, and play, and dance, Death comes and strikes another; there he lies, and they mourn him and bury him as they did the former;—and then to their play again; so one after another till the players be vanished, like the accusers who came before Christ, and *death is the last upon the stage, and so the fashion of this world passeth away.* . . . And therefore that we may be all like gods hereafter, let us prepare before the account; for none are in heaven but they *that left the world before it left them.*"

The wise and foolish eye.—"There is a wise eye, and there is a foolish eye. The wise eye is like the *bee*, which gathereth honey of every weed; the foolish eye is like the *spider*, which gathereth poison of every flower."

Smith draws the *Sinner's destiny* with a few master strokes of his pencil.

"When Iniquity hath played her part, Vengeance leaps upon the stage; the comedy is short, but the tragedy is longer.

The black guard shall attend upon you; you shall eat at the table of sorrow, and the crown of death shall be upon your heads, many glistening faces looking upon you."

Talking flies.—"There is a kind of men which are ashamed of other men's faults, but not of their own; *they are like flies which always light upon the sore*: if they find any sin, thereof they talk, that is their sport."

Religious knowledge and true wisdom are depicted in the following beautiful thoughts—

"The star, when it came to Christ, stood still, and went no further; so, when we come to the knowledge of Christ, we should stand still and go no further; for Paul was content to know nothing but Christ crucified.

"It is not necessary to know that which God has not revealed; and the well of God's secrets is so deep, that no bucket of man can sound it; therefore we must row in shallow waters, because our boats are light, and small, and soon overturned. They which have such crotchets and circumstances in their brain, I have marked this in them, that they seldom find any room for that which they should know, but go to and fro, seeking and seeking, like them which sought Elias' body and found it not. Let them desire knowledge of God as Solomon did, but not desire knowledge as Eve did. For these aspiring wits fall again like Babel, and run into doubts, while they seek for resolutions. As the Jews when they heard the apostle preach burnt their curious books, and had no more delight to study such toys, so as men come to the truth they are content to leave these fancies, and say with Paul, 'I know nothing but Christ crucified.' Curious questions and vain speculations are like a plume of feathers, which some will give anything for, and some will give nothing for. Paul rebuked them which troubled their heads about genealogies; how would he reprove men and women of our days, if he did see how they busy their heads about vain questions, *tracing upon the pinnacle where they may fall, while they might walk upon the pavement without any danger?* Some have a great deal more desire to learn where hell is, than to know any way how they may escape it: to hear what God did purpose before the world began, than to learn what he will do when the world is ended: to understand whether they shall know one another in heaven, than to know whether they belong to heaven. This rock hath made many shipwrecks, that men search

after mysteries before they know principles; like the Bethslemites which were not content to see the ark, but *they must pry into it and finger it*. Commonly the simplest men busy their heads about the highest matters: so that they meet with a rough and crabbed question, like a knot in the tree, and while they hack and hew at it with their own wits to make it plain, their saw sticks fast in the cleft and cannot get out again; at last they become malecontents with God, as though the Scriptures were not perfect, and either fall into despair, or into contempt of all. *Therefore it is good to leave off learning where God hath left off teaching: for they which have an ear where God hath no tongue hearken not unto God, but to the tempter, as Eve did to the serpent*. This is the rule whereby a man may know whether his wisdom stand right: as a covetous man is needy in the midst of his riches, so a proud man is ignorant in the midst of his knowledge."

Our last extract is taken from a sermon entitled "Betraying of Christ." It is a masterpiece of pictorial eloquence.

"Be not deceived, for sin doth not end as it begins; when the terrors of Judas come upon the soul, the tongue cannot hide his sins: for despair and horror will not be smothered; but he who hath Saul's spirit haunting him will rage as Saul did. There is a warning conscience, and a gnawing conscience. The warning conscience comes *before* sin; but the gnawing conscience followeth *after* sin. The warning conscience is often lulled asleep; but the gnawing conscience wakeneth her again. If there be any hell in this world, they which feel the worm of conscience gnawing upon their hearts may truly say that they have felt the torments of hell. Who can express that man's horror but himself? Nay, what horrors are there which he cannot express himself? *Sorrows are met in his soul as at a feast*; and fear, thought, and anguish divide his soul between them. All the furies of hell leap upon his heart like a stage. Thought calleth to fear; fear whistleth to horror; horror becometh to despair, and saith, 'Come, and help me to torment this sinner.' One saith, that she cometh from this sin, and another saith, that she cometh from that sin: so he goeth through a thousand deaths, and cannot die. Irons are laid upon his body like a prisoner. All his lights are put out at once; he hath no soul fit to be comforted. Thus he lieth, as it were, upon the rack, and saith that he beareth the world upon his shoulders, and that no man suffereth

that which he suffereth. So let him lie (saith God) without ease until he confess, and repent, and cry for mercy. This is the godly way which the serpent said would make you gods, and make him a devil. Therefore at the last learn the sleight of Satan in this wretched traitor. His subtleties are well called the depths of Satan: for he is so deep that few can sound him. Now he lets Judas see his sin: before, he hid it from him. Until he had sinned, he made as though it were no

sin, but with promises and bribes muffled his face, and covered the vileness of his fact lest shame should keep him from it. But when he had done, he made it seem as vile as he could, to make him despair for it. All his baits are made of this fashion, that the sin is done before the punishment be considered. Let us not look for Judas to come out of hell to warn us, for this is written for our learning; and therefore—Be ye wise as serpents, that the serpent may not deceive you."

Sabbath Schools.

"WITH ALL THY MIGHT."

"LOOK at that boy! He is a stout, strong fellow, and one of the sharpest in our workshop. But he will not serve our purpose; he must be dismissed."

"Why?" I inquired.

"Because he does not work WITH ALL HIS MIGHT. Just watch the drowsy, indifferent way in which he handles his tools. He is thinking about something else all the time."

This was said to me, the other day, by one of the proprietors of an extensive manufactory for machinery, as he conducted me through a part of his enormous works.

"You must require great strength of muscle in your workmen," I remarked.

"No! not so much strength of muscle as strength of purpose. It is not men of might that we want, but men who *use* their might; men who work with zeal and energy at whatever they set themselves to do. It is not the strong 'Samsons' and the big 'Goliaths' that do the most good, but lads like David, earnest, active, and strong of purpose, doing one thing at a time, but doing that one thing *well*."

Alas! I thought, as I left the scene of useful and intelligent labour, how many dwarf themselves down into forlorn and disappointed men through no other fault than this!

"WITH ALL THY MIGHT!" It is God's own commandment as well as man's. It is the law of heaven as well as the general condition of worldly

success. No man ever achieves any thing permanently great and useful without carrying out this great and useful principle. Our work may be head-work, or it may be hand-work. We may be the strongest among the strong, or we may be the weakest among the weak. No matter, the rule of duty is the same for all. Work "with all your might!" All famous men whose words and deeds have graven a name which fathers teach their sons to spell, all these—every man of them—worked according to the wise man's precept, "Whatsoever thy hand findeth to do, do it with thy might." (Eccles. ix. 10.)

We cannot all be reckoned among the great and the famous, but we may all be reckoned among the useful and the earnest. However moderate our natural powers, however narrow our opportunities for action, life's motto should still be the same—"ALL THY MIGHT." Work with all thy might. Pray with all thy might. Love and serve thy God, "with all thy heart, and with all thy soul, and with all thy strength, and with all thy might."

THE CHEERING WORD.

LITTLE Charley was *the* dull boy of his school. All the rest either laughed at him or pitied him. Even his master sometimes taunted him with his deficiencies. He became sullen and indifferent, and took no pains to get on. One day a gentleman who was visiting

the school looked over some boys who were making their first attempt to write. There was a general burst of amusement at poor Charley's efforts. He coloured, but was silent.

"Never mind, my lad," said the gentleman, cheeringly, "don't be discouraged, but just go and do your very best, and you'll be a brave writer some day. I recollect when I first began to write being quite as awkward as you are, but I persevered, and now look here." He took a pen and wrote his name on a piece of paper in fine legible characters. "See what I can do now," he added.

Many years afterwards that gentleman met Charley again. He had turned out one of the most celebrated men of his day, and he expressed his firm conviction that he owed his success in life, under God's blessing, to the encouraging speech made by the school visitant.

THE THREE SIEVES.

"O MAMMA!" cried little Blanche Phillips, "I heard such a tale about Edith Howard. I did not think she could have been so naughty. One day—"

"My dear," interrupted Mrs. Phillips, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" said Blanche.

"I will explain it, dear. In the first place, is it *true*?"

"I suppose so, mamma. I heard it from Miss Parry, who said a friend of Miss White's told her the story; and Miss White is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it is true, is it *kind*?"

"I did not mean to be unkind, mamma, but I am afraid I was. I should not like Edith to speak of me as I have spoken of her."

"And is it *necessary*?"

"Of course not, mamma; there was no need for me to mention it at all."

"Then, dear Blanche, pray that your tongue may be governed, and that you

may not indulge in evil speaking, and strive more and more to imitate the meekness of your Lord and Saviour Jesus Christ."

TEACHERS, TAKE HEART.

SUNDAY-SCHOOL teachers have very much to discourage them, especially in villages. The hard toil in the fields wears down the strength of their scholars during the week-day, and instead of bright eager faces he is confronted by sleepy eyes and countenances expressive of sheer listlessness and indifference. But week after week his work goes on. He thinks his labour is vain, and his strength spent for naught. His prayers seem unanswered, and his heart grows sad. Perhaps the good influences of the school are more than counteracted by the bad examples at home, or the vicious conduct of some scapegrace who possesses a more active brain than the rest. And yet, no teacher, whether in town or village school, will ever know in this world all the good he does. His eye cannot follow the hidden lines of his own influence. His scholars are dispersed—some to other villages, many to towns and cities, where they seem lost in the living stream. He may think his task profitless; but it is God's work, and prospers.

An encouraging fact has recently come to our knowledge in illustration of the value of Sabbath-school labour in villages. A teacher in one of the schools in the Midland counties received a letter from a well-to-do tradesman in London, containing half-a-sovereign for the school fund, and with it these cheering words, worth far more than the gold:—"Give my kind regards to all the dear teachers, and thank them for all their kindness to me when a scholar in the school at B—. It was there I received my first religious impressions, and it was there my Christian character was formed."

Teachers, take heart from this. "Thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Christian Work.

RECENT LETTER FROM DR. LIVINGSTONE.

THE operations of Her Majesty's squadron, acting out what is known as Lord Palmerston's policy for the suppression of the slave trade, produced a sense of security which allowed the formation of a large number of missions by various bodies of Christians in England and America. To these the officers of the cruisers gave at all times countenance and respect, which could not fail to have a good effect on the native mind; and by abolishing piracy, which prevailed to a frightful extent, and repressing the slave trade, with its innumerable evils,—conveying at the same time the impression that the teachers belonged to a powerful nation,—life and property were rendered secure. The Rev. J. L. Wilson, an American missionary, and the most intelligent writer on the west coast, freely acknowledges, that had it not been for the efforts of the cruisers of England and America, Africa had as yet been inaccessible to the Gospel. The results in 1856 were the formation of churches at various points, with from 12,000 to 15,000 members; a vast number of schools, in which many thousands were regularly educated; and knowledge, with the blessings of peace, was rapidly spreading inland. Lawful commerce had increased from £20,000 annually in ivory and gold dust to between £2,000,000 and £3,000,000, chiefly in palm oil, woods, cotton, &c. Indeed, a larger tonnage is now employed in conveying these than was ever used in the palmiest days of the slave trade in carrying human cargoes.

Now, in contrast with this, when in 1856 I descended the Zambesi, and lighted among the Portuguese like a ghost, I found that 900 miles of coast, namely, from Cape Delgado to Delgoa Bay, had been sealed more jealously against all intruders than ever was the Celestial Empire. There, Catholic missionaries have ever kept up their churches, but here no missions existed; and an old man, in showing the ruins of a Jesuit establishment of former times, remarked, that his grandfather,

acting under orders, to be unsealed only on a certain day, had captured all the inmates, and led them out of the country. Since then, the few convicts and half-castes, who constitute the *civilised* community, have had the offices of their church performed by native priests from Goa, in whose praise nothing can be said. The only remnants of religious knowledge among the blacks are portions of the Lord's Prayer, Creed, &c., retained as chants by a few old blind people. Their translation into the native tongue is attributed to the Jesuits. Now, along this coast, as well as on the west, the same expenses in cruisers had been incurred, the same heroic services had been performed; but the want of the missionary element to act on the native population had rendered all of no avail. The only impression produced was a good one for the English name. The slaves at Tette, writhing under the lash at the public whipping-post, have been heard to call out—"Oh, for the English! When will the English come?" an unlucky way of mollifying the irritation of their masters; and while the rebels were actually fighting, our landing among them never excited a suspicion that we might play false with, or betray, them.

We must now advert to that which gladdened our hearts in the midst of our labours—the formation of the Oxford and Cambridge Mission, and the arrival of good Bishop Mackenzie and his companions in the beginning of 1861. This was a source of no ordinary satisfaction, as it promised to renew the successes of the west on the east coast, and no higher reward for our toils was ever contemplated. By our "canny" Scotch folks little good was expected from what they called a High Church mission. In the little experience I have had with those to whom the epithet has been applied, I have seen a little more attention to forms, rubrics, &c., than we who have been born and bred in the Kirk were accustomed to, but can respect; inside of all beat very loving, earnest Christian hearts, and I take the heart to

represent the real man. On coming up the river with this mission we found that the Portuguese of Tette had, with the sanction of their governor, followed us into the field, which, as will be remembered, they previously durst not enter, and, with the help of a marauding tribe, were fast depopulating the country. About 200 slaves were taken to Tette weekly, and sent up the river above that village to buy ivory. These were not the only agents in the depopulation; another slave-hunter, called Marianno, had a thousand muskets, and slaves to man them, in his forays. His captives were all sent to Quillimane. Others engaged in this sad work, for it is well known that any one may become a slave-hunter on his own account who can muster a few slaves and muskets. No notice is taken of his deeds by the authorities till he is rich enough to yield a good fine; this being extracted, he is free to begin his old work over again. A drought of one season, which never before caused loss of life, had such an effect on the spirits of the terrified, panic-stricken inhabitants, that, as a result, we have the lower Shire valley, and the heights on the east of the cataracts, almost entirely depopulated. Such numbers of skeletons I never before saw.

But leaving this painful subject, and the conduct of the mission in circumstances in which no mission was ever tried before, and in the discussion of which at home the good bishop has not always had fair play, let us look at the disasters which have befallen this band of faithful men, with a view to the avoidance of similar mischances in future. Bishop Mackenzie was a noble character, and, with an active, stirring Martha of a wife, would have been a perfect missionary bishop. But in everything that regarded comfort, or ease, or safety, he was totally regardless of self. He secured the admiration of the Makololo. They were lately overheard expatiating on his goodness, and it was added, "He would not be carried, and don't you remember how he stood up to his middle in a certain stream, handing over the women and children. By Sebitane, had he not died we should all have been living with him, and by this time have known the Book." But this exposure to wet and damp, of which previous to his

death he had as much as ever we read of in Elliott's—the apostle to the Indians—labours, involved almost certain death. It is not so disagreeable as a ducking in England, for one may allow his clothes to dry on him with rather pleasurable sensations; but let there be half an hour's rest, and fever is sure to follow. No one can live in the lowlands without constant activity; hence, when we heard of the loss of the bishop and the withdrawal of his companions to the Shire valley, we entertained the gravest apprehensions, and these have been painfully realised in the loss of others. Prospects look very discouraging; but the new bishop seems to possess a large amount of that caution which his brave, loving predecessor lacked. Some, too, of the constituents of the Society have withdrawn, as if they had expected so much money and so many souls converted to order. The losses on the west coast were for a long time excessively severe; still men worked on, and now they see the reward of their labours. The population being swept off, and there being no hope of securing the co-operation of the Portuguese statesmen in the suppression of evils against which they have made laws, nor any prospect of the restrictions being removed from the mouths of the rivers, the expedition retires. After doing one's duty, the only regret felt is, having ever given the smallest credit to Portuguese nobles for desire for the civilisation of Africa, because, with half the labour and expense on the Rovuma, even, we must have left an indelible mark of improvement on a section of the continent. Possibly, too, our removal may lessen the jealousy which was most unreasonably nursed. We hoped that in our success they, too, would be benefited. But on Bishop Tozer arriving, the calico, which is not intended for trade, but is as much currency here as money is with us, was charged *four-pence per pound weight*, a duty which is simply prohibitive. However, events may, in the good providence of the Almighty, arise which may stultify all our forebodings, and the coast, from Cape Delgado to Delgoa Bay, instead of being as heretofore a Portuguese slave "preserve," may enjoy the good time coming yet, when man and man, the world o'er, shall brothers be for a' that.

General Baptist Incidents.

DISCOMFITURE OF THE LITTLE PROPHET.

A COLLAR maker, from the Vale of Belvoir, who was known as the Little Prophet, pretended to have received a commission from heaven, to lead the army of the saints to the valley of Jehoshaphat, to destroy Gog and Magog, and the whole host of the ungodly; and thus to introduce the millennium. To uphold his claims, he began to make preparations for his proposed march, and actually nominated some of the principal officers who were to serve under his standard. When we consider the success which pretensions still more absurd have recently obtained, among persons who have enjoyed means of instruction far superior to those possessed by the friends of Loughborough, at this time, (1765) we shall not wonder that the Little Prophet deluded a few of the weaker members of the congregation. And it reflects no small honour on the memory of the preachers, whose spirits must have been warmed by persecution, and elevated by success, and who had borrowed little assistance from human learning, that they uniformly opposed this fanatic, and adhered steadily to the words of truth and soberness. Their firmness preserved many from being led away by this delusion: and the failure of one of the most remarkable predictions of the prophet completed his confusion, and he thus sunk into deserved contempt.

THE VICAR'S RAGE AT LONGFORD.

MR. W. SMITH became convinced of the truth of these new doctrines, and, being a zealous man, and desirous to promote the eternal welfare of his neighbours, conversed freely on these important topics with any who would hear him. An uproar was quickly raised in the parish, and the vicar be-

came alarmed. He sent for Mr. Smith, and held a long debate with him on the subject of salvation by faith. They parted, as disputants usually do, each confirmed in his own opinion. The next morning the clergyman sent to inquire of Mr. Smith what he called himself, and with which class of dissenters he chose to rank. This, probably, was a point which the new convert himself had hardly settled; and, therefore, feeling no inclination to satisfy the curiosity of the inquirer, he abruptly replied to the servant who brought the message, "Tell your master that I am a Christian." The vicar, irritated by this laconic answer, sent back the servant to inform Mr. Smith that, unless he refrained from conversing with the parishioners on the subject of religion, he might expect to suffer for his interference. But this village pope entirely mistook the character of his opponent. Mr. Smith was not to be deterred by threats from what he felt to be his duty, and indignantly returned, "Tell your master that I regard neither him nor his persecution; for I mean to go to heaven myself, and to take all I can with me." This spirited message so increased the clergyman's wrath, that he took every opportunity of railing against these innovators. He carried his hostility into the pulpit, and made them and their heresies the constant themes of his public discourses. All this, however, had an effect directly contrary to the old vicar's wishes. The curiosity of his neighbours was excited, and many went to hear what these babblers would say. Proselytes were daily made; and, in 1760, a house at Longford was licensed for preaching. This increased the rage of the enemies of the gospel, and the mob was encouraged to interrupt their worship. Gross outrages were committed; but an appeal being made to the magistrate for protection, the fury of their persecutors was checked, and the cause was carried forwards with vigour and success.

Science and Art.

A NEW MACHINE for the purpose of raising weights, driving piles, and general hoisting purposes, has been tried at the works of Messrs. Peters Brothers, Partwood. By this invention most of the ordinary loss of power is avoided, the only wearing parts being reduced to a piston and piston-rod. Steam is admitted from a small tubular boiler into the cylinder at a high pressure, and is thus permitted to exert its expansive force directly upon the rope by which the weight is raised. The whole machine is portable, and upon wheels.

PHOTOGRAPHY.—A Spanish photographer has discovered a varnish which gives an astonishing brilliancy to the prints to which it is applied. It is believed to consist of albumen. M. Mattys has also produced a similar effect by means of a thin coating of collodion.—Messrs. Smith, Beck, and Beck, have patented a *carte de visite* magnifier. It consists of two plano-convex lenses, carefully fitted with a slide, so as to suit the distance of the eyes in different persons. Under these binocular magnifiers the object retains its natural appearance, the light is doubled, and, without strain on the eyes, the magnifying power is increased. Being achromatic, the spherical and chromatic aberrations are corrected.

SPINAL CORD.—M. Duchenne, of Boulogne, has obtained some very beautiful photographs of the microscopic appearances of various portions of the spinal cord of man. The specimens represent transverse sections of the marrow in the normal and pathologic conditions, and indicate magnifying powers of from 200 to 1000 diameters. If these representations are sufficiently distinct to admit of their being transferred to stone, the benefit to science will be great indeed.

THE PLANET MARS.—The physical structure of this planet has recently been marked by careful scientific observers, owing to certain favourable circumstances. They have satisfied themselves of the configurations of land and water on its surface, and have clearly seen the Polar snows of Mars in a circle around the South Pole of the

planet with such well-defined edge as to have led to the conclusion that it terminates in a cliff.

ANALYSIS OF OILS BY THEIR REFRACTION OF LIGHT.—M. Sorchon has determined with great care the indices of refraction of several essential oils for the purpose of detecting admixtures. In cases where the indices of refraction are nearly equal in both oil and admixture, circular polarization can be generally employed to distinguish.

THE LANDING OF THE PRINCESS ALEXANDRA.—O'Neil's picture of this celebrated event has been bought by Messrs. Agnew for £2,000.

KEPLER'S MONUMENT in Weilerstadt is approaching completion. The relief will represent scenes from Kepler's life, while the pedestal will contain figures of Copernicus, Tycho Brahe, Michael Mästlein, and Jost Burg, the astronomical instrument maker. These figures will be in bronze, and about four feet high.

THE GREAT WHITE POLAR BEARS at the Regent's Park Zoological Gardens have supplied Sir Edwin Landseer with the subject of his picture for this year's exhibition at the Royal Academy.

MR. HOLMAN HUNT'S NEW PICTURE, entitled, the "Sea-King's peaceful triumph," is a view of London Bridge on the night of March 10, 1863. It has won almost as much attention and friendly criticism as his "Finding Christ in the Temple." His other subject is entitled "After-glow in Egypt."

A COSTLY MOSAIC.—The French government have recently purchased for thirty-five thousand francs a mosaic copy of Raphael's celebrated Madonna della Seggiola. Its composer, M. Moglia, has been occupied upon it seven years.

DUKE OF WELLINGTON'S STATUE.—The largest block of granite ever cut in Cornwall, weighing about forty tons, has been quarried by Messrs. Freeman, and taken to the Penryn, to be engine-polished. The block is for the base of the shaft of the monument now being erected at Strathfieldsaye.

THE SCULPTURE exhibited this year in the Royal Academy is below the average in ability and attractiveness.

Literature.

THE NATURALIST ON THE AMAZONS.*

MR. BATES tells us that the Brazilians are fond of speaking of the Amazons as the Mediterranean of the South American continent. There is great aptness in the simile. The Amazons is rather like an immense inland sea than an ordinary river. It receives during its progress from the opposite side of the continent the waters of many large rivers, and not unfrequently expands to lake-like dimensions. Vessels of large tonnage may sail at least four hundred miles up its mighty streams. A vast tract of most luxuriant country lies along either bank, and the richness of the virgin soil, under suitable cultivation, is capable of yielding fabulous returns. At present, owing to the laziness of the mixed races which are scattered upon them, the produce is comparatively small. It would seem as though the land had only to be tickled with the hoe to laugh in harvest. In some spots spring, summer, and autumn reign in united glory. One feature of the river scenery is the grand old primeval forest which skirts the shores in many portions like a living wall. The water of the river is of a bright golden colour, perfectly sweet, and well stocked with curious fish. In the Upper Amazons Mr. Bates was struck with the number and size of the flat-topped mountains which stand like huge altars reared by Titans. Nearly everything is indeed on a gigantic scale, as best befits the accessories of a river that stretches across an entire continent.

Mr. Bates is a naturalist. His primary object in spending eleven years on the Amazons was to open up to the inquisitive gaze of scientific Europe the riches of a region hitherto very little known. His first impressions of the swampy forests of Pará are thus most graphically described:—

“We arrived at a part where the lofty forest towered up like a wall five or six yards from the edge of the path to the height of, probably, 100 feet. The tree

trunks were only seen partially here and there, nearly the whole frontage from ground to summit being covered with a diversified drapery of creeping plants, all of the most vivid shades of green; scarcely a flower to be seen, except in some places a solitary scarlet passion-flower set in the green mantle like a star. The low ground on the borders between the forest wall and the road was encumbered with a tangled mass of bushy and shrubby vegetation, amongst which prickly mimosas were very numerous, covering the other bushes in the same way as brambles do in England. Other dwarf mimosas trailed along the ground close to the edge of the road, shrinking at the slightest touch of the feet as we passed by. Cassia trees, with their elegant pinnate foliage and conspicuous yellow flowers, formed a great proportion of the lower trees, and arborescent arums grew in groups around the swampy hollows. Over the whole fluttered a larger number of brilliantly-coloured butterflies than we had yet seen; some wholly orange or yellow (*Callidryas*), others with excessively elongated wings, sailing horizontally through the air, coloured black, and varied with blue, red, and yellow (*Heliconii*). One magnificent grassy-green species (*Colanís Dido*) especially attracted our attention. Near the ground hovered many other smaller species, very similar in appearance to those found at home, attracted by the flowers of numerous leguminous and other shrubs. Besides butterflies, there were few other insects except dragonflies, which were in great numbers, similar in shape to English species, but some of them looking conspicuously different on account of their fiery red colours.

“After stopping repeatedly to examine and admire, we at length walked onward. The road then ascended slightly, and the soil and vegetation became suddenly altered in character. The shrubs here were grasses, *Cyperaceæ* and other plants, smaller in foliage than those growing in moist grounds. The forest was second growth, low, consisting of trees which had the general aspect of laurels and other evergreens in our gardens at home: the leaves glossy and dark green. Some of them were elegantly veined and hairy (*Melastomæ*), whilst many, scattered amongst the rest, had smaller foliage (*Myrtles*), but these were not sufficient to subtract much from the general character of the whole.

“The sun, now, for we had loitered

* The Naturalist on the River Amazons. By Henry Walter Bates. In Two Vols. London: John Murray, Albemarle-street.

long on the road, was exceedingly powerful. The day was most brilliant; the sky without a cloud. In fact, it was one of those glorious days which announce the commencement of the dry season. The radiation of heat from the sandy ground was visible by the quivering motion of the air above it. We saw or heard no mammals or birds; a few cattle belonging to an estate down a shady lane were congregated, panting, under a cluster of wide-spreading trees. The very soil was hot to our feet, and we hastened onward to the shade of the forest, which we could see not far ahead. At length, on entering it, what a relief! We found ourselves in a moderately broad pathway or alley, where the branches of the trees crossed overhead and produced a delightful shade. The woods were at first of second growth, dense, and utterly impenetrable; the ground, instead of being clothed with grass and shrubs as in the woods of Europe, was everywhere carpeted with *Lycopodiums* (*Selaginellæ*). Gradually the scene became changed. We descended slightly from an elevated, dry, and sandy area to a low and swampy one; a cool air breathed on our faces, and a mouldy smell of rotting vegetation greeted us. The trees were now taller, the underwood less dense, and we could obtain glimpses into the wilderness on all sides. The leafy crowns of the trees, scarcely two of which could be seen together of the same kind, were now far away above us, in another world as it were. We could only see at times, where there was a break above, the tracery of the foliage against the clear blue sky. Sometimes the leaves were palmate, or of the shape of large outstretched hands; at others, finely cut or feathery like the leaves of *Mimosæ*. Below, the tree trunks were everywhere linked together by *sipós*; the woody, flexible stems of climbing and creeping trees, whose foliage is far away above, mingled with that of the taller independent trees. Some were twisted in strands like cables, others had thick stems contorted in every variety of shape, entwining, snake-like, round the tree trunks, or forming gigantic loops and coils among the larger branches; others, again, were of zigzag shape, or indented like the steps of a staircase, sweeping from the ground to a giddy height."

The trees assume colossal proportions, and their cylindrical trunks generally measure twenty-five feet in circumference. We often read of the silence and gloom of the Brazilian forests. Mr. Bates says they are realities, and the impression deepens on a longer acquaintance.

"The few sounds of birds are of that pensive or mysterious character which intensifies the feeling of solitude rather than imparts a sense of life and cheerfulness. Sometimes, in the midst of the stillness, a sudden yell or scream will startle one; this comes from some defenceless fruit-eating animal, which is pounced upon by a tiger-cat or stealthy bon-constrictor. Morning and evening the howling monkeys make a most fearful and harrowing noise, under which it is difficult to keep up one's buoyancy of spirit. The feeling of inhospitable wildness which the forest is calculated to inspire, is increased tenfold under this fearful uproar. Often, even in the still hours of midday, a sudden crash will be heard resounding afar through the wilderness, as some great bough or entire tree falls to the ground. There are, besides, many sounds which it is impossible to account for. I found the natives generally as much at a loss in this respect as myself. Sometimes a sound is heard like the clang of an iron bar against a hard, hollow tree, or a piercing cry rends the air; these are not repeated, and the succeeding silence tends to heighten the unpleasant impression which they make on the mind. With the natives it is always the *Curupira*, the wild man or spirit of the forest, which produces all noises they are unable to explain. Myths are the rude theories which mankind, in the infancy of knowledge, invent to explain natural phenomena. The *Curupira* is a mysterious being, whose attributes are uncertain, for they vary according to locality. Sometimes he is described as a kind of orang-otang, being covered with long, shaggy hair, and living in trees. At others he is said to have cloven feet, and a bright red face. He has a wife and children, and sometimes comes down to the *roças* to steal the *mandioca*. At one time I had a Mameluco youth in my service, whose head was full of the legends and superstitions of the country. He always went with me into the forest; in fact, I could not get him to go alone, and whenever we heard any of the strange noises mentioned above, he used to tremble with fear. He would crouch down behind me, and beg of me to turn back. He became easy only after he had made a charm to protect us from the *Curupira*. For this purpose he took a young palm leaf, plaited it, and formed it into a ring, which he hung to a branch on our track."

It is impossible for us to note the thousand points of interest in these volumes. We have admirable descriptions of white ants, accounts of gigantic butterflies, toads seven

inches in length and five in height, vampire bats, one of which bit the thigh of the enthusiastic naturalist as he lay in his hammock; insects and birds showing mimetic resemblances of a very remarkable kind; alligators, some of which have an unpleasant habit of popping up near the very spot where you have just taken your morning bath; mason bees, of curious habits; birds that sit for hours in almost motionless repose, and only move with lazy wing after their food; monkeys of such tiny dimensions that they are less than kittens; and lizards innumerable and of every hue. There are also many new fruits now first introduced to the notice of the civilized world. The book, in fine, is just such an one as will entrance a lover of natural history. Even to an ordinary reader, such is its fascination, that a perusal of it will be near akin to the pleasure of walking through the strange and ever-varying delights of an enchanted garden.

Here is another picture of a walk home by moonlight after a day spent in exploring the wonders of the forest near Santarem.

"The great heat felt in the middle hours of the day is much mitigated by four o'clock in the afternoon; a few birds then make their appearance; small flocks of ground doves run about the stony hillocks; parrots pass over and sometimes settle in the *ilhas*; pretty little finches of several species, especially one kind, streaked with olive-brown and yellow, and somewhat resembling our yellow-hammer, but I believe not belonging to the same genus, hop about the grass, enlivening the place with a few musical notes. The *Carashúe* (*Mimus*) also then resumes its mellow, blackbird-like song; and two or three species of humming-bird, none of which, however, are peculiar to the district, flit about from tree to tree. On the other hand, the little blue and yellow-striped lizards, which abound amongst the herbage during the scorching heats of mid-day, retreat towards this hour to their hiding-places; together with the day-flying insects and the numerous campo butterflies. Some of these latter resemble greatly our English species found in healthy places, namely, a fritillary, *Argynnis* (*Euptoieta*) *Hegesia*, and two smaller kinds, which are deceptively like the little *Nemeobius Lucina*. After sunset the air becomes delightfully cool and fragrant with fruits and flowers. The

nocturnal animals then come forth. A monstrous hairy spider, five inches in expanse (*Mygale Blondii*), of a brown colour with yellowish lines along its stout legs—which is very common here, inhabiting broad tubular galleries smoothly lined with silken web—may be then caught on the watch at the mouth of its burrow. It is only seen at night, and I think does not wander far from its den; the gallery is about two inches in diameter, and runs in a slanting direction, about two feet from the surface of the soil. As soon as it is night, swarms of goat-suckers suddenly make their appearance, wheeling about in a noiseless, ghostly manner, in chase of night-flying insects. They sometimes descend and settle on a low branch, or even on the pathway close to where one is walking, and then squatting down on their heels, are difficult to distinguish from the surrounding soil. One kind (*Hydropsalis psalidurus?*) has a long forked tail. In the daytime they are concealed in the wooded *ilhas*, where I very often saw them crouched and sleeping on the ground in the dense shade. They make no nest, but lay their eggs on the bare ground. Their breeding time is in the rainy season, and fresh eggs are found from December to June. Birds have not one uniform time for nidification here, as in temperate latitudes. Gulls and plovers lay in September, when the sand-banks are exposed in midriver in the dry season. Later in the evening the singular notes of the goat-suckers are heard, one species crying *Quao, Quao*, another *Chuck-co-cacao*; and these are repeated at intervals far into the night in the most monotonous manner. A great number of toads are seen on the bare sandy pathways soon after sunset. One of them was quite a colossus, about seven inches in length and three in height. This big fellow would never move out of the way until we were close to him. If we jerked him out of the path with a stick, he would slowly recover himself, and then turn round to have a good impudent stare. I have counted as many as thirty of these monsters within a distance of half a mile."

Mr. Bates has paid particular attention to the constitution and economy of white ants, and has thus been able to throw much light on a subject hitherto very little known. We have only room for a very brief extract.

"White ants are small, pale-coloured, soft-bodied insects, having scarcely anything in common with true ants, except their consisting, in each species and family, of several distinct orders of individuals or castes which live together in

populous, organized communities. In both there are, besides the males and females, a set of individuals of no fully-developed sex, immensely more numerous than their brothers and sisters, whose task is to work and care for the young brood. In true ants this class of the community consists of undeveloped females, and when it comprises, as is the case in many species, individuals of different structure, the functions of these do not seem to be rigidly defined. The contrary happens in the Termites, and this perhaps shows that the organization of their communities has reached a higher stage, the division of labour being more complete. The neuters in these wonderful insects are always divided into two classes—fighters and workers; both are blind, and each keeps to its own task; the one to build, make covered roads, nurse the young brood from the egg upwards, take care of the king and queen, who are the progenitors of the whole colony, and secure the exit of the males and females when they acquire wings and fly out to pair and disseminate the race: the other to defend the community against all comers. Anis and termites are also widely different in their mode of growth, or, as it is called, metamorphosis. Anis in their early stage are footless grubs, which, before they reach the adult state, pass through an intermediate quiescent stage (pupa) inclosed in a membrane. Termites, on the contrary, have a similar form when they emerge from the egg to that which they retain throughout life; the chief difference being the gradual acquisition of eyes and wings in the sexual individuals during the later stages of growth. Termites and true ants, in fact, belong to two widely dissimilar orders of insects, and the analogy between them is only a general one of habits. The mode of growth of Termites and the active condition of their younger stages (larva and pupa) make the constitution of their communities much more difficult of comprehension than that of ants; hence how many castes existed, and what sort of individuals they were composed of, if not males and females, have always been puzzles to naturalists in the absence of direct observation."

The inhabitants of the shores of the Amazons are strangely mixed. Mr. Bates speaks with pleasure of the manly carriage and honourable character of the free negroes, and is very lenient in his judgment of the Indian tribes who are scattered along the river and its numerous tributaries. The religious condition of the people

is lamentable. Most of the people are avowedly Papists, but the Indians in the remoter districts still retain their superstitions. The Papist priests are not flattered by the frank and plain-speaking Englishman. In the whole province Mr. Bates says "a moral and zealous priest is a great rarity. The only ministers of religion in the whole country who appear sincere in their calling are the bishop of Pará and the vicars of Ega on the Upper Amazons and Obydos." The social inferiority of women also struck the observing eye of Mr. Bates. But he lived to see during his long residence among the Brazilians a great change for the better. At various points along the river small towns are most pleasantly situated. In nearly all, the Government has established schools. Civilization stretches her many hands even into the far-off interior of this terra incognita. At one place, right away up the river many a league, he found the people eagerly reading Uncle Tom's Cabin, which had just been translated into Portuguese; and at another he was surprised to enter the house of a half-caste man who possessed a well-thumbed library of Latin classics. Here was an Indian blacksmith who dabbled in astronomy, and there was a solitary newsmonger, who, though living deep in the gloom of the forest, regularly subscribed to the Pará daily paper! There seems among such a people a very tempting field for the Bible Society; and in the whole district a new circle in which Protestant missions should at once be established. Whether the jealous government which excluded with Japanese narrowness other Europeans from their own knowledge of their Amazons would at first admit either is doubtful; but the attempt, in our judgment, should no longer be delayed.

*The Kingdom and Advent of Christ.**
This is a very useful book to those who wish to see how little millenarianism is supported by Scripture.—*The Righteousness of Christ the Righteousness of God.* The views held by the Plymouth Brethren on this subject are discussed with great fairness and moderation, and are shown to be untenable.

* By W. P. Lyon. Cheap Edition. London: Elliot Stock.

Intelligence.

THE ASSOCIATION.

HOW TO GET TO THE ASSOCIATION.

PASSENGERS from the Leicester and Birmingham districts must travel *via* Nottingham, at which place they will have to re-book by the Great Northern Railway to Grantham, and again at Grantham for Boston (*i.e.*) if cheapness is a consideration.

Passengers leaving the following places at the times hereafter stated will arrive in Nottingham in time for the Grantham train; and at Grantham there will be an abundance of opportunity to procure fresh tickets.

Trains available for the journey leave Leicester for Nottingham, third class, 11 30 a.m.; and Birmingham, third class, 11 30 a.m. Friends from these districts must note these trains.

The Great Northern train leaves Nottingham for Grantham, 2 30 p.m., second class fare, 3s. Grantham to Boston, third class, 2/8, arriving about 4 40 p.m.

London passengers can leave King's Cross at 1 30 p.m., third class direct, arriving about 5 43 p.m.

Yorkshire District.—The most direct train leaves Wakefield 1 7 p.m., booking to Lincoln second class, and re-book there third class, arriving about 4 42 p.m. There are third class trains leaving this district early in the morning.

For special information, consult June Time Tables, or apply at stations.

J. R.

THE COLLEGE COMMITTEE.

DEAR SIR,—Permit me, through the pages of the Magazine, to remind the members of the above Committee, that it was resolved, at the last Association, to alter the time of meeting to the Monday evening of the Association week, instead of the Wednesday morning. I beg, therefore, to announce that the College Committee will hold its Annual Meeting at Salem Chapel, Liquor Pond Street, Boston, on Monday evening, June 20, at halfpast six o'clock. Allow me to urge upon our brethren the importance of remembering the alteration in the time of meeting, and of punctuality in their attendance. Very truly yours,

JAMES LEWITT, *College Secretary.*

Our Churches.

CONFERENCES.

THE LONDON CONFERENCE assembled at Berkhamstead, March 30. The Rev. I. Preston, of Chesham, opened the morning service by reading the scriptures and prayer, and the Rev. T. Goadby, B.A., of London, preached from 1 Cor. iii. 5—9. The Conference assembled for business in the afternoon. The minister of the place presided, and the Rev. W. Hood, of Ford, commenced the proceedings with prayer. After the reading of the minutes of the last Conference, reports were received from most of the churches in the district. They were chiefly of an encouraging character. Several had been baptized during the quarter, upwards of thirty were standing as candidates, and there were a few hopeful inquirers. At Berkhamstead they have in hand more than half the estimated cost of their new chapel, and hope soon to "arise and build." A small Baptist church at Birchington, in Kent, with their pastor, the Rev. W. Kilpin, formerly a member of the Commercial Road church, applied to be received into the Conference. Mr. Pettit, senior deacon of Commercial Road, spoke in high terms of Mr. Kilpin, and it was unanimously agreed that the church be received. Their chapel will hold one hundred and fifty. They have seventeen members, and a Sabbath school. An animated discussion followed the general business on the question, "What more can we do to extend the religion of Jesus in the district?" The Rev. Thos. Snell, Independent minister, of Berkhamstead, opened the evening service by reading the scriptures and prayer, and the secretary preached from John xiii. 1. The attendance of representatives and friends, considering the inclemency of the weather, was good. The next Conference will be held at Commercial Road, London, on Wednesday afternoon, Sept. 28, 1864, at halfpast two o'clock. At this meeting it is proposed to consider the practicability of establishing a Home Missionary Society for the London District, and it is hoped that the churches will

earnestly take up this important proposition. The Rev. E. Foster, of Wendover, will preach, D.V., in the evening, at halfpast six o'clock.

J. BATEY, *Secretary*.

THE WARWICKSHIRE CONFERENCE WAS held at Longford First Church, May 9th.

There was a public service in the morning, at which brother Cross, of Coventry, preached from John xii. 27, and part of 28th verse.

Brother Allsop presided at the business meeting in the afternoon.

Reports were presented, either by letter or deputation, from all the churches except one. Since the last Conference twenty-seven persons have been baptized, and there are twenty-eight candidates.

The Secretary, whose term of office expired at this meeting, was thanked for his past services, and requested to resume them for three years.

At the close of the business a very interesting and profitable conversation followed on "The secret of Christian usefulness." Brother Lees, of Walsall, opened the subject by insisting on personal holiness, distinctiveness of aim, earnest sympathy, practical wisdom and tact, and Divine power. These topics were afterwards referred to, and additional suggestions made by several brethren, in a spirit which manifested great interest in the subject.

In the evening brother Lees preached to a large congregation.

The next Conference is appointed to be held at Nuneaton, Sept. 12. Brother Allsop, of Longford, to preach in the morning. Should time permit in the afternoon, there will be a conversation on the subject of "Encouragements to Christian usefulness," to be opened by brother W. Crofts, of Wolvey.

J. HARRISON, *Secretary*.

THE MIDLAND CONFERENCE met at Castle Donington on Whit Tuesday, May 17, 1864. Rev. E. J. Jackson, of Billesdon, preached in the morning from 2 Cor. iv. 6, "God who commanded the light to shine out of darkness," &c. Rev. W. Chapman, of Melbourne, presided at the afternoon meeting, and Rev. W. R. Stevenson, M.A., of Nottingham, prayed. The reports from the churches were as follows: ninety-one baptized, 129 candidates for baptism, and two re-

stored to fellowship. After the doxology had been sung, and the minutes of the previous meeting read, the following business was transacted:—

1. *The Easter Conference*.—A large majority of the meeting voted in favour of continuing the Easter Conference as heretofore.

2. *Case from Whitwick*.—The friends at Whitwick stated that the chapel was in a very precarious condition, that £300 borrowed upon the chapel had been called in, and that they were in perplexity as to the way in which the call could be met. Resolved (1.) That we think it very desirable that the chapel property at Whitwick be retained by the denomination; that Messrs. Salisbury, of Hugglescote, and Goadby and Elliott of Ashby-de-la-Zouch, be requested to act as a Committee to advise with, and assist the friends at Whitwick in obtaining the money to pay off the mortgage. (2.) That the members of the Conference sympathize with the friends at Whitwick in their intention to raise £100 during the next twelve months to reduce the debt upon the chapel, and recommend the churches of the Conference to render their assistance for their proposed bazaar.

3. *Village Churches*.—Mr. Marshall, of Loughborough, had not prepared a paper on this subject, but gave a short address. A letter was read from the Rev. E. Bott declining to take the work assigned him. The subject of village churches was adjourned till the evening.

The next Conference will be held at Barton-in-the-Beans, on Tuesday, Sept. 20. Rev. G. Hester to preach; or, in case of failure, Rev. E. Stevenson, of Loughborough.

The annual Whitsuntide collection for incidental Conference expenses amounted to £3 14s. 9d.

In the evening an interesting discussion took place in reference to village churches. Valuable suggestions were thrown out by various brethren, and a resolution passed.

J. C. PIKE, *Sec. pro tem*.

BAPTISMS.

LOUTH, *Northgate*.—On Sunday, May 22, two persons, mother and daughter, "put on Christ by baptism;" and a little while before, two others submitted to the same sacred rite, and were received into the fellowship of the church.

LENTON.—On the first Sabbath in April, five friends were baptized and added to the church; on the first Lord's-day in May, fourteen were baptized; and also on May 15 we had a baptism, when sixteen more put on Christ; and all were received into the church. We have had an unusual number of restorations.
L. R. W.

LEICESTER, Friar Lane.—On Lord's-day, May 1, after a sermon by our minister, five friends went through the waters of baptism, and in the afternoon of the same day they were admitted to the Lord's table. Our minister kindly gave to each a copy of "A Guide to Young Disciples."
E. H.

DERBY, Osmaston Road.—On Wednesday night, May 18, five persons were baptized by the Rev. W. Jones, pastor, three being connected with the Sunday school.
T. H. H.

BURNLEY.—On Lord's-day, Feb. 28, our pastor, the Rev. J. Alcorn, baptized five persons who professed to have found peace with God through our Lord Jesus Christ.

VALE, near Todmorden.—On April 16th, nine persons put on Christ in baptism, of whom eight united with the church at Vale.

PETERBOROUGH.—On Lord's-day, May 1, one candidate was baptized by Mr. Barrass, and received into the church.

MINISTERIAL.

WALSALL.—The fourth anniversary of the pastorate of the Rev. W. Lees was commemorated by a public tea-meeting on Monday, the 18th of April. A large company sat down to tea in the school-room and chapel, after which the public meeting commenced. The pastor occupied the chair, and stated in his opening remarks that more than 240 persons had been received into church-membership during his four years' ministry—64 of whom had joined the church during the past year. Good practical addresses were delivered by the Revs. C. Beadle, A. Major, J. Dixon, and J. Harrison. The meeting was enlivened by the choir singing several pieces, accompanied by the piano.

Rev. E. Borr, of Barton Fabis, terminates his pastorate of that church in the middle of July.

CHAPELS.

LOUTH.—*Opening of New General Baptist Chapel.*—The church and congregation gathered under the ministry of the late Rev. J. Kiddall, and which has hitherto worshipped in a rented chapel in Walker Gate, opened their new and very comfortable place of worship on Thursday, April 21. In the morning the Rev. W. Brock, D.D., of London, preached a most effective and eloquent sermon from Matt. xxvi. 7. A choice selection of articles was offered for sale in the school-room after the morning service, the sale of which was resumed at noon on Friday, and continued during the evening. A collation was served in the school-room. The chair was taken by Mr. W. Newman. At the close the health of Her Majesty was proposed, and heartily responded to, and short addresses delivered by Rev. W. Brock, and Rev. T. Horsfield the pastor of the church. The afternoon service was conducted by Rev. R. Ingham, of Vale, near Todmorden, from Acts xxiv. 20. The public tea meeting was numerously attended—probably about four hundred persons present. The evening meeting was presided over by John Crossley, Esq., of Halifax, who expressed his gratification with the general appearance of the building, and his opinion that the work was well done, and that premises so comfortable and extensive were rarely built without a larger expenditure. He earnestly recommended that a debt should not be allowed to remain long upon the building, and encouraged the friends to continue their efforts for its removal. The meeting was afterwards addressed by Revs. R. Ingham, W. Orton, W. Herbert, H. Richardson, G. Shaw, W. T. Symons, J. Taylor, and Mr. W. Newman. It was very gratifying to observe in the congregations representatives from all the religious bodies in the town, and many friends from the surrounding villages. The collections during the day amounted to £147; this amount was increased to £215 by a donation of £50 from the worthy chairman, and £20 from a Wesleyan friend from Bacup. The opening services were continued on Lord's-day, April 24, when the Rev. W. R. Stevenson, M.A., of Nottingham, preached morning and evening. In the afternoon the Lord's supper was celebrated, and five persons who had been

recently baptized were welcomed to the fellowship of the church. Collections during the day £59. On Lord's-day, May 1, the opening services were brought to a close by Rev. J. T. Barker, of Harwich, preaching two excellent sermons. Collections, £63. In the afternoon the minister of the place preached from Psalm lxxxvii. 5-6. The neat and comfortable chapel and spacious school-rooms and class-rooms have cost, including the land, about £1,700, and have been built from plans and specifications made by the pastor of the church. The total proceeds of the opening services, including the bazaar, &c., amount to nearly £400; this, with £650 previously obtained, will leave the church in as easy a position as it was in occupying a rented chapel.

KNIPTON.—On Lord's-day, May 1, the anniversary services in connection with this place were held, and with great success. Our much esteemed friend, Mr. F. Mantle, of Hose, preached two sermons to large and very attentive hearers. The little chapel was crowded to excess. On Monday a good tea was provided, of which upwards of a hundred partook; and in the evening addresses were delivered by Messrs. Pike, of Grantham; Smith and Mantle, of Hose; Silverwood, of Redmile. At the commencement of this year the friends established a Sabbath school. We are thankful to state that it is in a very flourishing condition. Truly the Lord is in our midst. We are led to think the place will soon be too strait for us. The teachers are earnest and hopeful. The chapel was beautifully decorated, through the kindness of Mr. and Mrs. Clare, who furnished us with choice plants in pots and cut flowers. The proceeds of the anniversary were about £7.

SHEEPSHEAD.—New school-rooms having been erected in connexion with the General Baptist chapel, and the chapel itself enlarged, opening services were held on Tuesday, May 10, Rev. J. Salisbury, of Hugglescote, preached; collections £10. On the following Lord's-day, Mr. F. Mantle, of Hose, preached; collections £10. On Monday, May 18, a public tea-meeting was held. Addresses were given by Revs. T. Bromwich, G. Hester, H. Tilley, Esq., and Messrs. Marshall, Baldwin, Lacey, Mantle, and Coddington. Total profits of the opening services and the tea were

£31. Through the energy and zeal of one of the friends £150 have also been collected. The plans, &c., of the school-room, were kindly furnished by Mr. Salisbury, of Ashby, free of charge.

LONG EATON, Derbyshire.—On Monday, May, 2nd, the foundation-stone of a new Baptist chapel was laid about a mile from the Trent station, by R. Birkiu, Esq., Nottingham, one of the directors of the Midland Railway. In addition to the villagers, many friends from the neighbourhood were present. Prayers were offered by the Revs. E. Stevenson, Loughborough, and H. Hunter, Nottingham, and a brief address was delivered by the Rev. W. Underwood, president of Chilwell College. In the evening, after a public tea, a meeting was held in the room hitherto used for worship, at which R. Birkin, Esq., presided, when addresses were delivered by the Revs. H. Hunter, E. Stevenson, J. Lewitt, W. Underwood, and several of the students at Chilwell College.

BURNLEY.—On Lord's-day, March 13, the chapel anniversary sermons were preached by the Right Hon. Lord Teynham; and on the following Tuesday evening a sermon was preached by the Rev. H. Dowson, of Bradford. On Good-Friday, March 25, a tea meeting was held in the school-room, and the trays were gratuitously furnished by the friends. After tea, appropriate addresses were delivered by the chairman, the Rev. J. Alcorn, and by Messrs. T. Booth, W. Jackson, W. B. Venn, J. Crabtree, D. Farrar, D. Burrows, and J. Taylor. The proceeds of the tea and collections amounted to the sum of £43.

ROCHDALE.—On Lord's-day, May 8, two sermons were preached in this chapel by the Rev. C. Springthorpe, of Heptonstall Slack. Collections were made on behalf of the Sabbath school, which, with a few contributions since received, amount to £14 13s. 6d.

COALVILLE.—The annual sermons in behalf of the Sabbath School were preached on Lord's-day, April 17, by the Rev. J. Lewitt, of Nottingham, the congregations were large, and the collections were £19 6s. 6d.

HINCKLEY.—On Sunday, May 15, two sermons were preached in the General Baptist chapel, Hinckley, on behalf of the schools, by Rev. W. Lees, of Walsall; collections nearly £12.

FLECKNEY.—On Whit Tuesday, May 17, we held our annual scholars' tea meeting in the afternoon. About sixty friends afterwards took tea in the chapel and school-rooms. In the evening a public meeting was held. Mr. S. Reeve, of Leicester, presided. Suitable addresses were delivered by the chairman, Messrs. John Harris, jun., and T. Collins, Wesleyans, of Kibworth Beauchamp; Messrs. J. Bramley, and W. Fidler, of Leicester. The profit of the tea will be applied to the liquidation of the debt incurred last year. G. C.

HEPTONSTALL SLACK, Yorkshire.—On Lord's-day, May 15, two sermons were preached by Rev. J. J. Goadby, of Leicester, on behalf of the Sabbath school. The day was very favourable, the attendance large, and the collections £43 Os. 1d.

Other Congregational Churches.

MISCELLANEOUS.

THE "AUSTRALIAN CHURCH GAZETTE" AND THE BAPTISTS.—We take the following paragraph from the *Church Gazette* of December 1st. We did not expect to find a Church of England clergyman using opprobrious language. How would the editor of the *Gazette* feel if the *Evangelist* wrote of the *proselytizing sect of the Episcopalian*s. We leave our readers to decide whether the following is in accordance with the apostolic injunction, "Be courteous."—"Tarnagulla.—A somewhat unusual event occurred in the place of worship in this parish on the evening of November 12th inst., viz.:—the baptism of an adult by *immersion*. A young person, educated in the Anabaptist opinions, was desirous of conforming to the Church, and applied for baptism. Having been duly examined and approved, she desired that the Rubric, which requires the officiating priest to 'dip' those who come to be baptized 'in the water,' might be carried out in her case. The parochial clergyman at once acceded to her request, and the more readily, because he feared if he opposed it her mind might afterwards be disturbed as to the lawfulness of the ordinary method by some of the adherents of the proselytizing sect of Anabaptists, which has

already obtained some slight hold in the district. Accordingly the necessary arrangements were made, and on Thursday evening, after the Second Lesson, she was engrafted into the body of Christ's Church, by dipping in the name of the Blessed Trinity. The only alteration necessary in the usual service was the postponement of the exhortation to the newly baptized person and her witnesses until after the close of evening prayer. A sermon was afterwards preached by the Rev. W. Chalmers, from Acts xxii. 16; in which the *necessity*, the *blessings*, and the *responsibilities* of this great Christian sacrament were plainly and earnestly set forth. We would commend this example of compliance with the Church's more ancient custom of immersion to the consideration of the clergy of the diocese, as we think a return to this primitive order might be made subservient to the interests of the Church, particularly in districts where Anabaptists are busily engaged in disturbing the minds of the unstable as to the scriptural authority for pouring on the water. This is (we believe) the *fourth* adult baptism which has taken place in this parochial district during the last eighteen months."

Australian Evangelist.

BERWICK-ON-TWEED.—The annual tea-meeting in connection with Walkergate Lane Baptist chapel was held on Tuesday evening, April 24, in the Red Lion Assembly Room—the Rev. L. B. Brown presiding. The attendance was large. After tea, speeches were delivered by the chairman; the Rev. J. G. Scott, on "Memory;" the Rev. J. Ashmead, on "Church Grumblers;" the Rev. J. Forbes, on "Domestic Worship;" and the Rev. J. Hirst, on "Christian Giving." The choir during the evening sang several anthems.

HARROW.—The foundation-stone of the new Baptist chapel, Harrow, was laid on Saturday, April 16, by Sir S. Morton Peto, Bart., M.P. After the Rev. C. Bailhache had read the Scriptures and prayed, the pastor gave a deeply interesting sketch of the history of the church, and the Rev. J. A. Spurgeon delivered an excellent address, as did also the Rev. Dr. Steane. The Rev. W. W. Evans, the Rev. Joseph Simson, of Edgeware, the Rev. W. Fisk, of Chipperfield, and other ministers and friends, took part in the service.

Notes of the Month.

ECCLESIASTICAL.

THE Pope is dangerously ill. Who is to succeed him? One rumour says that he is likely to be the last of the line, and that this is the French Tiberius's solution of the Roman question; another whispers that the name of his successor has already been determined upon by the College of Cardinals. Feeble and sickly as he undoubtedly is, the Pope—or more properly the Cardinals, for they are the ruling power, and the Pope is a mere puppet in their hands—has threatened to put Italy under an interdiction because a Romish Cardinal has been put in prison. Let him. The grass will grow and the mulberries flourish in spite of him. The days are gone by when Italians can be scared like children with a “bogie.” The notorious Father Ignatius has been in trouble. His so-called Benedictine monastery at Norwich does not prosper over much. The local journals say that during his absence recently two “brethren” ran off with the habiliments of the order, and two others have since made their escape by a back window! The Papist newspapers tell us that old Oliver Cromwell's county is the only county in England where mass is not celebrated. Some Protestant periodicals are, on the other hand, taking alarm at the spread of Popery in various portions of the metropolis.—There has been a large gathering of Episcopal divines at Lambeth palace to present the Oxford Declaration. The new bishop of Peterborough is Dr. Jeune, formerly Dean of Lincoln; and the new bishop of Ely, Dr. Harold Browne. Dean Stanley has once more been blackballed! It was proposed at the Council of the University of Cambridge by the public orator, Mr. Clark, and Professor Thompson, that the Dean should be admitted to the honorary degree of D.D., but owing to the strong opposition of Dr. Corrie, Master of Jesus College, and others, the proposition was withdrawn.—The Baptist anniversary meetings this year were more than usually attractive. We have noticed elsewhere the annual meeting of the Missionary Society, and should like, if our space permitted it, to refer to the other

meetings. Two especially affecting ourselves we must not overlook—the Baptist Union and the Bible Translation Society. Rev. J. P. Mursell was chairman of the Union, and gave an admirable address. The attendance was larger than usual, and the interest much greater. We hope the suggestions of Rev. C. Vince on the extension of the basis of the Building Society will not be lost. The address of Baptist Noel on the state of our churches produced a powerful impression. The earnest piety and apostolic fervour of the speaker won all hearts. We earnestly ask that increasing attention may be given to the Baptist Union. It is a rallying point for all Baptists, and may yet be made the means of great good to the denomination at large. The chairman of the Bible Translation Society was Mr. Marshman, the son of the celebrated missionary. He defended the course pursued by the Society. It seems incredible that the British and Foreign Bible Society should still be willing to circulate the imperfect translations of the Papists, and yet refuse to aid our brethren in their work because they honestly translate the word baptize, to immerse. The Society has aided our brethren in Orissa very liberally. We are glad to find that the secretary was able to show a small balance in favour of the Bible Translation Society.

GENERAL.

THE Queen, and the younger members of the Royal Family, are at Balmoral, where they will remain till the 10th of June. It appears from the Court Journal that Her Majesty is not intending to visit Germany this year. Many reports have been in circulation respecting the difficulties thrown by the Queen in the way of her ministers on the Germano-Danish question, and some go so far as to say that Her Majesty threatened to retire to Germany if war were declared with Prussia. An armistice has been proclaimed, and the Conference on the Danish question is again sitting. No satisfactory results have yet come out of it. Whether the alleged violation of the armistice by the Prussian soldiers in

Jutland will form the subject of serious quarrel is doubtful. The general feeling throughout this country is decidedly in favour of Denmark. A hearty round of cheers greeted the announcement in the House of Commons that the Danes had worsted the Austro-Prussian fleet in a severe engagement. The last piece of news is, that England has agreed to the settlement of the Schleswig-Holstein difficulty by an appeal to the plebiscite, or universal suffrage. France appears to be delighted with this concession to her favourite mode of solving social and dynastic problems, and one or two French papers hint that some such means will be adopted to end the Roman question.—The Japanese ambassadors are starrng about in France. Their travelling expenses for two months alone have cost the French £12,000. They have adopted the European costume, and are entering eagerly into all the gaieties of the French capital.—The Shakspeare tercentenary at Frankfurt ended in a political squabble. One speaker, Professor Mommsen, went off into the intricacies of the Schleswig-Holstein embroglio, and sneered at England. The English minister retorted; then the Americans got offended; and presently both the English and the American guests left in a huff. The Stratford Committee, now their pageant is ended, find themselves minus some £2,000.—Garibaldi has reached his island-home. He declines the testimonial which was started at Stafford House, and the money has been returned to the subscribers. The Duke of Sutherland has been feted since his arrival in Italy for his generous hospitality to the Italian hero. Some papers assert that Garibaldi will visit this country again in the autumn.—The Russian Czar has issued a letter to the Grand Duke Michael, thanking him for having accomplished the conquest of the Caucasus. More than 30,000 Circassians, of every rank and age, have deserted their country, and have taken refuge in Turkey. The people crowded on board the miserable craft which ply on the Black Sea, and their sufferings both during their transit and after their arrival were fearful. Hundreds died of want and disease. The Sultan has very nobly contributed a handsome sum out of his private purse for the

relief of these voluntary exiles, and the most active measures have been set on foot by the Turkish government for assisting the poor creatures who have cast themselves on their mercy. The conference on the subject of the convents in the Principalities is sitting at Constantinople, and has decided upon the nomination of a special commission to examine the titles to property of the secularized institutions.—The King of Dahomey, of infamous repute, has just been defeated, and 2,000 of his warriors killed and wounded. We hope this may lead to the shortening of his murderous arm, and stop those wholesale massacres which have so long horrified Europe.—Telegrams from India tell us that the Persian Gulf telegraph has been completed. A larger breadth of land is also said to be devoted to the cultivation of cotton. Now that Surat can be worked in the Lancashire mills, this news will be most welcome.—The Ceylon pearl fishery is likely to be suspended for six years, owing, through various causes, to the destruction of the pearl oyster.—From China we learn that Major Gordon has captured three of the rebel towns, and is on the road to Nankin. Another Englishman has been nearly assassinated at Nagasaki, but under what circumstances the telegram does not state.—Passing over to the Spanish West Indies, the news is still gloomy. The insurrection in St. Domingo is absorbing more Spanish troops. Another insurrection has broken out in the western portion of the island, that occupied by the Republic of Hayti, but has been suppressed by president Geffard.—The recent conflicts in Virginia have been more sanguinary than any during the whole war. General Grant fought with the forces under General Lee for four successive days. From an intercepted letter of Lee it appears that most of the men on the Confederate side who fell were killed outright. It was a fearful hand-to-hand combat in a densely wooded district, and the losses on both sides are enormous. The Federals alone had 40,000 men put *hors de combat*. The Northern army has got fifteen miles nearer to Richmond, and Grant thinks "the enemy is now in his last ditch." The losses in these recent engagements make all the battles of Europe dwindle into insignificance.

Marriages.

March 25, at Fleet General Baptist Chapel. Mr. R. Cragg, to Harriet Beecroft, both of Sutton St. James.

March 31, at Colwall Church, near Malvern, by the Rev. F. W. Custance, Mr. James Hewes, of Nottingham, to Sarah, eldest daughter of Mr. Edmund Fraser, of Birmingham.

April 12, by license, at Counterslip chapel, Bristol, by the Rev. R. P. Macmaster, Isaac Hicks, Esq., to Mrs. Eleanor Weeks, both of Cheltenham.

April 19, at the Baptist chapel, Yeovil, by the father of the bride, Mr. John Wiltshire, to Sophia, eldest daughter of the Rev. R. James, minister of the above place of worship.

April 21, at Brown street chapel, by the Rev. P. Bailhache, Mr. John Waters, to Miss Elizabeth Percy, both of Salisbury.

April 20, at the Baptist chapel, Caerwent, the Rev. W. C. Taylor, of Uley, to Phebe Hill, only daughter of the late Mr. Richard Jones, of Caerwent.

April 26, at West End Chapel, Hammersmith, by the father of bride, assisted by the Rev. I. M. Soule, of Battersea, the Rev. George Henry Trapp, of Mundesley, Norfolk, to Jane, second daughter of the Rev. J. E. Richards, of Albion Road Chapel, Hammersmith.

April, 26, at Hampstead, by the Rev. W. Brock, James Whittingstall Bean, Esq., second son of William Bean, Esq., The Mount, Hampstead, to Mary Jane, only daughter of the late Richard Mallard, Esq.

April 27, at West Street Chapel, Bourne, by the Rev. J. C. Pike, uncle of the bride, assisted by the Rev. T. Watts, of Wisbech,

Mr. Richard Butterfield Anderson, of Wisbech, to Sarah Jane, daughter of Mr. Wm. Wherry, of Bourne.

April 28, at the Baptist chapel, Ross, by the Rev. John Hall, William Pritchard, son of W. Pritchard, Esq., Compton, Plymouth, to Sarah Emily, youngest daughter of the late Mr. William Burrows, Holland House, Ross, Herefordshire.

April 30, at Bloomsbury chapel, London, by the Rev. W. Brock, Charles Pratt, Esq., of Clarence Parade, Southsea, to Amy Jessy, eldest daughter of Dr. George N. Epps, of 20, Devonshire Street, Portland Place, W.

May 3, by license, at the Baptist chapel, Blaby, by the Rev. J. Barnett, assisted by the Rev. J. P. Barnett, of Birmingham, brother-in-law of the bride, Mr. Thomas Glover, Blaby, to Mary, daughter of the late Mr. Benjamin Law, of the above place.

May 4, at South Parade Chapel, Leeds, by the Rev. W. Best, B.A., Mr. Edwin Fearnside, of that town, to Ann, eldest daughter of the late Mr. George Flint, of Market Weighton.

May 14, at Osmaston Road Chapel, Derby, by the Rev. W. R. Stevenson, M.A., brother of the bride, assisted by the Rev. W. Jones, minister of the place, Mr. T. H. Harrison, to Louisa, youngest daughter of Wm. Stevenson, Esq., of Green Hill House, Derby.

May 18, at Craven Hill Congregational Chapel, by the Rev. T. Goadby, B.A., Mr. H. W. Harrison, Union Terrace, Camden Road Villas, to Emma, third daughter of Mr. A. Klosz, Cambridge Street, Hyde Park, London.

Deaths.

April 13, at his residence, Mile End, Mr. Benjamin Finch, (father of the Rev. Robert Finch), peacefully fell asleep in Jesus, aged 70 years.

April 15, at his residence, Colchester, in his 60th year, the Rev. Samuel Brocklehurst, for thirty years pastor of the Baptist church in that town, deeply regretted by a large circle of friends.

April 27, Mr. A. Flavell, Market Harborough, aged 42.

May 5, in the 70th year of his age, Joseph Cripps, Esq., J.P., De Montfort Square, Leicester.

May 8, at Vandœuvres, near Geneva, the Rev. Cæsar Malan, D.D., aged 77.

May 11, at Peterborough, Mr. John Stevenson, late of Burton Wolds, Leicestershire. His end was peace.

May 12, after a short illness, aged 68, Sarah, the beloved wife of Mr. William Crofts, Wolvey, Warwickshire.

May 16, at Norwich, aged 26, Sarah, the beloved wife of Mr. James Orissa Peggs, and daughter of the Rev. Thomas Scott, of that city. She bore a long affliction with Christian patience and resignation.

May 20, at Broughton Sulney, Mr. W. Newbold, aged 37.

Missionary Observer.

THE ANNUAL COMMITTEE MEETING of the Foreign Mission will be held at Boston, on Tuesday evening, June 21, at half-past Five o'clock.

The PUBLIC MISSIONARY MEETING will be held on Wednesday evening, June 22; to commence at half-past Six o'clock.

SPECIAL NOTICE AS TO FUNDS.—The Treasurers and Secretaries of Auxiliaries are respectfully informed that all Contributions which are to appear in the Report must be forwarded to Robert Pegg, Esq., Derby, or to the Rev. J. C. Pike, Leicester, not later than Tuesday, June 7, after which date the books will be closed for the Audit of the Society's accounts.

MISSIONARY WORK IN INDIA.

THE REV. T. EVANS, from Delhi, delivered a valuable and instructive address at the Annual Meeting of the Baptist Missionary Society, held at Exeter Hall, on Thursday, April, 28. Lord Radstock in the chair. Mr. Evans said:

I shall first glance at some of the difficulties with which the Indian missionary has to contend. All heathen nations, doubtless, present difficulties to the Gospel; but, if I mistake not, nowhere are they so numerous and mighty as in India. People in this country can hardly conceive of their number or magnitude; and all attempts at description of them must fall far short of the reality; for, to be fully realised, they must be seen and felt. Time will not admit of anything more than a cursory glance at a few on the present occasion.

THE LANGUAGE.—The acquisition of foreign languages is the first difficulty that a missionary in India meets with. He lands in the country full of zeal for the salvation of the heathen, and is anxious at once to commence with his message of love and mercy to the perishing millions round him. The scenes he has daily to witness are sad and sickening. He is now brought into personal contact with obscene and degraded forms of idolatry. He now looks on what before he only heard of, and his heart fails within him. All he can do is to stand a silent spectator of darkness which he cannot dispel, and of misery which he cannot mitigate. He would speak, but he cannot—he would assist, but he is helpless. As far as my own experience went, I can only say that the preparatory part of my mis-

sionary course was to me, of all others, the most trying. Fancy yourselves standing on the verge of a mighty current, in which millions of your fellow-creatures are being swept away to destruction before your eyes. You come there to save them, but you cannot. You would throw them a lifebuoy, or direct them to a lifeboat, but you cannot. Your tongue is tied; your hands are shackled; and all you can do is to look on and to look up to the God of mercy on behalf of those who perish before you. Would not such a position as that be a trying one? This is the case in a still more awful sense with the missionary in India, until after anxious months of toil and study he is qualified to go forth to the bazaars with the "unspeakable riches of Christ."

Nor is it by any means an easy task to acquire a practical knowledge of two or three foreign languages, which the missionary in India must do in order to be generally useful. To the polished and learned Hindoo of Upper India he must preach the Gospel in good pure Hindoo; to the common people a corrupt dialect must be used; to the Mahomedan sprinkling he must use another language, and to know this language well he must make Sanscrit, the Arabic, and the Persian his study. Moreover, the spoken languages of India must be thoroughly mastered by the missionary. He cannot fall back in the bazaar on the aid of learned Pundits and others in the discharge of his duties. He must be able fully and freely to converse, to preach, and to discuss on any subject which may be brought under consideration. He must, in fact, be a complete master of the spoken

languages, and feel as much at home in addressing an assembly of Hindoos or Mahomedans as he would in preaching to Christian people in his native tongue.

FIGURATIVE STYLE OF SPEECH.—And this is not all. He has to learn not only how to speak to the people; but how to think as the people think. He thus is now addressing a people who have a peculiar manner of expressing themselves, quite foreign to Europeans, and the missionary must lay hold of the native mind as well as the native tongue, and cast all his thoughts in an Eastern mould if he would have them suit the figurative and fanciful minds of heathen people. Their books are filled with figures, and even their common conversation abounds with metaphors. Nothing pleases them so much as apt illustrations, and no manner of preaching will interest them like the pictorial and parabolic. They call the ignorant man blind, and the learned man they say has a hundred eyes. If they wish to describe a man of good outward appearance with a bad heart they will say that is a golden cup full of poison, whilst the man with a poor outward appearance and good heart they will say is an earthen pitcher full of nectar. The liberal man is a well within reach of every thirsty traveller. The truly benevolent man is a tree which drops its fruit even to those who cast stones at it. The wicked man is a serpent that will bite even those who feed it and fatten it. The indolent man is a pair of bellows that breathes without life. Sin is a sea into which the wicked sink, and religion is a boat to ferry the good across. And thus they paint and picture almost every object and event they speak of. The missionary also must acquire this parabolic mode of speaking if he would have his preaching understood and appreciated by the people.

SUSPICIONS OF SELFISHNESS.—And when by dint of patience and perseverance he has partly conquered these preliminary difficulties, and is about to enter heartily on his great work of preaching the Gospel to the heathen, what does he find? Does he find the people ready to listen to his message, and anxious to receive his instructions? No, alas! but quite the contrary. Those to whom he preaches are generally prejudiced against his motives and his message too, and thus he finds his way hemmed upon all sides. He is regarded as a mere mercenary

agent who makes a trade of preaching, and who makes men converts to Christianity as a mere matter of pounds, shillings, and pence. Often have I been asked by congregations in the bazaar, "Sir, how much do you get for every Christian you make?" The people's idea is that the missionary is a good servant; and that in addition to his regular salary, he receives a handsome bonus for every convert that he makes. That his efforts are prompted by love, and that he is labouring for others' good and not for his own profit, are thoughts too holy and pure to find admission into minds closed to a single act of pure love or disinterested charity. Even the gods of the Hindoos are supposed to be actuated by selfish motives; and the gifts and offerings presented at their shrines are regarded as so many bribes to secure their favour. In the same light they regard every favour conferred on themselves, even by their own relatives and friends. If they do not see the motive, they feel sure that there is one: and of anything beyond a selfish motive they seem unable to form a conception. Hence the great difficulty of touching the heart of a people, and gaining their affection, who are so entirely engrossed by selfishness.

PREJUDICES AGAINST THE GOSPEL.—Moreover, they are prejudiced not only against the missionary, but also against the Gospel. By the learned Brahmins and Buddhists who have an interest in upholding idolatry, the Gospel is regarded with that hatred which is known only to those who feel that their trade is in danger. To the common people Christianity is misrepresented by the religious teachers. The levelling of castes in eating and drinking is represented as a monstrous system of libertinism and sensual indulgence; and the adoption of Christianity involves the loss of all that the Hindoo holds sacred and valuable, and subjects him to the deadly hatred of his friends, to the curse of the holy Brahmins, to the wrath of the mighty gods. Moreover, the doctrines which the missionary has to preach to the heathen, are such as to arouse the enmity of the benighted heart of the heathen. The Gospel aims a deadly blow at all his long-cherished hopes. It robs him at once and for ever of the right which he has been thinking he possesses from his deeds of self-denial. A man

does not like this. He likes a religion which is suitable to his own desires and inclinations. The Gospel reflects on his character a light in which he never saw himself before, and because in this light he can only see himself disgraced and depraved, he loves that darkness which flatters him as a paragon of virtue and holiness.

EXTREME IGNORANCE OF THE PEOPLE.
—Another difficulty which the missionary in India has to contend with is the extreme ignorance and mental torpor of the natives. Education is restricted to one class of the people, that is, to the Brahmins, who alone, according to the rights of caste, are privileged with the dignity of teachers on any and every subject. Therefore, education, as such, is of no practical value to the other classes, and even in the case of the Brahmin, his mind has been more distorted than cultivated by the study of theories and systems that have arisen from evil imaginations and blind fancies. Setting aside the theology of the Vedas and Shastres with which the Hindoo mind is filled, and turning our attention to some of their historical, philosophical, and scientific works, we find nothing but endless fancies and most extravagant fables. So that even those minds which have undergone a degree of mental training, have been rendered more difficult for the reception of the truth. And with regard to the great masses of the people, the cultivation of the mind is a thing of which they have no conception. It is true that some of the castes do attend to the simple elements of education and acquire sufficient knowledge of reading and writing to carry on their trades; but anything beyond this, generally, they do not attempt, as they can see no good in any further progress in education to them. The cultivation of the mind is a work to which no man will apply himself with vigour except under the force of some powerful inducement, and to the majority of Hindoos there is no inducement whatever to undertake this mental labour. Hence the difficulties that the missionaries meet with in getting together the children of India for education. The low-caste in India will generally scout the idea of allowing his child to spend his hours in a school, while out of it, he might be earning a halfpenny or a penny a-day towards his support. For the missionary to tell him that his son may

by education become a man of letters and attain to a high position in life, is simply to tell him that his son may become what his caste will not allow him to be. Each caste cannot breach on the privilege of the Brahmin, who alone is regarded as the owner of all knowledge, and who regards his knowledge as secret power to be used for his own profit and not for others' good. It is to him the magic wand with which now and then to startle and astonish the public, only in order to inspire them with reverence and awe for the mighty Brahmin. Oftentimes have I said to their holy and learned men, "If the Vedas and Shastres contain the Word of God as you say they do, why not translate them into the common dialect of the people, and give them a wide circulation amongst those who so much need Divine direction and heavenly light?" And the reply has frequently been, "Ah, sir, that is bad philosophy; while the sick man is ignorant of the remedy which cures him he will consult the doctor and pay him; but once let him know the remedy himself, and good bye to the doctor's fee." On this principle, my lord, the Brahmins watch and labour to keep the people in ignorance, and every inlet to light and knowledge is guarded as carefully as the caverns of the dead. The consequence is that the great mass of the people are dupes to priestcraft and the easy victims of oppression to all those who pretend to knowledge in any branch of education. As an illustration of this, I might mention a fact of frequent occurrence. The Brahmins, who study astronomy, being able to specify the time when an eclipse of the sun or moon will occur, use this knowledge to serve a double purpose. In the first place, they tell the ignorant masses that nothing but direct communication with the gods can enable them to acquire this knowledge of the heavenly objects; and, therefore, the great power that the Brahmin must have with the gods. But, not satisfied with this, and wishing to turn this knowledge to some more practical account, the Brahmin goes on to say, "Did I not tell you this would occur? Did I not tell you when it would take place? And now I must tell you more. I must tell you why it has taken place. There is in the sky a huge dragon, that has power to hurt and destroy the planets—that dragon has now a portion of the sun in his mouth—

do you not see it black? He will devour it outright unless you give gifts to the Brahmins, who alone have power over the sun." Gifts are freely and liberally made to rescue "the orb of day" from falling a prey to the great dragon in the sky. Tricks of the same nature are practised by others who profess a knowledge of astrology, and by others who are supposed to be skilful in charms and incantations and witchcraft.

The knowledge of the people on religious questions is quite as defective. Not one out of a thousand can give you an intelligent answer to the simple question, why they worship their gods. The reply generally is because it is the custom. The knowledge they have of their gods is confined to the name of a god or two, while the great majority of the people scarcely know the name of a god; and the Brahmin tells them that it is enough to know and repeat the names of the gods. Thus, then, are the great masses of the people plunged into deep darkness. They do, indeed, "sit in darkness, and in the shadow of death." They hold fast to the chain of superstition and caste. They have never been accustomed to think, to doubt, to reason, or to reflect, and their minds having grown dull and heavy have become slow of comprehension; so that it is almost an impossibility to make an impression upon them. Every mind must possess some information, some power of intellect, before it can understand or adopt one set of principles rather than another; and even the truth itself, humanly speaking, can have no power over such dense darkness and blind ignorance as the Hindoo mind is involved in. They have indeed a mind, but it is a stagnant pool, through which nothing can be seen clearly. They have a heart, but it is a seat of corruption, in which no virtue can dwell. They have a conscience, but it has been seared, so as to render it incapable of responding to the strongest and most powerful appeal.

MORAL APATHY OF THE PEOPLE.—

And this leads me to the next difficulty, the moral apathy of the people. Indeed, with such a deplorably low mental standard, a high moral state of things cannot be expected, so that the efforts of the missionary to arouse the apathetic conscience is just as futile as his attempts to impress the morbid mind of the Hindoo. His conscience seems hardened against

all moral influence, and the appeals that would melt the hardest heart in England will fall flat on the most religious minds in India. The Hindoo knows nothing of moral obligations, all the requirements of his religion being social and ceremonial. Vice and virtue, as regarded by us, have no place in his creed; he is at liberty to practise the one and to dispense with the other at his pleasure, without running any risk of damaging his character as a religious man among his fellows. Ask him of sin as we understand it, and he has no idea. Sin with him is to break caste, to eat and partake of food with foreigners, or that which has been touched by a man of low caste. To eat beef, to kill a cow, or to insult a Brahmin, are sins of the most heinous kind and blackest dye, that would fill the heart of the Hindoo with fear and terror; but he will lie and deceive, he will oppress and defraud, he will forge and bribe, he will seduce and debauch, and rob and murder, without the least sense of guilt, without any twitches of conscience. Everything in the present aspect of Hindooism tends to deaden the conscience and foster the moral apathy of the people. The Vedas and Shastres do indeed contain some moral lessons, but these ancient writings have been superseded by the more immoral books called the Korans. These are ten in number, very bulky, and full of the most absurd and immoral legends about the gods. To listen to these legends is delight to the Hindoo, for they have been framed with the special object of gratifying his evil passions. The actions of the gods are recorded there, and the worshipper looks on those actions as models for his imitation, as standards by which he is to be ruled and guided. And, alas! what wretched models, what mean standards he has before him! The very essence of vice and immorality. Hence his own licentious life, and his want of remorse or shame at the most cruel and infamous actions he is guilty of. The most licentious and the most cruel of all the gods are the most popular, and are daily solicited to aid the darkest of deeds. The Hindoo would not think it wrong to cast his infant daughter into the Ganges; and the eldest son setting fire to the funeral pile on which his mother perishes, thinks it a very religious act. It is true that some of these abominations have, in a great measure, departed from British India.

Why? Not because the Hindoo thought them wrong, but because the Government made them penal. How can he think that wrong which his god practises, which his holy religion sanctions, and which the Brahmins say is good and just? The great difficulty is to persuade the people that sin is sin, that every moral evil is a curse, that it cannot escape the righteous punishment of God. One thing that tends to foster this moral apathy is the strong belief of the Hindoo in destiny. This sets him free from all restraint or responsibility. If he sins, he cannot help it. He says it is not his fault; it was so ordained; and he has no control over his destiny. If he lives a holy and pious life, what will he gain by that? His answer is, "What is to be will be, despite all that I can do." Thus he holds up destiny as a shield to protect him against all blows aimed at his immorality, and all admonitions to a life of virtue and holiness.

HINDOOISM, THE STRONGHOLD OF SATAN IN INDIA.—Again, my Lord, the missionary in India has to contend against an organized system of idolatry, the most shrewdly planned and cunningly devised, to meet and gratify all the evil passions of man's heart. Hindooism may, indeed, be regarded as the stronghold of Satan in India. It has been strongly and skillfully fortified at all points. It has been rendered sacred and venerable by the air of antiquity which it assumes. That the religion of Vedas and Shastres is ancient, is doubtless true. According to the ancient authorities, it precedes the Christian era by a thousand years. But the Brahmins claim for their holy religion an antiquity which startles Christian chronology. They go back, not thousands, but millions of years, and say that their time-honoured religion has stood the test of ages; that it has stood the test of all the revolutions that have taken place from the golden era to the present day. And this halo of antiquity, it assumes, renders it popular with the people. Again, the national character of Hindooism makes it attractive to the people. It is, indeed, thoroughly national in every respect, belonging exclusively to the Hindoos as a nation, and to Hindustan as a country, exercising a mighty influence on their habits and customs, looked upon by the people as a great and glorious badge by which their nation and

country are distinguished and dignified; so that to forsake it is to prove a traitor to one's own country, and to bring public disgrace on one's own nation and people. Hindooism appeals to the national pride of its votaries. Again, the outward pomp and grandeur of Hindooism tell in its favour. It is a religion captivating to the senses. It can boast of gods by millions; of holy books the most venerable; of a divinely-appointed priesthood; of temples most gorgeous; of rites and ceremonies most grand and imposing; and most of all is it rendered popular to the people on account of its peculiar adaptation to the corrupt condition of human nature. It not only admits the practice of everything that is evil, but it fans into a flame the worst passions of the soul, and makes its votary seven times more the child of hell than he was before. Man is a religious being; but if he can get hold of a convenient counterfeit, it is not easy to persuade him to forsake it for the truth. The truth is not flattery, it will not take from him anything less than a full and complete surrender of himself; and this man does not like. He likes a religion that tallies with his wishes and desires, a religion that will foster his pride and feed his passions; and such a religion is Hindooism. And as if all this were not sufficient to protect the fortress of Satan, he is bound firmly with the chain of caste. The people of one are superior or inferior as you ascend or descend in the scale; and this distinction between men they believe to have been made by divine authority, so that to break the rules of caste is to revolt against a divinely instituted law. According to their account of creation, the Shastres take for granted that the human race is confined to the Hindoo nation; for we read of no other human beings but those who are in Hindustan. Who, then, according to orthodox Hindooism, are the Europeans, or Christians? We are closely allied to Satan, the descendants of evil spirits, the haters of the gods, the eaters of men, and cannibals of the worst sort. You may easily suppose from this, that a Hindoo of the lowest class thinks himself infinitely superior to the most high-born Englishman. His origin is Divine. What wonder, then, that people impressed with such ideas as these should abominate our country, should hate our

society, and should flee from our instructions? To become a Christian is to break caste; and to break caste is to become everything that is mean, and vile, and execrable in the estimation of the Hindoo. It requires a great deal of moral courage to withstand the obloquy of society, the hatred of friends, the enmity of relatives, and oftentimes the loss of property, to which every high-caste Hindoo is subjected when he becomes a Christian. What but the mighty grace of God alone could enable men to make such a sacrifice for the sake of the Gospel.

THE WORK NOT NEARLY ACCOMPLISHED.—That God is able at any time to arrest the progress of idolatry, I admit—that he may speedily cause a grand moral revolution to take place, I think very possible—that he will ultimately destroy the idols, and cause the very Brahmins to proclaim the triumph of Christianity, I very believe. At the same time, for any one to suppose that the task is nearly accomplished, is nothing but a pleasant dream; and how can we expect to see India forsake her idols, while Christian people spend their pounds on luxuries, and give only their pence to missionary societies, or while there is only one missionary in proportion to 400,000 of the inhabitants? The Government finds it necessary to send 70,000 British soldiers, besides having a native army in order to maintain its temporal authority, and how can we expect to conquer the country for Christ with 500 European missionaries, aided by 1000 native brethren? Not even the large cities of India are efficiently occupied, and our agents must, of necessity, confine their attention to a comparatively small portion of the

country. There is Rajpootana, with 15,000,000 people, and not one missionary; and there is Hyderabad, with 10,000,000, and only one missionary. Can we reasonably expect the conversion of a country a large portion of which has never heard the Gospel? Can we expect to reap where we have not sown the seed of the Gospel? In estimating the amount of work done, I would ask you to take into consideration the paucity of labourers, the extent of the field, and the huge difficulties to be surmounted. To those who think that little or nothing has been done, I would say, judge not before the time, nor by outward appearance; and never forget that though the husbandman labours hard and long, he does not labour in vain. It must never be forgotten that hitherto mission work in India has been chiefly preparatory, and the measure of work done and success achieved in this respect may well inspire with joy the most gloomy heart and the most dejected mind. Yes, blessed be God, we have abundant reason to thank God and take courage. William Carey said, "I will go down the pit if you in England will hold the rope." When he got to India he found that the pit was blocked up, and his first work was to prepare the necessary instruments to dig, and it was years before he got a single jewel. You who are holding the ropes, wondering that you have to hold so long and why there is comparatively so small a return, must not forget that if many jewels are not found a great part of the pit has been opened, and that you have only received an earnest of the fruit of the mine. May God hasten the great ingathering in His own good time!

ACKNOWLEDGMENTS.

RECEIVED with thanks from Miss Cole, March, for the Mission Library, two old Latin books, and one of the Rev. J. G. Pike's small works; also some other small books, patchwork, pinafore, knitted articles, &c., &c., with two shillings for new type. The letter in relation to these articles was received by Rev. I. Stubbins, but through some inadvertence the parcel was not received till the return of Mrs. Goadby.

J. BUCKLEY.

• Foreign Letters Received.

BERHAMPTON.—W. Bailey, April 2 & 4.
 " W. Hill, March 15, April 2.
 " W. Brooks, April 4.
 CUTTACK.—J. Buckley, March 18, April 4 and 15.

CUTTACK.—Miss Guignard, April 2.
 " I. Stubbins, April 4.
 PIPLEE.—W. Miller, April 2.
 RUSSELL CONDAH.—T. Bailey, March 29.
 " Mrs. Goadby, March 15, April 1.

Collected by Miss Muxlow :—	£	s.	d.
Small sums	0	6	0½
Sunday School box	1	11	6½
The Misses Wheat's do... ..	0	19	3
Walter E. Jones's do.	0	3	1½
Thomas E. Long's do.	0	1	3
	5	5	0
HALIFAX.			
A Friend, by Mrs. Bottomley	2	0	0
LEICESTER, Dover-street.			
Mrs. Levy	0	10	0
Friar-lane.			
Rev. J. & Mrs. Taylor, Kegworth	1	0	0
Mrs. Taylor's school	0	9	5
	1	9	5
LONDON.			
Major Farran	2	0	0
Commercial-road.			
Public collections	6	19	11
Mr. White	3	0	0
Mrs. Pegg	2	2	0
Rev. T. Goadby	0	10	6
Mr. Pettit	1	1	0
Mr. Attersley	0	10	6
Mr. Mills	0	10	6
Mr. Hough	0	10	6
Mr. Webb	0	6	0
Missionary Boxes :—			
Mrs. Walden	0	6	2
Mr. Henry Ranson	0	19	10
Miss Hickinbotham	0	16	0½
Miss M. Branch	0	11	8½
Mrs. Hough	0	5	0
Mr. Gower	0	7	3
Master and Miss Goadby	0	5	3
Small sums	0	4	10
Sunday School Contributions	5	12	3½
	24	10	3
Less Expenses	0	8	0
NOTTINGHAM, Stoney-street.			
Profits of Lecture by Rev. J.			
Lewitt	0	10	6

NORTHWOLD.		£	s.	d.
Miss Graves (for Orphan) ..	2	10	0	
PETERBOROUGH.				
Cash on account	20	0	0	
PINCHBECK.				
Collected by Misses Stubbley and S. S.				
Staddon :—				
Mr. and Mrs. Brown	0	15	0	
Mrs. Bell	0	10	0	
Mr. F. Squier	0	10	0	
Mr. and Mrs. Staddon	2	10	0	
Small sums	2	0	0	
	6	5	0	
ROTHLEY.				
Public Collection	0	11	9	
Mrs. Richards (for Orphan) ..	2	10	0	
Collected by Mrs. Spencer ..	0	12	8	
Mrs. Draycott's box	0	11	0	
	4	5	5	
SUTTERTON.				
Public Collection	1	17	6	
Sac. Coll. for W. & O.	0	10	0	
Samuel Smeeton, Esq.	1	0	0	
Mr. M. Scott	1	0	0	
Rev. J. Cholerton	0	10	0	
	4	17	6	
TRING.				
Sabbath School	4	19	1	
Collections and Subscriptions	2	10	6	
	7	9	7	
WENDOVER.				
Collections and Subscriptions	8	7	3	
WHITTLESEA.				
Public Collections	1	3	6	
Rev. G. Towler.. .. .	0	10	0	
Small sums	1	18	10	
	3	12	4	
Less expenses	0	4	0	
WISBECH.				
Cash on account	20	0	0	

DONATIONS FOR MISSION DEBT.

DERBY, Mary's-gate.		£	s.	d.
Mrs. Wilkins's card	4	4	0	
Mrs. Thompson's card	5	0	0	
Miss Marshall's card	1	5	0	
	10	9	0	
Osmaston-road.				
Miss Johnson's card	7	6	0	
Miss Swingle's card	0	15	4	
	8	1	4	

CASTLE DONINGTON.		£	s.	d.
Mrs. Elliott's card	5	0	0	
RIPLEY.				
Mr. Bembridge	3	3	0	
SPALDING.				
Miss Lavender.. .. .	0	5	0	
Total received on account of				
debt since Midsummer ..				
	550	3	10	

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester; from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

JULY, 1864.

OUR ANNUAL ASSOCIATION.

THE annual Association of our Denomination was held in Boston, Lincolnshire, on Monday, June 20, and the three following days. Boston, or St. Botolph's town, is a place of considerable antiquity. St. Botolph, according to the *Saxon Chronicle*, built a monastery on the site of the present town in the seventh century, which was, however, destroyed by the Danes two centuries after, together with the town which had grown up around it. There is no reference to Botolph's town in the Domesday Book, but early in the twelfth century a considerable place had sprung up on the site of the old monastery, and its inhabitants were famous for the manufactory of two kinds of woollen cloth—russets and halberjets. As a proof of its size and importance at this period, we may mention that King John levied a tax on a fifteenth part of the goods of the merchants there, and that Boston paid the largest amount of tax of any town next to London. It came to be one of the chief seaports of the kingdom, and could boast of nearly a score secular and ecclesiastical guilds. Fox, the Martyrologist, who was born in this place, tells us that at the time that Pope Julius II. sat in the papal chair, St. Mary's Guild "thought good to send up to Rome for renewing of their two pardons, one called the great pardon, and the other the lesser pardon." He adds that this cost a great sum of money, but "the Pope's merchandise is alwaies deare ware." The town was once nearly wholly destroyed, first by fire, and then by a great flood, in the latter part of the thirteenth century. Quaint old Stowe tells us "that an intolerable number of men, women, and children were overwhelmed" by this last calamity. Boston now numbers upwards of 18,000 inhabitants, and has no large manufactories, except the one for making engines be so accounted. But we do not purpose to write a history of the town of Boston. Our main business is—with our Association. It is now sixteen years since a similar gathering at this place. Of the ministers who were then present, and took part in the business and services, many are gone to their reward. Among these were brethren Derry, Peggs, Amos Sutton, J. G. Pike, Fogg, Wigg, Goadby, Staples,

Golsworthy, Knight, and Noyes. A new generation has meanwhile arisen to take their places. May God grant that more of their spirit who have gone before may descend upon those who remain.

Monday evening brought many ministers and representatives to Boston. As the train drew near the town, "Boston Stump," as it is colloquially called, standing like a tall sentinel over the houses which nestle beneath, at once arrested the eye of those who had not seen it before, and of those who felt that they could not see it too often. This beautiful structure stands three hundred feet high, and is surmounted by an elegant octagonal lantern, which may be seen more than forty miles out at sea. Our brother Mathews was coming up to meet the friends as the train entered the station. After tea the brethren hurried off, some to the devotional meeting at our own chapel, and others to the Annual College Committee meeting, which was held at a chapel kindly lent for the occasion. Rev. J. Stevenson, M.A., presided over the devotional meeting, and brethren J. C. Smith, of Leicester, J. Batey, of London, J. Noble, of Brighton, K. Sanby, of Nottingham, and W. Winks, of Chilwell College, prayed. Important business was transacted at the College Committee meeting. It was announced that two students retired at midsummer—Mr. Evans, who has received an invitation to the church at Staleybridge, and Mr. Smith, who is at present open to a call to the pastorate. Mr. Tetley, who has received a call to serve the church at Measham, was granted a fourth year at the College, the Committee leaving it optional with our young friend whether to remain the whole term or leave before its completion. Three candidates were received on the usual probation—Messrs. Shaw, of Longford, Chapman, of Melbourne, and March, of Leicester. The treasurer reported that the balance in hand was nearly £100, and that about £400 yet remained to be obtained on the purchase account.

On Tuesday morning at ten o'clock the chairman, Rev. R. Ingham, of Vale chapel, Todmorden, gave his address. It was described by one of the brethren as "saturated with divine truth," and called attention chiefly to the need and the manner of defending our principles at this juncture. He commented in severe language on the numerous sects in the so-called Church of England, and declared that men who had all sworn to the same articles might now be found within her pale "occupying every position of unbelief above the infidel, and every position of superstition below the Pope." The chairman was thanked for his address, and requested to hand it to the Association secretary, to be printed in the Minutes. Mr. Alderman Wherry, of Wisbech, was appointed vice-chairman, and Rev. S. Allsop, of Longford, assistant secretary. A resolution welcoming Christians of all denominations to be present at the sittings of the Association was unanimously passed. A long discussion soon after followed on petitioning Parliament to abolish capital punishments. Brethren Mathews, who had drawn up the petition, Hunter, Dr. Burns, T. Stevenson, R. Kenney, T. Watts, J. C. Jones, G. Hester, W. Underwood, W. R. Stevenson, J. A. Jones, took part in the debate. The resolution was carried.

A letter from the secretary of the Baptist Union was read, and this, together with the rules describing the constitution of the Baptist Union, were ordered to be printed in the Magazine. The brethren also agreed to the following resolution upon the circular:—"That this Association rejoices to hear that it is proposed to hold an autumnal

meeting of the Baptist Union at Birmingham during the present year, and recommends the churches of this Association to send delegates to that meeting."

The Committee meeting of the Foreign Missionary Society was held at Salem chapel at five o'clock, Dr. Burns in the chair. The grave condition of the funds awakened the deepest concern of the Committee, and several plans were suggested in order to bring the Society into a healthy financial condition. The Committee recommend that the second Lord's-day in Sept. (11), be devoted to special prayer for Divine guidance, and that the subject of the present condition of the Mission be made the chief business of the forthcoming autumnal Conferences. We may say, however, that gloomy as the prospects looked at the committee meeting, they brightened considerably before the close of the Association sittings, as will hereafter appear.

The HOME MISSIONARY MEETING was also held the same evening. It will be impossible for us to present even a brief account of the various addresses. The chief interest centred round our German brother, Rev. J. G. Oncken, of Hamburg. The rise, progress, and present condition of the German Baptist Mission was described by our brother in his own earnest and graphic way. He said that the chief cause of their great success, under God, had arisen from their firm belief in the idea that every member of the church, man or woman, should be a home missionary, which belief had been zealously carried out. After illustrating in how many ways Christians of every class might tell the truth to others, he earnestly contended that the great hindrance to the spread of the Gospel in the present day was not in the world, but in the church. His address occupied nearly two hours, and was listened to with rapt attention.

On Wednesday morning, at nine o'clock, the adjourned meeting of the Foreign Mission Committee was held. At eleven the first public service was held. Rev. E. Stevenson, of Loughborough, read and prayed, and afterwards preached an earnest and practical sermon from Jude, latter part of the third verse—"Earnestly contend for the faith which was once delivered to the saints." The chapel was filled in every part. In the afternoon, Rev. W. Taylor, of Norwich, read the Scriptures and prayed, and Rev. H. Wilkinson preached from Rev. v. 9,—“And they sung a new song.” At the close of our brother's elaborate discourse, the ordinance of the Lord's-supper was administered. Rev. T. W. Mathews presided, and Revs. G. Cheatle, B. Wood, J. G. Oncken, and F. Chamberlain took part.

The ANNUAL FOREIGN MISSIONARY MEETING was held in the evening, G. Noble, Esq., J.P., of Brighton, in the chair. The chairman referred to the fact that he was the only surviving member of the committee which established the Foreign Missionary Society forty-six years ago. Dan Taylor was in the chair, and, said the speaker, a tall thin young man, whose whole soul seemed on fire with missionary zeal, was also present. That young man was the late secretary of the mission—Rev. J. G. Pike, to whom the Society owed so much, and whose labours in its behalf no one on this side eternity can ever adequately estimate. The Revs. Dr. Burns and H. Wilkinson spoke with more than their wonted energy and power, which is saying a great deal. A subscription was soon after started toward the debt, and the subject was then transferred to the next day. Revs. J. H. Beevers, of Bradford, and W. Taylor, of Norwich, spoke briefly; but, owing to the late hour of the meeting, no others followed. It was remarked by Dr. Burns, that as Boston had been the birthplace of the Mis-

sion, Boston seemed a most suitable place for its resuscitation. We sincerely pray that the events of the next few months may confirm this unanimous desire of every lover of our Orissa and Khond Missions.

The whole of Thursday was devoted to business. After the College Report and other matters connected therewith had been received, the appeal for subscriptions was again renewed. We rejoice to be able to say that nearly £500 were speedily promised. Is it too much to hope that the remaining thousand will be forthcoming before the end of the summer? Let our churches deeply ponder these words of Mr. Marshman in his "Story of Carey, Marshman, and Ward." They are the declaration of one whose judgment is sound and whose knowledge of missions is extensive. The proposition to recall some of the Serampore missionaries gives rise to the following solemn words:—"The resignation of two of the European missionaries was accepted, and one station was discontinued. These and other reductions brought the expenditure within 2,000 rupees a month; but they brought also the painful and unquestionable conclusion that a mission which can be maintained only on the principle of contraction, has already passed the meridian of its strength, and is hastening to decay."

The Association Letter, prepared by Rev. W. R. Stevenson, M.A., of Nottingham, Classical Tutor of Chilwell College, was read soon after twelve o'clock, a little extra time having been allowed for the mission business. The subject was: "Amusements and Relaxation in their Relation to Christian Character and Life." The writer, with remarkable judiciousness, first discussed the question whether amusement in itself were right or wrong. He contended that it was right, but was careful to define what constituted, in his judgment, lawful amusement. He next answered the question, "When may amusements be innocently enjoyed, and of what kind?" The writer touched with great skill on the numerous points suggested thereby. There was but one opinion of the general excellence of the paper. A discussion followed, after dinner, in which brethren Burns, E. Stevenson, J. C. Jones, J. Lewitt, S. Allsop, W. Underwood, T. Hill, H. Mallett, J. F. Winks, H. Hunter, R. Kenney, and others, took part. We commend the Letter to the attention of all our readers, young and old. It will appear in the forthcoming Minutes.

Various other matters of interest came before the associated brethren. The Bible Translation Society was commended to the attention and liberality of the churches. The Catechism and Manual of the General Baptists were referred to, and a resolution adopted urging the churches to a more extensive use of both, believing they would "tend to the wider diffusion of the principles peculiar to us as a denomination, and the establishment of our young people in the great doctrines of Christianity." The desirability and feasibility of establishing a General Baptist Building Fund was also discussed, and the maturing of some suggestions upon it for the next Association committed to five brethren. The Magazine, it was also decided, should be under the entire management of one Editor, and that during the remainder of his term of agreement with the Association he should be relieved from his present obligations thereto. The Editor has great pleasure in adding that various brethren have promised help during the coming year, among whom are Revs. W. Underwood, President of Chilwell College, W. R. Stevenson, M.A., Classical Tutor of the same, Dr. Burns, W. Dyson, Long Sutton, C. Clark, Halifax, J. Salisbury, Hugglescote, C. Clarke, Ashby, W. Landels, Regent's Park, London, &c.

Two new churches were received into the Connexion—Birchington, near Margate, and Nantwich. The Committee for the Reception of

Ministers into the Connexion reported that Rev. S. Cox, the pastor of the church at Mansfield Road, Nottingham, "was so well known as to need no testimony from them, but they cordially recommended him to the fraternal welcome of the body." It was suggested by some brethren that in future ministers coming amongst us from the other Baptist body should not be expected to pass through any preliminary examination.—The Association expressed its pleasure at hearing that a testimonial was about to be presented to Mr. J. F. Winks for his services to the Baptist denomination generally, as Editor for so many years of the *Baptist Reporter*.—The Chairman of the Association was requested to reply to the fraternal letter from our American brethren.

The attendance of ministers and representatives at the Association was very fair, considering the distance of the place of meeting from the great bulk of our churches. The arrangements for the convenience and comfort of the visitors made by our hospitable friends at Boston deserved and obtained the hearty thanks of the Association. It was reported at the close by the Secretary that about eleven hundred had been added during the year to our churches by baptism, and that the clear increase was about three hundred.—Of the Friday's trip to King's Lynn, and the very hearty reception and entertainment of the entire party by Rev. T. Wigner and his friends, we hope to give a detailed account next month.

The next Association will be held at Lombard Street chapel, Birmingham, Rev. T. W. Mathews, of Boston, to be Chairman; Rev. T. Goadby, B.A., the morning preacher; or, in case of failure, Rev. J. Clifford, B.A., B.Sc.; the Rev. H. Hunter the afternoon preacher; or, in case of failure, Rev. J. Salisbury. The Rev. T. Barrass, of Peterborough, was appointed Secretary to the Association for the ensuing three years. The subject of the Letter is, "The Discipline of Christian Churches," and the writer Rev. R. Kenney, of Burton-on-Trent.

Theology.

THOUGHTS ON RELIGIOUS DEPRESSION.

MINISTERS of the Gospel are continually meeting with those who are suffering from mental depression and religious dejection. The finest minds and holiest characters are not free from these experiences. The Psalms, which are a mirror of the human soul under spiritual influences, contain many allusions to the waves of sorrow and the billows of trouble. "The bread of sorrows" has been eaten, and "the waters of affliction" have been drunken by all the saints of God. The day of trouble precedes the day of triumph. The groan of conviction is the harbinger of the song of conversion. The soul, in

the throes of its own painful agony, never ought to despair of calmness, peace, and joy. It requires, however, a knowledge of spiritual anatomy to deal with these cases. The causes of spiritual depression may be various. Sometimes it arises from physical debility—from a relapse into sin—from wrong views of God's character—from false views of God's government—from the working of the Spirit of God in the heart. Whatever be the cause of the malady, a knowledge of the remedy to counteract it is very desirable. Reading a sermon of Hooker's the other day, I came across some very striking thoughts on spiritual darkness and mental depression. They are found in the

first sermon—a sermon of marvelous breadth and commanding power. Coleridge, in referring to some passages in it, says:—“These paragraphs should be written in gold. O! may these precious words be written on my heart! I can remember no other discourse that sinks into and draws up comfort from the depths of our being below our distinct consciousness, with the clearness and godly loving-kindness of this truly evangelical God-to-be-thanked-for sermon.” Speaking of real Christians in a state of spiritual depression, and alluding to the causes of it, Hooker says: “Another cause of dejection of mind is, they often mistake one thing for another. St. Paul wishing well to the church of Rome, prayeth for them after this sort:—‘The God of hope fill you with all joy of believing.’ Hence an error groweth when men in heaviness of spirit suppose they lack faith, because they find not the sugared joy and delight which indeed doth accompany faith, but so as a separable accident, as a thing that may be removed from it; yea, there is a cause why it should be removed. The light would never be so acceptable, were it not for that usual intercourse of darkness. Too much honey doth turn to gall; and too much joy, even spiritually, would make us wantons. Happier a great deal is that man’s case, whose soul by inward desolation is humbled, than he whose heart is, through abundance of spiritual delight, lifted up and exalted above measure. Better it is sometimes to go down into the pit with him, who, beholding darkness, and bewailing the loss of inward joy and consolation, crieth from the bottom of the lowest hell, ‘My God, my God, why hast thou forsaken me?’ than continually to walk arm-in-arm with angels, to sit, as it were, in Abraham’s bosom, and to have no thought, no cogitation, but ‘I thank my God that it is not with me as it is with other men.’

No, God will have them that shall walk in light to feel now and then what it is to sit in the shadow of death. A grieved spirit, therefore, is no argument of a faithless mind.”

The following graphic picture is often realized by those who suffer from mental depression and spiritual dejection:—“We are clean cast out of God’s book; he regards us not; he looketh upon others, but passeth by us like a stranger to whom we are not known. Then we think, looking upon others, and comparing them with ourselves, their tables are furnished day by day; earth and ashes are our bread: they sing to the lute, and see their children dance before them; our hearts are heavy in our bodies as lead, our sighs beat as thick as a swift pulse, our tears do wash the beds wherein we lie: the sun shineth fair upon their foreheads; we are hanged up like bottles in the smoke, cast into corners like the sherds of a broken pot: tell us not of the promises of God’s favour, tell such as do reap the fruit of them; they belong not to us, they are made for others. The Lord be merciful to our weakness.”

Hooker closes his sermon in the following beautiful and encouraging language:—“Simon, Simon, Satan hath desired to winnow thee as wheat;’ here is our toil: ‘but I have prayed for thee, that thy faith fail not;’ this is our safety. No man’s condition so sure as ours: the prayer of Christ is more than sufficient both to strengthen us, be we never so weak, and to overthrow all adversary power, be it never so strong and potent. His prayer must not exclude our labour: their thoughts are vain who think that their watching can preserve the city which God himself is not willing to keep: and are not theirs as vain, who think that God will keep the city, for which they themselves are not careful to watch? The husbandman may not therefore burn his plough, nor the merchant forsake

his trade, because God has promised 'I will not forsake thee.' And do the promises of God concerning our stability, think you, make it a matter indifferent for us to use or not to use the means whereby, to attend or not to attend to reading? to pray or not to pray that we fall not into temptation? Surely if we look to stand in the faith of the sons of God, we must hourly, continually, be providing and setting ourselves to strive. It was not the meaning of our Lord and Saviour in saying, 'Father, keep them in thy name,' that we should be careless to keep ourselves. To our own safety our own sedulity is required. And then, blessed for ever and ever be that mother's child whose faith hath made him the child of God. The earth may shake, the pillars of the world may tremble under us, the countenance of the heavens may be appalled, the sun may lose his light, the moon her beauty, the stars their glory; but concerning the man that trusteth in God, if the fire have proclaimed itself unable as much as to singe a hair of his head, if lions, beasts ravenous by nature and keen with hunger, being set to devour, have as it were religiously adored

the very flesh of the faithful man, what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? 'Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?' No! 'I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall ever prevail so far over me.' 'I know in whom I have believed;' I am not ignorant whose precious blood hath been shed for me; I have a Shepherd full of kindness, full of care, and full of power: unto him I commit myself; his own finger hath engraven this sentence in the tables of my heart—'Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not:' therefore the assurance of my hope I will labour to keep as a jewel unto the end; and by labour, through the gracious mediation of his prayer, I shall keep it." G. H. L.

Family Miscellany.

"I ONLY CRIED WITH HER."

THE widow's mite was of more value in the Saviour's eyes than large contributions by the wealthy, because of the willing heart and the scanty means. The following beautiful incident shows how even children can do good by a little tender sympathy.

"A poor widow, the mother of two children, used to call on them at the close of each day, for the report of the good they had done. One night the oldest hesitated in her reply to her mother's question, 'What

kindness have you shown?' 'I don't know, mother.' The mother, touched with the tone of her answer, resolved to unravel the mystery; and the little sensitive thing, when reassured, went on to say:—'Going to school this morning, I found little Annie G., who had been absent some days, crying very hard. I asked her, mother, what made her cry so, which made her cry more, so that I could not help leaning my head on her neck, and crying too. Then her sobs grew less and less, till she told me of her little baby-brother, whom

she nursed so long, and loved so much—how he had sickened, grown pale and thin, writhing with pain, until he died, and then they put him from her for ever. Mother, she told me this; and then she hid her face in her book, and cried as if her heart would break. Mother, I could not help putting my face on the other page of the book, and crying too, as hard as she did. After we had cried together a long time, she hugged me and kissed me, telling me I had done her good. Mother, I don't know *how* I did her good, *for I only cried with her.*'”

NOT LOST, BUT GONE BEFORE.

HIGH up the mountain slopes of Chamouni there is a beautiful plain, covered with verdure and flowers.

Thither the shepherds of the Alps drive their flocks to partake of the rich pasturage and breathe the pure mountain air. The ascent is difficult, over icebergs and torrents. At one point the rocks rise almost perpendicularly; when the flocks arrive at this point, none appears bold enough to venture, but the shepherds gather the lambs in their arms and toss them up on the plain; the whole flock clamber after them, and soon is feeding upon the rich herbage, or ruminating beneath the rose tree of the Alps.

Bereaved parents, the lamb of your love has been carried up, and beckons you to follow where are flowers sweeter than those of the Alps, and air and sunshine purer and brighter than is found up in Chamouni.

Poetry.

THE LADDER OF ST. AUGUSTINE.

BY HENRY WADSWORTH LONGFELLOW.

SAINT AUGUSTINE! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

The low desire, the base design,
That makes another's virtues less;
The revel of the ruddy wine,
And all occasions of excess;

The longing for ignoble things;
The strife for triumph more than truth;
The hardening of the heart, that brings
Irreverence for the dreams of youth;

All thoughts of ill; all evil deeds,
That have their root in thoughts of ill;
Whatever hinders or impedes
The action of the nobler will;—

All these must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renown

We have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

The mighty pyramids of stone
That wedge-like cleave the desert airs,
When nearer seen, and better known,
Are but gigantic flights of stairs.

The distant mountains, that uprear
Their solid bastions to the skies,
Are crossed by pathways, that appear
As we to higher levels rise.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Standing on what too long we bore
With shoulders bent and downcast eyes,
We may discern—unseen before—
A path to higher destinies.

Nor deem the irrevocable Past,
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.

General Correspondence.

SINGING IN THE RURAL DISTRICTS.

MR. EDITOR—

Dear Sir,—In the discussion at the Conference held at Castle Donington, on Whit-Tuesday, May 17, on the best mode of sustaining Nonconformist churches in villages, reference was made to the style of singing. My impression is that the speakers laboured under great delusion in recommending the village churches to adopt the same method of singing as is now generally used in the large towns. I have myself been a singer in a village choir for the last ten years, and am fully convinced that the plan, if adopted, would prove an entire failure. Country people generally like tunes that have some life about them, which is the kind of singing that has so great a tendency to attract young people, while the effect of a monotonous style would be just the reverse. My opinion is that the towns' people are nearly half a century behind the country in this respect.

Yours very truly,
HONESTY.

MR. SPURGEON AND THE DIVINE DECREES.

[We have reason to know that the Magazine devoted to the dissemination of the peculiar theology of Mr. Spurgeon is circulated in some of our churches to the exclusion of our own. We have moreover heard, just recently, that one or more of our churches have actually been in negotiation with young men from Mr. Spurgeon's college with a view to their settlement over them as pastors. It cannot, therefore, be deemed inopportune that the following letter from the *Freeman*, of June 1st, should be transferred to our pages.—ED.]

Dear Sirs,—In a sermon preached by Mr. Spurgeon, in the Metropolitan Tabernacle, on Sunday morning, May 8, and subsequently printed and widely circulated, the following passage occurs:—"God wills a change, but he never changes his will; and when the last great day shall come, you and I

shall see how everything happened according to that hidden roll wherein God had written, with his own wise finger, every thought which man should think, every word which he should utter, and every deed which he should do. Just as it was in the book of decree, so shall it transpire in the roll of human history."

My attention was called to this statement yesterday by a friend whose judgment Mr. Spurgeon would respect as much as I do. It had filled him with consternation, and he was carrying the sermon about in his pocket in order to keep it from falling into the hands of his young people. Respect for the author and regard for the best interests of his children, induced him as far as possible to prevent it from meeting their eye. I have since read the entire discourse carefully through myself, chiefly with the hope of discovering some explanation or modification of this extraordinary and startling statement, but, I regret to say, without success. There it stands, apparently the matured opinion of the preacher on the deep and awful subject to which it relates. It is put categorically and dogmatically, without any "ifs," or "buts," those horrors of Mr. Spurgeon's theology and eloquence.

Now the first thing that occurs to one to ask on reading such a passage is, How does Mr. Spurgeon *know* this? Has he access to some source of information not open to other intelligent men? He cannot find it, or anything like it, in the Bible. If he can, he can tell us where, and so place the matter beyond dispute. The truth is, the Bible is very reticent on this subject of the Divine decrees; while I believe there is not one of its writers who would not have shrunk with horror from identifying the contents of that "hidden roll" with the black and troubled history of this bad and miserable world. But has Mr. Spurgeon seen the "roll" himself? Or has some one else seen it, and told him all that it contains? In either case it is no longer a "hidden" roll, and it must be competent to Mr. Spurgeon, if he

chooses to use the power he has acquired, to make the whole world acquainted with its contents. That would indeed be a new revelation, and such as would throw utterly into the shade the Book which God has given us to be our guide.

But if Mr. Spurgeon does *not know* this, his assertion is a very bold, and I for one think it a very daring, one. If "God had written down with his wise finger every thought which man should think, every word which he should utter, and every deed which he should do," then He had so written down all that Mr. Spurgeon was thinking, saying, and doing, at that moment. Mr. Spurgeon's sermon, therefore, is nothing more than a copy taken from that "hidden roll" and first preached to his people, and then handed to Messrs. Passmore and Alabaster, for the purpose of a wider circulation. And not only so, but all the worst thoughts which men have indulged, all the vilest words they have uttered, and all the wickedest acts they have performed, are traceable to the same paternity. Let the world once come to believe that, and there is an end of conscience and duty together.

The friend to whom I have referred already, so strongly objected to the passage because it makes God to be the author of sin; and it plainly does so, if on such grounds sin be possible. But the fact is, that on such grounds sin is clearly impossible. Sin is opposition to the will of God. But according to this teaching, everything emanates from, and is but, the carrying out of that will. Except, therefore, God has two wills opposed to each other, one a vocal and uttered, and the other a hidden and secret will, so that you may violate the one and obey the other by the same act, there can be no disobedience in this world. God, however, *has* uttered a will which He has made it every man's duty to obey. Then, on this showing, God is at war with himself. When you are on the side of His revealed will, you are in opposition to His secret will; and when you are obedient to His secret will, you are in rebellion against His revealed will. In either case, you are a rebel and a loyal subject at the same time. Most loyal when most rebellious, most rebellious when most loyal.

Nay, if this doctrine be true, God's revealed will is a mere make-believe, to save appearances, with which the thoughts of His heart and the decrees of His government are in perpetual antagonism. What a foundation for the universe to rest upon!

Did it never strike Mr. Spurgeon that this whole manner of speaking about the Divine decrees and a book in which they are recorded is merely metaphorical, and a condescension to the limited power of human faculties? In simple fact, with God there is no future. Why, then, draw plans for the future, and write them down in a book? Would it not be wholly unnecessary? Nay, is it not impossible? Since the present and the future are the same to God, His acts and His decrees take place at the same time. What then? Why, according to Mr. Spurgeon's doctrine, God thinks, speaks, and does all that we think, and speak, and do. That is to say, that God does everything in all His creatures; and that is to say, farther, that there are no creatures, but that God is all, and all are God. How far this is from pantheism, and from the fatalism which is for ever wrapt up in pantheism, I leave Mr. Spurgeon to judge.

If this is Mr. Spurgeon's God, I can neither accept him nor wish others to accept him. My whole nature revolts from a being who can thus play fast and loose with his poor, weak, dependent, anxious creatures. Of one thing I am sure, that this is not the God of the Bible. It is not the God that loveth the righteous and is angry with the wicked every day. It is not the God who swears by Himself that He has no pleasure in the death of a sinner, but calls to guilty men, "Turn ye, turn ye, for why will ye die?" It is not the God who looked upon a fallen world, and repented that He had made man on the earth, and was grieved at his heart on account of human sin. It is not the God who "so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." It is not the God who condemns men because they love darkness rather than light. It is not the God who yearns over His guilty prodigal, and who, with all the love of a father's heart, embraces and welcomes him on

his return to reason, to duty, and to Himself. It is not the God that Mr. Spurgeon usually preaches with such transcendent ability, and to whom he has been the means of bringing so many of his fellow-men.

I am only one among thousands who fervently wish that Mr. Spurgeon would keep clear of these dreary and unutterably shocking heresies, and adhere to the great things of that Gospel which he so truly loves, and of which he is so able and distinguished an ambassador. Nothing but my great esteem for him, and my wish that his light may shine without a fleck or a shadow, could have induced me to write as I have done. If these lines should meet his eye, let him be assured that they have been dictated by a heart that loves him well, and are the fruits of a desire that his usefulness may go on increasing every day, and be without the slightest alloy of danger either to the truth or to any of those who love the truth.

I am, dear Sirs,

Your faithfully,

DELTA.

VIENNA.

AUSTRIA has a language in common with Prussia—the German. But besides this there is the Bohemian, which we found somewhat in Prague, the old capital of the kingdom of Bohemia, and also the Hungarian, which is found in another part of the empire, so well known to every American.

Austria is like the rest of Germany in allowing the women to do a great deal of hard work which we impose only on the most sturdy men. They make mortar, build roads and canals, saw wood, clean the streets, drive the cattle, take the fruits and vegetables to market, &c. Vienna is making a large improvement in the way of public works, and I observe that most of those engaged with the spade, shovel, wheelbarrow, and pickaxe, are women. The improvement of which I speak is this. Formerly the city was strongly fortified with walls and ditches, occupying more space than all that was enclosed. But in due time the city entirely outgrew the walls, and others must be built, or the larger portion have no part in the protection of their naval

defences. Besides, it was found that walls were not much defence to those within. So the entire space formerly devoted to walls and ditches is now given up to walks and drives, and public parks; and it is indeed a vast space—in most places from a fourth to a half a mile across, and extending entirely around the old city. On ascending the spire of the cathedral to the height of three hundred and forty-five steps, I had a fine view of the whole city, from which it appeared that it was originally nearly round, and that the cathedral stood nearly in the centre of it.

The German name of the city is Wien—pronounced *Veen*—that being the name of the small river (a branch of the Danube) on which it stands. The city is distinguished for its public institutions.

The Imperial Palace, or "Burg," is an irregular mass of buildings occupying several acres of ground, and containing some of the finest cabinets in Europe. The collection of minerals I have not seen equalled anywhere. That in the British Museum is not so fine. And there are few places where I love to stay quite so well as in such a cabinet. The collection of meteoric stones is very large and beautifully arranged. Some of the heaviest of these meteorolites weigh about seventy pounds. They claim to have the largest opal known in the world—a splendid thing, weighing seventeen ounces. Here is a bouquet of flowers, made of precious stones for the Empress Maria Theresa; fit for an empress, both in size and magnificence. It is about sixteen inches high and nine broad, and dazzling enough.

The Imperial Picture Gallery is in the Upper Belvidere—a fine collection—the second in Germany; only that in Dresden being superior to it. In this gallery, also, are a few of the most beautiful pieces of sculpture that it has been my fortune to see. The dead Christ with his mother—Jacob and Rachel—the murder of the Innocents in Bethlehem—the infants Christ and John, with Mary—Juno with the golden fleece, and a maid with her apron full of flowers pouring them out—all in snow-white marble, and life size, are never to be forgotten. I wanted to stay, but could not; and

going twice to see them, I carried them away in mind and memory as a "joy for ever."

We visited the Emperor's palace at "Schone Brunnen," a few miles out of the city. This is the summer palace, and the Emperor being now in the city, we had full opportunity of seeing all its ample apartments. It was in this palace that Napoleon once lived. Here lived Maria Louise; and from this she went to become Napoleon's wife, and to this she came back again. We were in the room where Napoleon in 1809 wrote, and ate, and held his council, and danced, and slept. This last room was of special interest, for upon the same bed upon which the father slept in 1809, the son, Napoleon II., died in 1832. We lingered in the room with a melancholy interest. The drawing room in this part of the palace is most richly finished—the walls are of costly wood laid in mosaic, and set into it are many costly pictures on porcelain. The room is about twenty-four feet square, and cost 250,000 dollars.

In this palace are the apartments of Maximilian, the brother of the reigning Emperor, and Napoleon's Emperor of Mexico. We were shown the portrait of the two Emperors when playful boys of ten or twelve years. They were pleasant to look upon; and the portrait of the grandfather of the present Emperor we saw when he was yet less than two years old. This was refreshing; even the picture of a genuine child is more attractive than all the splendour of an Emperor's palace.

And even in palaces there are children. As we walked into the grounds, the soldier in attendance at the gate, pointing into the distance, said, "That is the Crown Prince." There were walking two men, and with them a little boy of six years perhaps—possibly more. If I had kept myself posted in the affairs of the Austrian Court, I should know; but I could judge only by his looks as we met him. Of course we could not speak to him—court etiquette forbade that. But he was to all appearance a genuine boy, with his playthings and his rosy cheeks. The porter made four bows to his Royal Highness as he passed in, and the simplicity of his childhood will

soon be corrupted probably. A little boy in our company, not much older than the Crown Prince, said naively, "Mother, isn't it strange that they have such a little boy for Crown Prince of Austria?"

The palace at Schone Brunnen has the most cheerful, home-like, fearless air of any I have seen anywhere. The windows all looking out into the open grounds, to which everybody has access. No bars nor bolts; and yet this is the most absolute government in Europe. Certainly the people are not feared. Yet it was in this very yard that the assassination of Napoleon was attempted by the German student Stapps, who was shot a few hours afterwards for his murderous attempt.

The grounds about the palace are beautifully laid out—with densely shaded avenues, fountains and statuary, botanical and zoological gardens. On an elevation not far from the "Beautiful Fountain" stands the Gloriet Temple—erected in honour of the Emperor Francis I. and the Empress Maria Theresa.

Of course the religion here is the Papal. The great attraction of the churches is the music. The Austrians pride themselves upon their skill in this art. After service on the Sabbath, or at the same time, perhaps, is the theatre. On the first Sabbath after our arrival, as Dr. Eaton and myself were making our way to the church of the Augustines, a cabman met us a few steps from the door: "Theatre, sir? Theatre, sir?" We didn't go—but perhaps we might as well have done so. The music at the church was more like that of the opera than like what I have sometimes heard even in Catholic churches. None of the deep, solemn, stirring kind; but the dancing, chirruping, trifling sort. No solemnity gathered over us. We did not then know that the English church had service at the English Ambassador's. Yesterday I attended there, and heard an excellent sermon.

As true religion dies out, so morals become degraded. These gay cities are like whited sepulchres—beautiful outwardly, but, if the best testimony can be believed, "within, full of all uncleanness." Female virtue, as we understand it, is rare. A large proportion of the young people of this city

have no genealogy—no family record. One of the institutions of Vienna is a lying-in hospital, where those who choose to come may come disguised. The person entering gives a sealed envelope containing her name and place, so that if she dies it may be opened, and her friends informed; otherwise, she takes the envelope away with her, and her name is a secret, and her face has not been seen by physician or attendants. If she chooses to take her child with her, she does so; otherwise, it remains in the hospital to be cared for by the state; and she only takes with her a certificate, upon future presentation of which she may recover the child, if she wishes, and if it be still living. It is said that the mortality among these children is very great; and yet that *several thousands* are constantly there. "The cases are so carefully guarded," says one writer, "that neither parents, friends, nor the officers of justice can approach them,

and it is contrary to law to prove their presence in this establishment in a court of justice." The same writer adds—"The object of this institution is to prevent the many cases of infanticide which would otherwise occur, but there can be no doubt that the secrecy it guarantees acts as a powerful incentive to the immorality of the Viennese."

To walk through such a city as this with such facts in mind seems sadder far than to roam among the sepulchres. Here are the morally dead and the socially dead. You ask a fine looking boy with whom you meet about his father and mother—ah! he never knew them! And to think of this being true, as in Munich it has been officially ascertained to be, of fifty-three out of every hundred that are born, is overwhelmingly sad and depressing. And nothing but a true religion can avail to cure such evils. E. B. F.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. III. JOSEPH HALL.

A Christian Preacher ought to preach Christ alone, and all things in Him and by Him. If he find a dearth in this, if it seem to him a circumscription, he does not know Christ as the *pleroma*, the fulness. It is not possible that there should be aught true, or seemly, or beautiful, in thought, will, or deed, speculative or practical, which may not, and which ought not to be, evolved out of Christ and the faith in Christ;—no folly, no error, no evil to be exposed, or warred against, which may not and should not be convicted and denounced from its contrariancy and enmity to Christ. To the Christian Preacher Christ should be in all things, and all things in Christ: he should abjure every argument that is not a link in the chain, of which Christ is the staple, and staple ring.—*Cotteridge's Notes on Dr. Donne's Sermons.*

IN twenty years after Latimer had sealed the truth with his blood, and as Henry Smith was probably rising into manhood, another luminary began to dawn on the world. A man was born then, who, in breadth of understanding, in majesty of conception, and in eloquence of expression, was much superior to honest Latimer, and was equal in all respects to the less known Henry Smith. Joseph Hall is the man I refer to. Hall was a man of spotless

private life. He was a writer of distinguished excellence, and a preacher of no ordinary power. The thread of his life ran through the most troublous times these realms have experienced. He was born under the powerful sway of Queen Elizabeth—and died but a short time before the mighty Oliver left the world. Hall was born in the same year as Ben Jonson. Shakspeare was then a boy of ten years of age. Bacon was three years older than Shakspeare. Raleigh had reached the age of twenty-two—and Hooker had arrived at the age of twenty-one. The great Virgin Queen had occupied the British throne, and had held the reins of government for sixteen years. This is a period of our national history on which the mind fondly lingers. In it all sides of the human mind are represented. All the forms of literature were cultivated. Bacon represented the faculty of *Reason*, and unfolded rich stores of philosophical thought. Shakspeare represented the faculty of *Imagination*, and embodied his sublime creations in the most magnificent forms. Raleigh represented *Memory*,

and his noble "History of the World" bears witness to his industry, his perseverance, and his heroic fortitude. Hooker represented the faculty of *Conscience*—the moral universe was the field of his study—and his "Ecclesiastical Polity" and Sermons remain as proofs of the depth of his intellect and the purity of his heart.

Joseph Hall, whose intellect quickened and expanded under these stimulating and invigorating influences, wrote a very interesting account of some of the "Specialities" of his own life. There is a quaint simplicity in his style which is quite refreshing. He says:—

"I was born July 1, 1576, at five of the clock in the morning, in Bristow Park, within the parish of Ashby-de-la-Zouch, a town in Leicestershire, of honest and well-allowed parentage: my father was an officer under that truly honourable and religious Henry Earl of Huntingdon, president of the North, and under him had the government of that market town, wherein the chief seat of that earldom is placed: my mother Winifride, of the house of the Bambridges, was a woman of that rare sanctity that (were it not for my interest in nature) I durst say, that neither Aleth, the mother of that just honourable Clareval, nor Monica, nor any of those pious matrons anciently famed for devotion, need to disdain her admittance to comparison."

Hall's mother appears to have been a woman of slender frame and weakly constitution. "She was continually," he says, "exercised with the affliction of a weak body, and oft a wounded spirit." Her piety was deep, spiritual, and intelligent.

"How often," says her son, "have I blessed the memory of those divine passages of experimental divinity which I have heard from her mouth! What day did she pass without a large task of private devotion; whence she would come forth with a countenance of undissembled mortification: never any lips have read to me such lectures of piety; neither have I known any soul that more accurately practised them than her own. Temptations, desertions, and spiritual comforts were her usual theme. In short, for I can hardly take off my pen from so exemplary a subject, her life and death were saintlike."

There are incidents in connection with Hall's early education which are both amusing and interesting.

"My parents had from my infancy devoted me to the sacred calling, whereto, by the blessing of God, I have seasonably attained; for this cause I was trained up in the public school of the place. After I had spent some years (not altogether indiligently) under the *ferule* of such masters as the place afforded, and had near attained to some competent ripeness for the university, my schoolmaster being a great admirer of one Mr. Pelset, who was then lately come from *Cambridge* to be the public preacher of *Leicester*, (a man very eminent for those times for the fame of his learning, but especially for his sacred oratory,) persuaded my father that if I might have my education under so excellent and complete a divine, it might be both a nearer and easier way to his purposed end than by an academical institution. The motion sounded well in my father's ears, and carried fair probabilities; neither was it any other than fore-compacted betwixt my schoolmaster and Mr. Pelset, so as on both sides it was entertained with great forwardness."

This contemplated arrangement was not at all satisfactory to young Hall, who had set his mind on going to the university. He says:—

"And now there were all the hopes of my future life upon blasting! the indentures were preparing, the time was set, my clothes were ready for the journey—what was the issue? O God, thy providence made and found it; Thou knowest how sincerely and heartily, in those my young years, I did cast myself upon Thy hands; with what faithful resolution I did, on this particular occasion, resign myself over to Thy disposition, earnestly begging of Thee, in my fervent prayers, to order all things for the best, and confidently waiting upon Thy will. Certainly, never did I in all my life more clearly cast myself upon Thy divine providence than I did in this business, and I succeeded accordingly."

Hall then gives an account of the circumstances which led to an alteration in the arrangement for his education. To his great joy, at the age of fifteen, he was admitted into Emmanuel College, Cambridge. In college he was looked upon as a scholar, a wit, and a poet. Several of the notable preachers in Hall's days were also respectable poets. Dr. Donne, one year older than Joseph Hall, was a great preacher and a good poet. George Herbert, several years younger than Hall, a man of deep piety and amiable disposition, has left to the world poems,

remarkable for their beauty and pathos, which will live as long as the language in which they are written. Hall was twenty-three years old when he published his Satires. Critics have ranked them among the remarkable productions of the age. Campbell says:—

“In the point and volubility and vigour of Hall's numbers we might frequently imagine ourselves perusing Dryden. His Satires give us the form and pressure of the times, exhibited in the faults of coeval literature, and in the foppery or sordid traits of coeval manners and prejudices, and among the latter derides the prevalent confidence in alchymy and astrology.”

Soon after the publication of his Satires, Hall left college, and entered on the active duties of the Christian ministry. His field of labour was at Halstead, in Suffolk. At first he had difficulties to contend with, but these in time were removed, and, to use his own language, the “coast was clear.” The next step in Hall's life was his somewhat remarkable but happy marriage. He shall tell the story in his own quaint and facetious way.

“Being now therefore settled in that sweet and civil county of Suffolk, near to St. Edmundsbury, my first work was to build up my house, which was extremely ruinous; which done, the uncouth solitariness of my life, and the extreme incommodity of that single housekeeping, drew my thoughts, after two years, to condescend to the necessity of a married state, in which God no less strangely provided for me. For walking from the church on Monday in Whitsun week, with a grave and reverend minister, Mr. Grandidge, I saw a comely and modest gentlewoman standing at the door of the house where we were invited to a wedding dinner, and enquiring of that worthy friend whether he knew her, ‘Yes,’ says he, ‘I know her well, and have bespoken her for your wife.’ When I farther demanded an account of that answer, he told me she was the daughter of a gentleman whom he much respected, Mr. George Winniff, of Bretenham; that out of an opinion conceived of the fitness of that match for me, he had already treated with her father about it, whom he found very apt to entertain it, advising me not to neglect the opportunity; and not concealing the just praises of modesty, piety, good disposition, and other virtues that were lodged in that seemingly presence, I listened to the motion as sent from God, and at last, upon due prosecution, happily prevailed, enjoying the com-

fortable society of that meet help for the space of forty-nine years.”

By means of his scholarly and preaching abilities, Hall rose rapidly into public notice. In 1618 he was sent by King James, in company with three other distinguished divines, to the synod of Dort. Hall was accompanied by his nephew, John Brinsley, M.A., then in his seventeenth year, who acted in the capacity of amanuensis to his uncle.

John Brinsley, an acceptable and useful though not a distinguished or notable preacher, was also a native of Leicestershire. He was born at Ashby-de-la-Zouch in 1600. His father, who was master of the Grammar School at Ashby, was a man of considerable learning, and was eminent as a teacher: he was the author of a curious and now very rare book, entitled “*Ludus Literarius, or the Grammar School.*” By this enlightened teacher and excellent man his son was carefully trained in letters and religion. After finishing his studies at Cambridge, he officiated for some time as a preacher at Preston, near Chelmsford, and subsequently sustained the ministerial office at Somerleyton, near Yarmouth. At the latter town he spent the greater part of his life. After his ejection on the fatal Bartholomew, he occupied himself chiefly in study and in preparing for the press occasional sermons and treatises of a practical character. He died Jan. 22, 1665. “He was a good man,” says Calamy, “of even temper, rarely ruffled with passion, and seldom warm unless the cause of God and goodness required it.” It is said by an eminent living divine that his writings shew him to have been a sound scholar, a vigorous reasoner, and an earnest preacher.*

The Conferences of the Synod of Dort were of a protracted and exhausting character; Hall's health gave way, and he was obliged to return home before the sittings were ended.

In 1627 Hall was promoted to the see of Exeter. It was a field of labour worthy of his energies, and his exertions were indefatigable. He was the great champion and the resolute defender of the doctrines and discipline of the Church of England. He wrote

* Imperial Dictionary of Universal Biography.

many books, which are said to display amazing learning and marvellous research. On Nov. 15, 1641, Hall was translated from the see of Exeter to the bishopric of Norwich.

The great controversies of the day were now ripening and reaching a definite crisis. England for some time had been in a state of convulsive agitation on religious questions. Archbishop Laud—the evil genius of King Charles the First—was resolute in his endeavours to bring back the liberated nation to a state of semi-Popery. The heart of society was moved with indignation. Rebellion broke out in several parts of the kingdom. Men who had led a quiet life threw away their implements of husbandry and buckled on their armour. Things became worse as time went on. England was involved in a fierce and bloody war. Strafford, the high-minded, indomitable, and tyrannical Statesman, was the first to expiate his crimes on the scaffold. Laud, the narrow-minded, bigoted, and cruel Priest, followed the great statesman to the block. One shock followed another in the furious conflict. The throne was overturned. The King, who had been advised by Wentworth, and persuaded by Laud, and impelled by Henrietta his Queen and wife, was likewise led to the scaffold. Thick darkness seemed to have overcast the nation. The old nobility wept and groaned in their private homes. Hall was a spectator of the great national tragedy. His heart sank in almost hopeless despair. He had always been a staunch and conscientious churchman, and he would not acknowledge the validity of the new order of things under the dictation of Cromwell. The old man, therefore, was ordered to the Tower, and confined. He improved his time in meditation on spiritual things. After a time he was released on giving bail for £5000. His subsequent life was one of vicissitude and sorrow, relieved, however, by a pure spiritual joy. He retired to a cottage at Higham, in the vicinity of Norwich. His last days were spent in the contemplation of spiritual things, in visiting the poor, and in performing acts of charity. He left this world and entered his rest on Sept. 8, 1656, in the eighty-second year of his age.

All sections of the Christian church concur in admiring the pious Bishop Hall. As a Christian he was eminently devout, as a scholar he was comprehensively learned, and as a minister he was conscientiously consistent. He suffered loss for conscience sake. His Contemplations on the Old and New Testament have deserved and obtained an universal reputation. They embody many striking views of Divine truth, and contain a multitude of religious aphorisms. Hall's intellect was marked by keenness and amplitude. His wit sparkles on every page and almost in every line of his writings. Take him altogether he was a luminary of the first magnitude. Light and heat both met in his mental constitution. His reason was as clear as the crystal, and his fancy as rich in its colouring as the rose in a May morning. He was great in the pulpit and great with the pen. He preached before princes, kings, and peasants. He wrote some of his greatest works in a palace, and some of his sweetest in a cottage. He continually surprises you by suddenly laying open new views of the subject. He had looked into every corner, and travelled along every avenue, and was acquainted with every turning, of the human heart. He looked upon the Gospel as the pearl of great price, and it was exceedingly precious to his soul. There is a rich evangelical vein running through all his sermons. If not the greatest, Hall stood among the greatest preachers of his day. A preacher and historian of his day, and a preacher and critic of our day, shall conclude this sketch.

Fuller, in his "Worthies," says of Bishop Hall:—

"He may be said to have died with his pen in his hand, whose writing and living expired together. He was commonly called our English Seneca, for the pureness, plainness, and fulness of his style. Not unhappy at controversies, more happy at comments, very good in his characters, better in his sermons, best of all in his meditations."

Dean Alford says:—

"Hall is one of the brightest and holiest saints of the English church. Simple and childlike in character, living evermore in close communion with God and continued recognition of him;—his great abilities and earnest eloquence are seasoned with

never failing odour of Christian experience, and personal proof of his sayings. He went through deep troubles, and we see the fruits of them in the deep sayings and feelings of his spiritual mind. His sermons are full of the cross of Christ, and of the various doctrines and experiences which flow from it, in their purest and holiest form."

We give the following passage to illustrate Hall's style. It is taken from his treatise called "Satan's fiery dart quenched." This is a work of remarkable power and eloquence, and it deserves to be reprinted in a separate form. It consists of a number of propositions laid down by Satan, all of which are repelled (sometimes with great indignation and vehemence of language) by the sturdy bishop. Satan says *Reason* is sufficient to guide us in life. Hall maintains the absolute necessity of *Faith*.

"Thou urgest me, therefore, to be a man; I profess myself to be a Christian man; it is reason that makes me a man, it is faith that makes me a Christian; the wise and bountiful God hath vouchsafed to hold forth four several lights to men, all of which move in four several orbits, one above another: the light of sense, the light of reason, the light of faith, the light of ecstatical or divine vision; and all of these are taken up with their own proper objects: sense is busied about these outward and material things; reason is confined to things intelligible; faith is employed in matters spiritual and supernatural; divine vision in objects celestial and infinitely glorious. None of these

can exceed their bounds and extend to a sphere above their own; what can the brute creature, which is led by mere sense, do, or apprehend in matters of understanding and discourse? What can mere man, who is led by reason, discern in spiritual and supernatural things? What can a Christian, who is led by faith, which is the evidence of things not seen, attain unto in the clear vision of God and heavenly glory? That God, who is a God of order, hath determined due limits to all our powers and faculties. Thou that art a Spirit of Confusion, goest about to disturb and disorder all these just ranks; labouring to jumble together those distinct orbs of reason and faith; and, by the light of reason, to extinguish the light of faith, and wouldst have us so put on the man, as that we should put off the Christian; but I have learned in this case to defy thee, grounding myself upon that word which is mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

"I will therefore follow my sense so far as that will lead me, and not suffer myself to be beaten off from so sure a guide. Where my sense leaves me, I will betake myself to the direction of reason, and in all natural and moral things shall be willingly led by the guidance thereof; but when it comes to supernatural and divine truths, when I have the word of God for my assurance, farewell reason, and welcome faith; as when I shall have despatched this weary pilgrimage, and from a traveller shall come to be a comprehensor, farewell faith, and welcome vision."

Sabbath Schools.

HOW AN INFANT SUNDAY SCHOOL WAS ESTABLISHED.

A YOUNG minister once proposed to his friends that they should establish a Sunday school for infants, in which a collective lesson should be given by the superintendent, which should afterwards be given over again by the young teachers to their separate classes, while some text was taught which bore upon the lesson given. A public appeal was made for some one to superintend and teach this school. After waiting some days without a volunteer, to the minister's great dismay a

gentleman offered himself for the work, whose class of young people had recently dwindled away under his hands. The minister felt constrained to set before him the great difficulties he would find in such an undertaking—the difficulties, for instance, of *getting* the attention of a room full of little children, the increasing difficulties of *keeping* that attention when once it was won, and the higher difficulty still of so engaging that attention, as to stamp upon it some earnest moral lesson. He said, "I know, sir, I am not fit for it, and I would not offer myself if there were

any one else to do the work. But if you think I can, by any labour, *make myself* fit for it, then the work shall not be left undone." This was brave. It gave the minister a ray of hope. He thought of the old motto, "What man has done, man can do." He said, "Can you give two hours a day, for three weeks, for preparation?" The gentleman had a very extensive and engrossing business. He could not get two hours a day without rising at four o'clock in the morning. But he promised to do so, and he perfectly fulfilled his promise. The minister asked him to take Mrs. Hooker's "Sketches from the Bible," (an exquisite model of speaking to young children); to read *aloud* the first sentence, to do so twice or three times, and to do it thoughtfully; then to close his book, and write the sentence from memory, not allowing himself on any account to open his book again until he had written down his best remembrance (however imperfect) of the sentence in hand. When the sentence was written, he was at liberty to open his book, and correct it. After this he was to take the next sentence in the same way; and as soon as his memory could bear it, he was to take two sentences at a time. The minister's persevering and devoted friend did this, and his mind and memory became thoroughly imbued with Mrs. Hooker's style of language, and with her mode of putting things before the mind of childhood. After a week's work, the gentleman said, "No doubt, sir, this is doing me good; but what am I to do for Sunday's lesson?" The minister's advice was—"Don't think of being original! you must first imitate well. Stand up and say to the children just what Mrs. Hooker says in the first few pages. But expect to break down three times, for the intent eyes of little children are very confusing, till you feel free, and can join your heart with theirs. Some people, too, are put out in their first attempts to speak, by the sound of their own voice. I should advise you to practise giving the lesson *aloud*, in your own little room, while you try to imagine the sparkling eyes of the children before you." Next Sunday our friend came to his minister, and said, "I did what you told me, sir; did it all. But I didn't break down!" "Ah! but you

will very likely break down next time, and you must not be discouraged if you do." However, our friend fulfilled all the young minister's prophecies, except this of "breaking down!" In a little time he took his models from the "Peep of Day," and "Line upon Line," and Stow's "Bible Training," and Jacob Abbott's works; and before long he brought to the minister his first sketch of an original lesson. Very soon the infants' classes became a delight in the neighbourhood, and the young assistant teachers were passing through a course of training for higher usefulness. For twenty-two years this gentleman has continued these fruitful labours; and the minister still lives to thank God that he was permitted to give the simple counsels which laid the foundation on which these labours have stood.

UNLEARNING AT HOME.

IT was a source of much trouble once to some fish, to see a number of lobsters swimming backwards instead of forwards. They therefore called a meeting, and it was determined to open a class for their instruction, which was done, and a number of young lobsters came; for the fish gravely argued that if they commenced with the young ones, as they grew up they would learn to swim aright. At first they did very well, but afterward, when they returned home, and saw their fathers and mothers swimming in the old way, they soon forgot their lessons. So many a child, well taught at Sabbath school, is drifted backwards by a bad home influence.

A LESSON FOR ANGRY SCHOLARS.

THERE was a bull which belonged to a farmer who lived in Wales. He was a very quarrelsome, ferocious sort of a fellow, and no one dared to go into the field where he was kept. The field happened to be close by a railway, and nothing made him so angry as the trains which ran rapidly by. Often he would stand at the fence, bellowing at them with all his might.

One day, as a train came past, he was more than usually savage, and broke through the fence! Away he

dashed; but the train was too fast for him, and he only just touched the last carriage with his horn.

Annoyed and sulky, he returned into the field, and gave way to his anger by trying to upset a telegraph post.

Later in the day another train appeared. He saw it in the distance, and away he galloped over the field to meet it. Again he dashed through the fence, and this time met it full in view. The engine-driver blew his whistle, but all to no effect. With head down, tail in the air, and eyes closed, he madly charged the engine. Alas! rage, be it ever so great, will do nothing against a power greater than ourselves. The animal was caught by the buffer of the engine, and sent spinning through the fence back into his field. There he lay, moaning most piteously, greatly hurt, while the train went on its way, nothing worse. He never came near a train again! I thought, when I heard this, what a lesson it teaches to angry, passionate children. Are they not often like this

bull rushing violently at what will only injure them? In fact, when I was at school, I remember a boy who, when he had worked himself up into a passion, would actually go and dash his head against the wall. You hurt yourselves more than any one else when you get into a passion. God is angry with you, and keeps your heart very unhappy. Other people look on, and think how foolish you are. O for that meek and quiet spirit of Jesus, which is never angry, violent, or passionate!

THE THREE RESURRECTIONS.

THREE persons were raised by Jesus from the dead. Two of them were young people. The widow's son was one; the other was a little girl, the daughter of Jairus. And as it was in Christ's days, so it is now; little children die. None can tell who will be called away. Trust, then, in Jesus. Be ready to die. For you may die very soon.

Christian Work.

A CHAPEL FOR THE DESTITUTE.

JOHN ASHWORTH, of Rochdale, in his "Strange Tales from Humble Life," tells us of a visit to London, and of the impression made by the sight at once of its magnificence and its misery, and how no place produced so deep an impression on his mind as the "Home for the Destitute." The effect of much ruminating was a resolution, when he should return to Rochdale, to open a "chapel for the destitute." Having hired a room, and got handbills printed, he went to all the lodging-houses and barbers' shops of the town, requesting permission to hang up his cards. On the morning of the Sunday when he was to begin his work, he proceeded to walk through the back streets and low places, inviting everyone he could fall in with. In the afternoon he entered a low lodging-house, and asked permission to see the inmates. There were sixteen of them, men and women of the lowest type. By kind and

adroit management, he succeeded in getting a promise from "Bill Guest," the very wildest of the lot, to come to his meeting, and all promised to come if Bill went. And Bill did go, and not one of the rest showed the white feather; there were in all seven-and-twenty present. "I began to tell them," says Mr. A., "all about my reasons for beginning a place of worship for the destitute, of my visit to London, what I saw there, and the vow I made; told them of my own conversion to God, how long I had served him, and how happy I was in his love; but, above all, told them of the love of Jesus Christ in dying to save their souls from hell, and bring them to heaven; pointed out the dreadful consequences of rejecting God's mercy, and the misery of a life of sin, and besought them all at once to seek salvation through the shed blood of the Redeemer. I have spoken to many congregations, but to none more attentive than these twenty-seven. O, how

my soul did yearn in love to those miserable beings; the young prodigal, the wanderer from home, the wretched son of praying parents (with whom he had met before) writhed in agony; some wept, and all were serious. I then proposed prayer, but told them they might stand, sit, or kneel, just as they liked; but they all knelt down, and, ere we rose, the Spirit of God worked with power. 'Lis Dick,' and the old man with the large spectacles remained on their knees after the others had risen; they both afterwards confessed that they had not prayed for years before." This meeting was the commencement of a series of meetings and operations among the wildest waifs and outcasts of the neighbourhood.

JEANIE D—'S CLASS.

"DID you ever visit Jeanie D—'s class?" said one of the girls of my female Bible class, one evening after the meeting. "No," I replied, "I never even heard that she had one." A couple of evenings after found me in full search of this secret gathering. It was a dark, wet, November night in 1858. I poked my way up the causeway which led to the "Auld Basin," and knocked at Jeanie's mother's door, and got Jeanie's sister for my guide, who led me through ankle-deep mud along the canal-bank, round the back of a large brewery, down a terribly-dark stair, with a strong smell of beer, and landed me in a kind of subterranean class-room. The walls were newly white-washed, there was a glorious fire in the grate, and running out from it on either side were two long forms, on which were seated from fourteen to sixteen mill-girls, and before the fire sat Jeanie. Jeanie was also a mill-girl; we will let her speak for herself.

"What is this you are after here, Jeanie? Plotting treason down in this awfully beery place?"

Jeanie laughed, and so did her class, all of whom knew me, and most of whom I knew.

"Oh, sir, this is just a wee school we have got. These lassies had not learned to read before they went to work, so I just thought I would try and help them. Come here, Bella—read that verse. She

was only in her A B abs when she came."

The verse was read most creditably. Two or three more scholars were exhibited, and then I told them how surprised and delighted I was with all I saw; how grateful they should be to their kind friend for teaching them after her long hard day's work; how attentive they should be, and what a blessing it would prove to them to be able to read God's word.

When they were dismissed, and while Jeanie and I were making the best of our way to *terra firma*, I asked her about her school. She had had it for two or three years. The girls were, many of them, very desolate and friendless—either orphans, or, worse, with dissolute parents. They all found in Jeanie a mother's love and care. The class met three nights in the week for reading, and one night, besides the Sabbath evening, for a Bible lesson.

"But don't you find it very hard on you after working two looms for ten hours every day?"

"Well, sir, I do feel very tired after I come in, but I just make up my mind that *it is to be done*, and I forget the weariness as soon as I begin teaching, and I come home fresher and heartier than when I went out."

"It must make you very happy to feel that you are doing so much good, not only in teaching these girls, but in throwing the protection of your love over them just at the most critical time of their lives."

"Many of them haven't much love or care at home, sir. It's little I can do for them, but I'm sure they pay me back ten times over in the pleasure I have in doing it. I got the room free from the master of the brewery, and though it is hard to get at, and a queer kind of place, it does our turn, and is very cheery on a winter night, when the gas is at full blaze, and the fire bright. We have got accustomed to the smell of the malt, and as no one ever looks near us, we spend many a pleasant night there."

"Well, Jeanie, there's one thing, you'll never have that to say again, for I'll often come to see you; so good night, God bless you, and make you a blessing to your flock."

Other classes like Jeanie's have also been started in the same city (Glasgow).

General Baptist Incidents.

AN ESCAPE FROM THE STOCKS.

ON May 8th, 1766, Mr. N. Pickering was preaching in a dwelling house in Sawley, when the curate of the parish, much intoxicated, came at the head of a numerous mob, many of whom were in the same state as their leader, and entering the room, ordered the preacher to cease, or they would put him in the stocks. Mr. Pickering, hoping to stop their violence, read his licence—but this had no effect. The curate seized him; and he, without resistance, suffered himself to be led out of the house to the stocks. But here the clergyman and his associates were too much overpowered by liquor to be able to complete their design, and Mr. Pickering quietly went home. The congregation had dispersed, amidst the insults of the drunken rabble, and the whole village was in an uproar. The bells of the church were rung, a drum was beaten about the streets, hand-bells were jingled in the ears of the Baptists, and dirt was thrown in their faces. Mr. Pickering, however, took an opportunity of acquainting the bishop of the diocese with the disgraceful conduct of the curate, and was assured that he should receive a severe reprimand.

THE MANDAMUS.

AFTER the building of a chapel in 1766 at Little Hallam, and the opening of several private houses for worship, the enemies of the General Baptists were alarmed. The church at Kegworth now sought to register these various places of worship, and their minister to take the oaths, according to the Act of Toleration. The magistrates refused their request. The bishop was applied to, and instantly gave them an order, under his own hand, to the registrarius of Litchfield, to make the entries, and grant them proper certificates: but that officer, probably influenced by the magistrates, refused to obey his lordship's injunctions. The Baptists were thus left unprotected by the law to the rage of the rabble; the insolence of which was heightened by the encouragement of their superiors. In this perplexity they wrote for advice to

Mr. Gilbert Boyce, a messenger of the baptized churches in Lincolnshire. He informed them of the existence of a society in London for the protection of the civil rights of Dissenters, and advised them to lay their cause before it. They accordingly applied to the secretary of that society, but he seemed to discourage their application. But, having obtained the address of the chairman, Jasper Manditt, Esq., they ventured to direct a letter to him, to which an answer was quickly received through the secretary, directing them to acquaint some respectable country attorney with the circumstances of the case, and to correspond with the committee of the London society, and act according to their instructions. They selected Mr. Foxcraft, of Nottingham, as their agent, and he received directions from the committee to make a regular application, at the next quarter sessions, in behalf of four meeting-houses and one minister. This he did; but his application was rejected with contempt. He sent an account of his ill success to London, and the committee immediately moved the court of King's Bench for a mandamus, which they readily obtained, and forwarded to Nottingham. At the next quarter sessions for the county of Derby, Mr. Foxcraft produced this mandamus from the Lord Chief Justice, requiring, in the most authoritative language, the Derbyshire justices to register the four places, and the preacher; and to give the parties legal certificates of the fact. The reading of this order struck the whole bench of magistrates with astonishment, as the chairman had publicly declared that he would sooner resign his office than consent to the wishes of the Baptists; and his colleagues had boldly expressed their approbation of his resolution. The hour of trial had now arrived; but, though mortification, disappointment and rage were visible in every countenance, neither the chairman nor his associates were willing to sacrifice their honours to their consistency. They submissively complied with the commands of their superiors, and the Baptists at length were placed under the protection of the laws of their country.

Science and Art.

WORTH KNOWING.—A small quantity of vinegar will destroy any insect that may have found its way into the stomach, and a little salad oil will destroy any insect that may have entered the ear.

A NEW ELECTRO-MAGNETIC INDUCTION MACHINE has been invented. The features of this apparatus are, that a continuous stream of electricity in one direction of any tension is obtained by means of magnetic induction from a few voltaic pairs; that the induced stream is as manageable as that from the small excited battery, and the machine is self-acting.

ELECTRICITY IN FACTORIES.—M. Loir, in a paper recently read before the Paris Academy of Sciences, contends that a quantity of electricity is produced in large factories, and may be turned to account by means of the straps which generate it by their friction in communicating motion to machinery.

ELECTRICITY AND DISEASE.—M. Namais says that in that fearfully destructive malady known as "Bright's disease of the kidneys," electricity causes the elimination of urea from the glands. Urea is the substance which, by its conversion into carbonate of ammonia, produces the cerebral symptom; and if a means of eliminating it has been arrived at, medicine may congratulate itself on the circumstance.

COAL IN VENEZUELA.—Dr. Seemaun has discovered extensive beds of coal closely resembling the best Welsh coal near the river Tocuyo.

THE COMPASS MADE AN UNIVERSAL SUNDIAL.—Mr. Vassallo has had engraved upon the glass cover of the ordinary compass an universal sundial, that is, the hours of apparent time are engraved on the cover. The arm of the sundial is erected from the centre of the compass-cover, and is so hinged at this point as to be moveable at its upper extremity. This arm moves along a graduated arc, thus indicating the latitude. By means of the apparent time and latitude the true meridian can be determined, and this will indicate upon the magnetic card the combined variations and deviation of the compass for the course at the time of the observation.

COMPARING THE LIGHT OF THE STARS.—M. Chacornac has recently described a method of mounting a plane mirror so as to bring into the field of a telescope the image of one star, while the telescope receives directly the light of another. By this means the two images are brought into simultaneous view, the one, of course, less brilliant than it should be, through loss of light in reflection. He gives the calculations necessary to work out the comparison. Sirius he finds to be five times as bright as Arcturus.

THE ALBERT MEMORIAL IN HYDE PARK.—The foundations for this memorial are now being laid. The work will be completed in four years, and will cost £120,000.

THE SOLICITOR-GENERAL'S PICTURE.—It is not generally known that the picture No. 663, in the Royal Academy, entitled "An ice cave near Grindewald," is from the Solicitor-General's brush.

RAPHEAL MENGES, Winckelmann's friend, is having a statue erected to his memory in Aussig, in Bohemia.

A COLOSSAL STATUE OF LOUIS NAPOLEON is about to be erected at the entrance of the Champs Elysées.

SIR EDWARD LANDSEER'S PICTURE at the Royal Academy, depicting a "Piper and a pair of Nutcrackers," has been sold for £1,700.

PELISSIER is to have a statue in the Boulevard Sebastopol.

NEW STATUES IN TRAFALGAR-SQUARE.—An equestrian statue of George II. has just been placed on the pedestal at the north-east corner of Trafalgar-square. The vacant pedestal will have another of George III., erected by the Royal College of Physicians.

THE DUBLIN EXHIBITION has been formally opened by Lord Carlisle, the Lord Lieutenant.

A CURIOUS MODEL for a fountain statue has been designed by a Hanover sculptor, M. Rosenthal, representing a monkey holding a champagne bottle, of which he has imprudently drawn the cork, and the contents of which he vainly attempts to stop.

LESSING has finished his picture entitled, "Disputation between Luther and Eck."

Literature.

CAREY, MARSHMAN, AND WARD.*

ABRIDGEMENTS are generally as unsatisfactory as Chinese pictures, and for the same reason. The objects are all crowded together; men, pagodas, trees, and bridges. The nose of one man touches the angle of a quaint pagoda; the button on the cap of another is as big as the largest spray on the tree behind him; and the bridges are so flimsily constructed that no ordinary mandarin, if he regarded his safety, would ever trust himself upon them. In a word, the Chinese artist despises perspective. This is very much the case with "abridgement-makers." In the attempt to make everything impressive, nothing impresses. The canvas is too crowded. The suggestive and needful details are omitted where they are wanted, and put in where they are worse than useless. Insignificant events are blunderingly thrust into the foreground, and events of real importance get only the scantiest notice. The abridgement-maker is what the Germans call "a bread-artist," and has but one dubious qualification—necessity. He is often inaccurate, and cannot be quoted with certainty, even where he pretends to give the precise words of his author. He has no fulness of information, such as usually marks the independent worker; and hence his "abridgements" are crude, jejune, and lifeless. In one respect even the Chinese artist has an advantage over him—his pictures arrest the eye by their paint.

Mr. Marshman's book is the reverse of all this. Not that he affects fine writing, or groups his facts for scenic effect, or rushes on to a rhetorical climax. He is a historian, and not an orator; and his narrative commends itself to the reader by its calmness and moderation. He knows where the real attraction of his story lies, and he brings us to it, not by circuitous paths, but easily, naturally, and directly. The eloquence is in the facts, rather than in their mode of treatment. Few men could have resisted so

steadfastly all temptations to digression and partiality. The early struggles, the incessant difficulties, the varied opposition, the baseless calumnies, the self-denying toil, the large success of Carey, Marshman, and Ward, the three pioneers of Christian civilization in Hindostan, are told without one particle of laudation or bitterness. Indeed the narrative is rather like the summing up of a judge than the address of an advocate. Not that Mr. Marshman forgets to call persons by their right names, or shrinks from the strongest denunciations of evil. But he does this after showing you the character of both, and so carries with him your verdict of approval. We have seldom read a book involving so many questions provocative of strong feeling equally impartial and dispassionate.

Our space will not allow us to make more than two quotations. The first describes the unanimity of feeling in the three good men at Serampore, and summarises their work.

"The Serampore mission was established by three men of humble lineage,—apostates from the loom and the anvil, as their opponents delighted to designate them,—but of sterling genius and deep piety. Brought together by unforeseen circumstances, their characters were immediately put to the test by the occurrence of difficulties which served to cement their union. When their establishment was threatened in its cradle with extinction by their own Government, they were providentially provided with an asylum under a foreign flag, until the storm had blown over. For thirteen years they had to encounter the prejudices and opposition of the governors of India, and it was mainly to their zeal and fortitude, combined with a singular spirit of moderation, that the diffusion of secular and religious knowledge in India, which they had laboured under every discouragement to promote, was at length recognised as the object for which Providence had entrusted the Indian empire to Great Britain. A unity of object produced a unanimity of sentiments and a constancy of friendship, of which there have been few examples. Every private feeling, and every individual predilection, was merged in the prosecution of their great undertaking, and their confidence in each other was never interrupted for an hour. They

* The Story of Carey, Marshman, and Ward, the Serampore Missionaries. By J. C. Marshman. (Bunyan Library, Vol. xlii.) London: Heaton & Son, 42, Paternoster Row.

were exactly fitted for mutual co-operation. They were all imbued with the same large views; the same spirit of zeal and animation, and the same pecuniary disinterestedness. Their united energies were thus consecrated to the cause of religion, for the promotion of which they were enabled, by severe and protracted labours, to contribute a sum which, at the close of the mission, was found to fall little short of £80,000.

"The Serampore missionaries never considered themselves in any other light than as the pioneers of Christian improvement in India, and it is as pioneers that their labours are to be estimated. In the infancy of modern missions, it fell to their lot to lay down and exemplify the principles of the missionary system. They were the first to enforce the necessity of giving the Scriptures to all the tribes of India. Their own translations were necessarily and confessedly imperfect; but many imperfections may be overlooked in the labours of men who produced the first editions of the New Testament in so many of the Oriental languages and dialects, and gave that impulse to the work of translation which still sustains it. They were the first to insist on the absolute exclusion of caste from the native Christian community and church. They established the first native schools for heathen children in Hindostan, and organised the first college for the education of native catechists and ministers. They printed the first books in the language of Bengal, and thus laid the foundation of a vernacular literature; and they were the first to cultivate and improve that language, and render it a suitable vehicle for national instruction. They published the first native newspaper in India, and issued the first religious periodical work. In all the departments of missionary labour and intellectual improvement, they led the way, and it is on the broad foundation which they were enabled to lay, that the edifice of modern Indian missions has been erected."

This second quotation is from an estimate of the character of Dr. Carey.

"His exertions were sustained less by the impulse of enthusiasm than by a predominant sense of duty. The basis of all his excellences was deep and unaffected piety. So great was his love of integrity, that he never gave his confidence where he was not certain of the existence of moral worth. He was conspicuous for constancy, both in the pursuits of life and the associations of friendship. With great simplicity he united the strongest decision of character. He never took credit for anything but plodding, but it was the plodding of genius. He was a stern

economist of time, and always acted on the principle of taking care of the moments, and leaving the hours to take care of themselves. He was greatly attached to the pursuits of science, but his garden was his earthly paradise. His aptitude for the acquisition of languages has seldom been exceeded, and to supply the Sacred Scriptures to the nations of the East in their own tongue became the ruling passion of his life. His preaching was without ornament, or any attempt at eloquence. His manners were easy, without being graceful. His stature was not above the middle height; the upper portion of his countenance exhibited all the indications of genius, but his figure was of a plebeian cast."

The Story of Carey, Marshman, and Ward, deserves the widest circulation among young men of every name and party. It is full of the healthiest stimulus, and cannot be read without permanent advantage.

*Sermons by Henry Ward Beecher.**—Four characteristic sermons. The titles are "Strength according to days," "on pleasing men," "a sermon to young men," "Christian heroism." Mr. Beecher is not free from Americanisms in his speech. He talks of "a well man" who does not need a staff, of "society nature," of "getting along," of a man who "reluctates about going into a lawful traffic," of making young men "too plenty, and therefore cheap," of being kept "headed in the right direction," and of the nature of God as "forth-putting, not ingurgitating." But he everywhere reveals his marvellous facility and beauty of illustration, and his power to touch men's consciences by a direct, homespun practical Christianity. The sermon "on pleasing men" is an excellent lecture on Christian politeness. "Why," he asks, "should we have so many salutations? Well, for my part, I think that even good folks, without some little ceremonies, are like grapes packed for market without leaves between them. They will crush and come in mashed. Even good folks need to have little courtesies between them to keep them from attrition. . . . We need not fewer, but more civilities in life, to take away its vulgarity, and its hard surfaces, and to enrich it with flowers and perfumes." "A disagreeable piety is impious by so much as it is disagreeable."

* Heaton & Son.

Intelligence.

Our Churches.

CONFERENCES.

THE NORTH DERBYSHIRE CONFERENCE assembled at Smalley on Good-Friday, March 25. Brother Eaton presided.

1. The reports from the churches were fewer than usual, but some of them were decidedly pleasing.

2. Resolved unanimously by the brethren assembled, That this North Derbyshire Conference shall not be given up at present, but that efforts shall be made to revive and improve it.

3. Brother Yates is requested to be the secretary another year at least.

4. Brethren Renwick, Wooley, Fox, and Yates, are requested to "stir up" the churches, by visiting them, or writing to them, specially with reference to the Conference.

5. Brother Renwick is desired to act as treasurer of this Conference.

6. The next Conference to be at Kirkby, the first Monday in August (D.V.).

A comfortable tea was provided in the chapel at Smalley, and a revival meeting was held in the evening.

THOS. YATES, *Secretary.*

THE YORKSHIRE CONFERENCE assembled at Queensbury, on Whit-Tuesday, May 17, 1864.

In the morning Rev. J. H. Beevers, of Bradford, read the Scriptures and prayed, and Rev. T. Gill, of Shore, in the absence of Rev. Mr. Leigh, of Clayton, through illness, preached from Psalm lxii. 11.

In the afternoon the Conference met for business; Rev. J. Madeu, of Gambleside, opened the meeting by prayer, and Rev. R. Hardy, minister of the place, presided.

According to reports received from the churches, thirty-seven had been baptized since the previous Conference, and twenty remained candidates for baptism. After the singing of the doxology and the reading of the minutes, business was transacted as follows:—

1. Agreed that we adopt Dewsbury as a Home Mission station, and request the present Committee to act according to the best of their judgment, bearing in mind the financial position of the Home Mission.

2. Agreed that we approve of the £90 received from the Executors of the late Miss Ibbetson being made the nucleus of a fund for the lending of money without interest to churches for the erection of chapels and the reduction of chapel debts, to be repaid by instalments; and that we leave ourselves at liberty to add to this fund from the Home Mission money at any time by vote of the Conference.

3. Agreed that Revs. R. Hardy, J. H. Beevers, B. Wood, and Messrs. J. Rhodes of Bradford, and Woodson of Leeds, be a Committee for the drawing up of rules according to which the monies of the Conference shall be appropriated.

4. Agreed that the friends at Edgeside receive from the Home Mission fund £25 this year instead of £12 10s., as agreed upon Sept. 8, 1863.

5. Revs. R. Ingham, T. Gill, W. Salter, who were intending to visit Edgeside in a few days, on the occasion of the laying of the foundation stone of the new chapel, were requested to make all necessary inquiries relative to the erection of the building, and to give such advice to the friends as they might deem most requisite.

6. Rev. C. Springthorpe was thanked for his past services as secretary of the Home Mission, and requested to remain in the office.

7. Rev. R. Ingham received the thanks of the Conference for his services as treasurer of the Home Mission, and was re-elected.

8. The secretary of the Conference resigned his office, which he had fulfilled for three years, and was thanked for his services.

9. Rev. T. Gill, of Shore, was appointed the Secretary of the Conference.

10. Agreed that the next Conference be held at Allerton Aug. 30, 1864, and that Rev. Mr. Leigh, of Clayton, preach in the morning.

O. HARGREAVES, *Secretary.*

THE LINCOLNSHIRE CONFERENCE WAS held at Spalding, on Thursday, June 9.

Brother Cookson read and prayed in the morning, and brother Horsfield preached from 1 Cor. xiv. 8.

In the afternoon, after prayer by brother Watts, reports were presented from a goodly number of the churches, and we were glad to find that fifty-seven had been baptized since the last Conference, and seven remain candidates for baptism.

The Home Mission accounts, having been audited by brethren Newman and Cave, were brought forward. There was a balance in hand of £2 4s. 6½d. The accounts were unanimously passed. The following grants were voted for the ensuing year:—to Holbeach, £10; Whittlesea, £10; Lincoln, £20.

Resolved—That the thanks of this Conference be presented to brother R. Wherry for his services as treasurer, and that he be requested to continue in office another year.

The brethren from Eastgate chapel, Louth, having stated their wish to remove, as quickly as possible, the debt now on their new chapel, it was resolved, that this case be commended to the sympathy of the churches in this district.

That we recommend the Association to adopt the following resolutions:—

1. That with a view to save both the time and the travelling expenses of the deputations of the Missionary Society, it is expedient for our whole Connexion to be divided into local districts, and that the deputations should visit all the churches in one district, and then in another; and this Association respectfully and earnestly requests all the churches to sanction such a plan, and to fix their other annual meetings at such times as will not interfere with this arrangement. The drawing up of this plan to be committed to the Secretaries of the Foreign Missionary Society.

2. We request the Association to give to the Rev. J. Oncken, of Hamburg, an opportunity of making a verbal statement of the condition and prospect of the Christian missions he is connected with in Germany and Poland, Denmark and Sweden.

3. That we recommend the Association to elect the chairman and preachers for the following year on the Tuesday, and that the election be made by ballot.

That the next Conference be held at Lincoln, on Thursday, Sept. 15, and that brother J. C. Jones be requested to preach in the morning.

In the evening brother Cookson preached from Gen. xxviii. 16-17.

THOMAS BARRASS, *Secretary*.

BAPTISMS.

KEGWORTH.—Seven persons, all in or beyond middle life, were baptized in the river Soar on Sabbath morning, June 5. The weather was beautifully fine, the spectators were numerous, and the whole day was spent delightfully by the friends at Kegworth. Brother Yates preached, and brother Jarrom baptized. A large number of friends assembled at the Lord's table in the afternoon.

ISLEHAM.—On Lord's-day, June 5, five persons were baptized by our pastor, in the river Lark. One, a Primitive Methodist, remains amongst her own people; the others were received into the church the same afternoon by the right hand of fellowship at the Lord's table.

EDINBURGH.—On Lord's-day evening, June 12, six believers were immersed in North Richmond-street chapel, by Rev. Francis Johnston, on which occasion he delivered a powerful reply to Rev. Dr. Hanna on infant sprinkling.

J. W.

KNIPTON.—At Hose, June 5, three persons were baptized by Mr. Smith; two of them are teachers in our newly-formed Sabbath school, the other was mother to one of the candidates.

WHELOCK HEATH, *Cheshire*.—On June 5, three persons were baptized by the Rev. R. Pedley, and in the afternoon of the same day were received into the church.

R. P.

BRADFORD, *First Church*.—On the first Lord's-day in May we baptized six, and on the first Lord's-day in June five; all of whom were added to our fellowship.

B. W. B.

BARTON FABIS.—On Lord's-day, May 29, four friends were baptized, and the same day were received into the fellowship of the church.

G. N.

PETERBOROUGH.—On Lord's-day, June 5, two young men were baptized by Mr. Barrass, and, with another friend, were received into the church.

BIRMINGHAM.—On the last Lord's-day in May, our minister baptized eight persons.

J. S. C.

CHAPELS.

EDGESIDE.—*New General Baptist Chapel.*—On Saturday, May 21, the corner stone of the new General Baptist chapel at this place was laid. The scholars and friends walked in procession from the old school to the site of the chapel. After the singing of a hymn, Rev. E. Gladwell, the minister, presented a silver trowel to R. Ashworth, Esq., of Lea Bank, who had kindly consented to lay the corner-stone. A bottle, containing several newspapers, a brief account of the rise and progress of the church, the number of scholars, the names of the minister, deacons, trustees, and building committee, was deposited in a cavity in the stone. After the ceremony of laying the stone was concluded, Rev. John Howe prayed, and Rev. T. Gill, of Shore, gave an address. A collection was made in aid of the building fund. As the weather was favourable, the attendance of friends was large. A public tea meeting was subsequently held in the Odd Fellows' Hall, New-church, and addresses were delivered by Revs. R. Ingham, T. Gill, and W. Salter. The cost of the chapel will be about £1,100. R. P. B.

ROTHLEY.—The General Baptist chapel in this village having been closed for repairs, painting, &c., was re-opened on Lord's-day, June 5; Mr. J. S. Lacey, of Loughborough, preached in the morning, and Mr. B. Baldwin in the evening. The next day a tea meeting was held, which was numerously attended. The trays were given by the ladies of the congregation. Mr. Marshall, of Loughborough, presided at the meeting after tea, and addresses were delivered by Messrs. Lane, Brooks, Riley, Lacey, and Baldwin.

BIRCHCLIFFE.—On Sunday, June 5, two sermons were preached on behalf of the Sunday school by the pastor of the church. The day was very wet, but our spacious chapel was filled on both occasions, and the collections, inclusive of a few sums sent in since, amounted to upwards of £38. W. G. B.

BURTON-ON-TRENT.—On Lord's-day, June 5, three sermons were preached by Mr. Thomas Cooper, lecturer on Christianity, after which collections were made towards the reduction of the debt on the chapel, amounting to £30 ls. 7d. Congregations very large. J. B. H.

LOUGHBOROUGH, Wood-gate.—On Lord's-day, June 12, the annual sermons in behalf of the Sabbath school were preached by Rev. S. Cox, of Nottingham. Collections, £35 9s.

GENERAL BAPTIST COLLEGE.

THE Treasurer begs to acknowledge the following sums:—

<i>General Account.</i>		£	s.	d.
C. Dresser, Esq., Flint	.....	10	0	0
Rent of land and cottage	.....	15	10	0
Nottingham, Stoney-street	....	10	2	0
" Mansfield-road	..	14	6	6
Barton Fabis	.....	9	13	10
Ashby-de-la-Zouch	.....	4	0	0
Packington	.....	5	18	0
Castle Donington	.....	3	11	8
Sawley	.....	1	5	9
Wirksworth	.....	1	12	6
Shottle	.....	1	17	6
Coningsby	.....	1	15	6
Quorndon	.....	0	7	6
Mr. Benton, Leeds	.....	1	0	0
<i>Purchase Account.</i>				
Rev. W. Jarrom, Kegworth	....	3	0	0
Rev. C. Burrows, Lenton	....	2	0	0
Rev. J. Lewitt, Nottingham	....	1	0	0
Mr. Oldershaw, Castle Donington	..	1	0	0

Other Congregational Churches.

YARMOUTH, Norfolk.—On Thursday, June 2, the Baptist chapel which has been recently erected upon the ground formerly known as "The Bleach," facing Crown-road and St. George's Denes, was formally opened by special religious services. The chapel is a neat, unpretending structure of white brick, and is seated for the accommodation of about four hundred persons. The total cost of the building, including the ground, was about £1,500. At the morning service, the Rev. Mr. Price, the pastor, gave out the hymns, the Rev. Mr. Green read the lessons, and the Rev. Mr. Robinson, of Cambridge, preached, and took for his text, Deut. xxxii. 3, 4—"Ascribe ye greatness unto our God. He is the rock, his work is perfect." At two o'clock, about a hundred friends sat down to an excellent dinner at the Corn Hall, Mr. G. Blake in the chair. The company was addressed by the Rev. Mr. Price (who stated that the collection in the morning had been £67); the Revs. T. A. Wheeler and G. Gould, of Norwich; the Rev. W. Simpsou (Wesleyan), Rev. W. Tritton, and other gentlemen.

CRIPPENHAM, *Wilts.*—The friends of the Rev. J. J. Joplin, who has accepted an invitation to the pastorate of a Baptist church at Halifax, Nova Scotia, presented him and Mrs. Joplin, on Thursday, June 9, with testimonials of their affectionate regard. A tea meeting was held in the school-room, and then a public meeting in the chapel, at which E. Anstie, Esq., of Devizes, presided. The presentation consisted of a gold watch and a purse of fifteen sovereigns. The Rev. Messrs. Barton, of Frome, Pugh, of Devizes, Hurlestone, of Calne, and Barnes, of Trowbridge, were present, and gave expression to their kindly wishes towards Mr. Joplin and his family, and counsel to the church whose pastor is thus removed from them. Mr. and Mrs. Joplin, with their four children, sailed from the Mersey, at midday on Saturday, June 11, in the *Africa*, for Halifax.

GARWAY, *Hereford.*—The Baptist chapel at the above place having undergone thorough repair, and considerable alterations and improvements, was reopened on Wednesday, June 1, when three sermons were preached. The Rev. Jas. Bullock, M.A., of Abergavenny, preached in the morning from Romans viii. 24. In the afternoon Youannah El Carey, an Arabian, and now a student for the ministry, delivered a discourse founded on Rev. xxii. 17. In the evening the Rev. J. Penny preached from 1 Kings xviii. 41—45. The collections during the day amounted to £21 3s.

SHOTLEY BRIDGE.—The Rev. John Brooks, late of Ebenezer chapel, South Shields, has accepted the unanimous invitation of the churches at Shotley and Rowley to become their pastor. He entered on his labours the first Sunday in

May, and on Saturday, June 4, a welcome tea meeting was held in the Highgate chapel, where upwards of seventy sat down. A public meeting was afterwards held, and addresses given by Messrs. Ridley (chairman), Edwards, Carss, Ritson, and the Rev. J. Brooks.

MISCELLANEOUS.

REGENT'S-PARK COLLEGE.—The annual *soirée* of the students of the five London colleges was held at this college on Thursday, May 20. A cricket match was played during the day between New College and Regent's-park v. Cheshunt and Hackney Colleges. The meeting in the evening was presided over by Mr. Whitaker, the senior student of Regent's-park. After a hymn, Mr. Edwin Johnson, B.A., of New, engaged in prayer. Papers were read on the following subjects:—"The position of ministers in regard to modern speculation in relation to theology," by Mr. E. Jones, of New; "The position of ministers and churches with regard to public religious societies," by Mr. Goodrich, of Hackney; "The position of ministers with regard to political questions," written by Mr. Calloway, and in his absence read by Mr. Croft, of Cheshunt; "The position of ministers with regard to amusements, public and social," by Mr. W. Page, B.A., of Regent's-park. An animated discussion took place on these subjects, and the meeting closed at half-past nine with the doxology and prayer. Supper was served in the dining-room, and the proceedings terminated with singing "Auld lang syne," and the "National Anthem." The Presbyterians of Queen's-square had promised a paper, but as no representative from their college was present, it had to be omitted.

Obituaries.

MRS. JOSEPH KILPIN, the subject of the present obituary, was a woman who feared God above many, and in her lifetime exemplified the Christian character in no small degree. Being called in early life to give her heart to God, she early began to devote her life to the interest of Christ and his cause, and being naturally of an ardent temperament, courageous, and determined in purpose when called by the

love of Christ to serve him, it very soon became apparent to all who knew her that she had become a handmaid of the Saviour, for she could say with devotion to her Lord, "The zeal of thine house hath eaten me up." Her attachment to the Saviour and his people was very delightful to witness. Whenever she met a godly friend of any other church, she was equally as pleased to see them as the

most familiar, especially if they were able to reciprocate her depth of Christian feeling and expression. Ever full of what God had done for her soul, she was ready to tell to all around what a dear Saviour she had found. Wherever she might be, she had a word for her Redeemer; and whatever her engagements, she would always find time to serve God. Her private and family devotions were never neglected, night or morning; and if any unforeseen circumstances or engagements ever happened about the time, the hour for devotion was never lost, and, if necessary, she would hold it at an earlier hour. With her domestics she would read several portions of divine truth each day, and exhort them therefrom. She was an excellent sick visitor, and many were the families with whom she would keep up a course of visitation, administering to their every need. Often when the poverty of certain needy cases came before her would she, without pretension, take her collecting book without consulting anyone, and heading the column with her own subscription, or that of some one she might consider more suitable, she would scour the neighbourhood until she had obtained what she thought was requisite for the emergency of the case. Many a poor family has she thus helped in their poverty and affliction; so that it may be truly said by her, "The blessing of those that were ready to perish have fallen upon me." She was well known in the neighbourhood of Bedford, where she resided, as the "Special Pleader." Mrs. K. was not only the friend of the friendless, but her heart and hand were open and ready for every good work. For many years there was not a Baptist minister in the county but was well known to Mrs. K. and familiar with her home; and any servant of Christ was welcomed by her who could show his credentials. At the Bedford Union she has often entertained as many as fifty ministers at a time at her own residence, feeling that the greater the number she entertained, the greater was the honour conferred upon her, considering it a blessed privilege to be permitted to receive God's servants unto her house; for she loved them as messengers of the Lord Jesus Christ, as she would sometimes say to them, "My Saviour says, 'He that receiveth you receiveth me.'" She was indefatigable in working Dorcas and other benevolent societies, and often spent much time in advancing their interests; and though not a large contributor to missions, she often made it her business to collect for it, and would entertain the delegates, besides continually doing the work of a home missionary herself. For many years

she was deaconess of the Baptist chapel, Bedford, where she discharged the duties of her office with much faithfulness, and was highly appreciated; but several years before she died it was thought desirable for her to retire from this office, partly on account of her advancing age, and other suitable male members presenting themselves for the office. About this time Mrs. K. began seriously to feel her infirmities. She had been blessed with a long career of health and strength, which she had enjoyed in the service of her Master uninterruptedly for so many years; but in the decline of life the cloud hung over her path, for reverse of circumstances altered her condition, and the loss of an affectionate husband weighed heavily upon her spirit, whilst she felt her own heart and flesh failing. Yet she knew in whom she had believed; she knew that though prone to sin and error herself, her loving Saviour was an unchangeable Friend; but the grief of her daily life at the last was, that she had so little faith in Him. The workings of unbelief were strong in her heart by the seductions of the great enemy. She would often say when thus tried—

"Poor, weak, and worthless though I am,
I have a rich Almighty Friend;
Jesus the Saviour is his name,
He freely loves, and without end."

Shortly before her death her friends removed her to the abode of a dear sister at Wootton, near Bedford, being much enfeebled and well stricken in years, that she might be the better cared for in her closing days. Some time previous to this she lost her eyesight, by a cataract forming over each eye. After a few months she gradually sunk in death on Sabbath morning, Dec. 20, 1863, at the advanced age of eighty-four years, having been sixty-four years of the same period a consistent and honoured member of the Church of Christ. She gently fell asleep in the Saviour's arms, there to rest in his love until the glorious resurrection morn. when she will rise with all the redeemed to sing the song of Moses and the Lamb, shouting with ecstasy—

"Lend, lend your wings! I mount! I fly!
O gravel where is thy victory?
O death! where is thy sting?"

MR. JOHN KNIGHT, the last and only surviving son of the late Rev. J. Knight, pastor of the General Baptist church, Wolvey, died at Coventry, May 17th, aged 40. He was a valued deacon of the Baptist church, White Friars Street, Coventry, and possessed much of the amiable and gentle spirit of his father. A widow and four little ones mourn his loss, but not as those who have no hope.

Notes of the Month.

ECCLESIASTICAL.

CARDINAL WISEMAN has favoured the Papist community with another pastoral. It is not too late to notice some parts of this peculiar epistle; and, as his name has again been mentioned as the likely successor to the Pope, there is the more reason that the pastoral itself should not be overlooked. One journal, noted for its calmness, has described his style as "rabid dog-Latin done into bloated Anglican—English we dare not call it." His chief topics are, the Colenso and Huxley controversies, the inadequate replies, as he thinks, to both the Professor and the Bishop, and the reception of Garibaldi. In what temper the lordly prelate would treat the free expression of opinion may be gathered from this one passage: "No synod has been convoked to condemn doctrines more false and fatal than those of Arius; no sword of the Spirit drawn, if not to smite the blasphemer, to cut out his infecting sore; no combined assertion of 'It hath seemed good to the Holy Ghost and to us;' in fine, no decisive, irrevocable, authoritative declaration or re-assertion of doctrine, on the two vital points of Scriptural inspiration and the eternity of punishment." As for his sneer at the hero of Italy, remembering from whence it comes, we can pass it over in silence. One thing is evident: the Cardinal would not answer heretics; he would silence them. Verily Rome is always the same. A notable proof of this is seen in a recent paper on the doings of priests in the capital of the papacy, written by Dean Alford. Time was when as a vicar he was thought to have Puseyite leanings; but no man will now charge him with these after his honest and righteous rebuke of the gross corruptions of the Roman priesthood. We are compelled to endorse his statement, that the papacy is not in any sense Christian, but is simply and corruptedly pagan. The worst days of the lower empire were not one whit worse than Rome at the present moment. Socially and religiously, it is corrupt and abominable to the last degree.

—The Ecclesiastical Commissioners' Report is intended as a vindication. Few will read it without thinking that it is rather the reverse. There is the same lavish expenditure, the same tender regard to the wants and wishes of the dignitaries of the church, and the same forgetfulness of "spiritual destitution in populous places." The very names of some of the localities touched upon are suggestive. There is, for instance, "the perpetual curate of Lynesack-cum-Softly," and another of "Talk o' the Hill." One schedule deals with "Crookham-cum-Ewshot," and another with "Little Tew." Even the abstract of the accounts are full of references to places which bear names not without their quiet satire on the doings of this unpopular body. We have, for example, "Thumbleham," "Hungry Ground," "Prieste," "Lynchfield," "Old Score," "Coffin's Yard," "Pipe-and-Lyde," "Mallett's Moggs!"—Bishop Colenso has been formally deposed by the metropolitan Bishop of Cape Town, who is reported to have at once proceeded to Natal to act upon the deposition. We may therefore expect that the Ecclesiastical Courts will ring with the names of these two combatants.—An effort is being made to establish a Chaplain-General of the Navy. At present navy chaplains are subordinate to one of the Lords of the Admiralty, and the clerks in his department. "They have," says one of the State Church organs, "at present no acknowledged chief, there is no coaduration nor system, no husbanding of the resources of the clerical element, no allocation of their services to the best advantage of that branch of the community with which they are connected." Alas for the Jack Tars if this is to be taken as a specimen of the style in which they are instructed. It seems that among the 90,000 persons composing the Royal Navy there are only 152 chaplains.

GENERAL.

THE Queen has returned to Windsor. There has been more than one ministerial explanation of the "difficulties thrown in

the way by the Queen" in the attempt to settle the Germano-Danish question. The Tory journals declare that the Whigs have suffered Her Majesty to come before her people in a way that must damage her reputation and loosen the wide-spread affection which has hitherto existed in the country toward her; but the Whig papers echo the explanations of the ministers, and as stoutly affirm that nothing unconstitutional has transpired. The armistice has been prolonged. We sincerely hope that this may hasten the discovery of a "basis of negotiation."—The celebrated cathedral of Notre Dame, Paris, has just been consecrated. The building was commenced by Chilperic five hundred years ago, and is not yet finished. The French Emperor, it is intimated, still clings tenaciously to his November idea of an European Congress, and some think is only playing his cards now to secure its realization. Duc de Morny has been over in this country, and many rumours have been afloat as to the object of his visit. The political seers are not contented with the explanations of the sporting journals, and persist in regarding this mission as important. "It is not Ascot," say they, "but Downing-street." The Session of the Corps Legislatif has been brought to a close, after an unusually long sitting. The president, the aforesaid Duc, has complimented them on their general good behaviour. Would it not be better to establish some order of merit for the same, and thus stir the ambition of Thiers and Favre? Renan has been deposed from his chair in the College of France by a trick. The government appointed him to another post in the Bibliotheque Imperiale. He has refused to lay down his title of Professor, says he does not care for the salary of the office, declares that he will not accept the new post, and in his sharp stinging reply to M. Duruy indignantly cries—"*Pecunia tua tecum sit*"—"thy money perish with thee." Algeria is giving her masters some trouble. An insurrection has broken out which has spread nearly all through the country. The ringleader has been taken, and put to death. But the embers of the revolt have not yet been extinguished. France seems to have little aptitude for colonization, or this event might have been adverted by

the settlement in Algeria of traders and agriculturalists.—Prussia is still holding the greater part of Jutland, and evidently will relax her grasp with very great reluctance. At Munster two Roman Catholic priests had established a lottery, the prizes being masses for the souls of the winners after their death! It was suppressed by the authorities, but it turned out that the lineal descendants of Tetzels had made 15,000 francs by their scheme.—The Russian ambassador has been recalled from Rome. It is attributed to the offensive reflections of the Pope on the Russian doings in Poland, which were published in a recent allocution of Pius the Ninth.—The anniversary of Italian unity has been celebrated both in Venice and in Rome by popular demonstrations which neither the Austrian nor Papal police could prevent.—Garibaldi has many visitors on his little island. His health is said to be completely re-established.—King George I. of Greece has taken formal possession of the Ionian Islands.—At home there is little news to report. Mr. Dodson's Bill for nationalizing the University of Oxford has passed its second reading. Lord Shaftesbury has introduced another Bill for the benefit of poor chimney-sweeps.—The season for railway accidents has begun. The first case has been at Egham in a return train from Ascot. Where will the next be?—The Association in aid of the deaf and dumb has just held its annual meeting in Willis's Rooms, Lord Radstock in the chair. The subscriptions, we regret to hear, have fallen off during the past year. There are in London more than 1,800 deaf and dumb adult persons, besides a large number of children, and this association is established for assisting them by providing religious and secular instruction, by home visitation, and in extreme cases affording relief in distress.—It is reported that the Chancellor of the Exchequer has accepted an invitation to stand for South Lancashire at the next general election.—The notorious Madeleine Smith has recently died of a broken heart. She has not long survived her husband, whose end was hastened by confirmed melancholy, attributed to the fact that they sought in vain to hide themselves from public notice.

Marriages.

May 15, at the Baptist chapel, Salisbury, by the Rev. P. Bailhache, Mr. John Dukos, to Miss Ann Freeman.

May 17, at Mount Pleasant chapel, Swansea, by licence, by the Rev. Charles Short, M.A., Mr. H. W. Evans, son of William Evans, Esq., merchant, Newport, Monmouthshire, to Mayzod Anne, youngest daughter of the late Rev. Robert Roff, of Cambridge.

May 19, at the General Baptist chapel, Osmaston Road, Derby, by the Rev. J. Stevenson, M.A., assisted by the Rev. W. Jones, Mr. Walter Stevenson, eldest son of Mr. Charles Stevenson, of Harrington Villa, Derby, to Henrietta, eldest daughter of Mr. Gilbert Dallison, of Macklin Street, Derby.

May 21, at Taunton, by the Rev. H. H. V. Cowell, B.A. and the Rev. S. Mann, the Rev. Edwin Frank Kingdon, eldest son of the late Mr. Frederick Kingdon, of Cheltenham, to Mary, second daughter of Mr. Richard Maynard.

May 28, at the Baptist chapel, Hoghton Street, Southport, by the Rev. A. M. Stalker, Mr. J. Jefferson, to Mary Anne, eldest daughter of the late Rev. J. Crook, of Hebden Bridge.

June 5, at the General Baptist chapel, Friar Lane, Leicester, Mr. George Gilbert, Earl Shilton, to Miss Mary Ann Masters,

second daughter of Mr. George Stafford, Leicester.

June 7, at Camberwell, by Rev. C. Stanford, Mr. John Morris, to Charlotte Mary, only daughter of the late Rev. J. Dore, Ashburton, Devon.

June 9, at the Baptist chapel, Bratton, by Rev. Dr. Gotch, father of the bridegroom, Mr. W. H. Gotch, of Bratton, Wilts, to Anna Jane, eldest daughter of Mr. Joshua Whitaker, of the same place.

June 9, at the General Baptist chapel, Archdeacon Lane, Leicester, Mr. T. K. Shipman, to Annie, eldest daughter of Mr. Thomas Stevenson, of Leicester.

June 13, at Mount Pleasant chapel, Swansea, by Rev. C. Short, M.A., Mr. W. Gough, to Mary Ann Thomas, both of Swansea.

June 15, at Trinity Road chapel, Halifax, by Rev. R. Bulmer, of Reading, assisted by Rev. W. Roberts, of Halifax, William Exall, Esq., of Reading, to Elizabeth, eldest daughter of the late John Ibbotson, Esq., of Springhead, near Halifax, and niece of the late Mr. James Hodgson, of Stubbing House, Hebden Bridge.

June 15, at the General Baptist chapel, Woodgate, Loughborough, Mr. S. Cattell, to Miss Sarah Ann Green.—Also, at the same time and place, Mr. W. Corah, to Miss Betsy Dicks.

Deaths.

March 11, in New Bedford, United States of America, Mary, the wife of Rev. J. Girdwood, late of Montreal, aged 60.

May 10, much regretted, at his father's residence, Carmarthen, Mr. T. Vaughan Jones, student at the Baptist College, Pontypool, aged 24.

May 22, at his residence, Broadstairs, the Rev. John Brook, in the fifty-fourth year of his age, and the nineteenth year of his pastorate over the Baptist church, Broadstairs. His end was perfect peace.

May 22, at Swansea, Mayzod, widow of the late Rev. Robert Roff, of Cambridge.

May 25, after a lingering illness, Ann Rust, a member of the General Baptist church, Isleham, aged 67.

May 26, Agnes, youngest daughter of the late Mr. W. Stevenson, Shakspeare Street, Nottingham, aged 17.

May 30, Elizabeth Blinkhorn, the wife of William Blinkhorn, and mother of the

Rev. R. R. Blinkhorn, of Willingham, Cambs., aged 66 years.

May 31, after a short illness, at Swanage, Dorset, the Rev. James Smedmore, of Forton, near Gosport.

May 31, at Quorndon, Mr. Benjamin Mee, aged 73.

June 3, W. J. Fox, Esq., late M.P. for Oldham, aged 78.

June 11, suddenly, Elizabeth King, a member of the Isleham church for more than half a century, aged 78.

June 12, aged 28, Margaret Jane, eldest daughter of Rev. S. McAll, principal of the Hackney Theological Seminary.

Suddenly, Mr. Nathaniel Hawthorn, aged 59. He was regarded by many as the most fascinating writer America has produced. Ex-President Pierce, his friend, found him dead in bed.

Missionary Observer.

ANNUAL MEETING OF THE FOREIGN MISSIONARY SOCIETY.

THE Annual Meeting of the Foreign Missionary Society was held at Boston on Wednesday evening, June 22. After singing the hymn commencing

“From Greenland’s icy mountains,” &c.

the Rev. J. Cotton, of Holbeach, offered prayer.

John Noble, Esq., of Brighton, occupied the chair. Abstracts of the Report and the Cash Account were read by the Secretary, and addresses delivered by Revs. Dr. Burns, H. Wilkinson, J. H. Beevers, G. Taylor, and W. Jones.

The pecuniary difficulties of the Mission formed the chief theme of the meeting, and, indeed, of the whole Association. Not only is there a debt of £1600 against the Society, but it was shown that owing to the increased expenses of living in India, it would be necessary considerably to increase the salaries of the missionaries, and that to meet the present and prospective expenditure of the mission, an additional income of £1000 or £1200 a year would be required.

Various plans were suggested for the removal of the debt of £1600. The Association devoted several hours on Thursday to the consideration of the subject, and promises to the extent of £652 were received on condition of the whole amount being raised. Although £1600 seems a formidable sum, an average subscription of one shilling only from each member of our Churches would realize £1000, and with the sums already promised, at once clear off the debt. The Association requested the Secretaries to take immediate steps to bring the subject before the Churches, and to urge by circular and personal application the removal of the debt within the next three months.

The importance of acknowledging God in the present difficulties of the Mission, and seeking divine help in the emergency, were generally felt. The following resolutions were unanimously passed at the large meeting of the general Committee:—

1. That the Committee recommend to the Churches of the body to set apart a day for earnest prayer to the Head of the Church for his guidance and blessing in the present perplexing and deeply trying position of the Foreign Mission. That the day recommended for this purpose be the second Sabbath of September (11th); and that all ministers and occasional preachers of the Connexion be requested to bring the subject before their several congregations on that day, with a view to excite a more prayerful interest on behalf of the Mission.

2. The Committee further recommend that the day of the autumnal Conference in each of the districts be set apart for united meetings for prayer and consultation in reference to the affairs of the Mission.

LABOURS AT RUSSELL CONDAH.

BY THE REV. T. BAILEY.

Russell Condah, April 13.

IT was in the latter part of February, 1863, when we first took up our residence here, so that we have now a little more than completed the round of the seasons. This period has, however, proved barely sufficient to afford us an opportunity of surveying our new field of labour, ascertaining the nature of its soil, and, to some extent, of forming our opinions as to the best methods of cultivation.

Our first work, as reported last year, was to visit in turn each of the Oriya villages in the surrounding district; and as these are numerous, we found that by the time our work was completed the hot-season had considerably advanced, and we were afterwards compelled to confine ourselves almost entirely to the town itself and one or two villages near. But we had taken care during our preaching excursions to distribute tracts and gospels pretty freely, and the effects of these soon became apparent, and as the year advanced new opportunities for prosecuting our work gradually developed themselves.

Many of those who had received our books came to solicit explanations; and others, both Khond and Oriya, came to witness our services on the Sabbath. The latter generally remained afterwards for religious conversation; and though many of them were doubtless prompted mainly by curiosity, we found a few who were evidently serious in their inquiries, and in these cases it was not unusual for us to ascertain that our books had been very diligently read; so diligently indeed that in one or two instances relatives had become alarmed, had hunted the books from their places of concealment, and finally destroyed them. But we soon discovered from other sources that our old enemies, caste and the brahmins, were firmly leagued against us. We, of course, have persevered, and continue to receive evidence, from time to time, that our books are read, and that especially the poems and hymns are as popular as the nature of the case will admit. A single instance will serve to illustrate this. I met, in walking out one evening, a young man who had been singing very vigorously, and as he gave me a salutation I stopped to inquire what his song had been about. He at

once confessed, not merely that it had been in honour of the gods, but that it was one of the vilest of its class. This led me to refer him to our own beautiful hymns and tunes, with a warm recommendation to use them. Oh yes, he said he knew all about them, and had formerly been very fond of singing them, but his relatives had disapproved, had destroyed his books and abused him till he dare not sing them any more. I expostulated with him for allowing them, in a matter of this kind, to overrule him, and urged him to brave their anger. To this he replied, like a true Hindoo, with a question and an illustration—"If you hang a necklace of Tulsi-wood, on the neck of a fox, will the mice come and eat it?" He enjoyed singing the hymns; but it was evident that he had not yet sufficiently appreciated their value and importance to encounter for them the reproaches of his friends. He had yet to learn the lesson we all at times find difficult, "to esteem the reproach of Christ greater riches than the treasures in Egypt."

But in addition to those who came from the villages near, we had others who came from more distant places. The chief magistrate of the district holds his court here, and there is, in consequence, a constant influx of visitors, to the station, consisting principally of witnesses and others interested in the cases that have to be tried. This has greatly extended the range of our influence, for we have not only met with these people in the bazaar, but numbers have called upon us at our house, some of whom came from places thirty or forty miles away. We did not fail to furnish them with portions of that truth which is able to make men's souls "wise unto salvation."

Another circumstance has also afforded us a pleasing opportunity of spreading a knowledge of the gospel. The government-school here is the principal school of the district, and has for its master a very respectable member of our church. We hope much from his influence with the children; but in addition to these, the whole of the masters of the hill-schools came in for the rainy-season, and attended the Russell Condah school for further improvement. They also came to us repeatedly for books and conversation, and we were particularly gratified during our late trip in the hills to meet with one of them who had read the New Testament so diligently as to

be able to relate many of the narratives recorded in the gospels.

Other encouraging incidents might be noticed. Kogai, a man in good worldly circumstances, has attended our services with great regularity during nearly the whole of the year. He has many times expressed his delight in them, and his abhorrence of idolatry, and is well known in the district as a Christian in everything but name. He has also shown his zeal for Christ in several different ways. On one occasion when a number of his subordinates were in the station, amounting to twenty-five or six, he brought them all several times to see us, and to witness our services on the Lord's-day. The young man also, to whom reference was made last year as anxious to become a Christian has recently visited us at Russell Condah. This time he asked for a larger book which he might be able to read at times of worship, and also repeated the information he had previously given, that near to Bellamootah numbers had forsaken idolatry and were secretly worshipping Christ. Our hearts long to gather them all into the bosom of the church; but with all who know anything of the fearful sacrifices they would have to make, and the persecution they would have to suffer, our charity towards them abounds. We nevertheless continue to hope and pray that they may ultimately be constrained, by the love of Christ, to brave all and openly confess him.

We have been glad to find that during the year several of the rescued Meriahs who were formerly connected with our schools at Berhampore, having ascertained that we were residing at Russell Condah, came in to see us. We are most anxious to bring them all under Christian influence again, and have made strenuous efforts in every instance to induce them to settle near, and for the greater part of the year three or four of them have attended our services with more or less of regularity.

Our Christian community, though small, has been a great comfort to us; and our services, both on the Lord's-day and on the week-day evenings, have been well attended. Our native brethren, by their zeal and consistency, have been true co-workers.

We have one approved candidate, a bugler in the police corps. He has been known to the commissioners at Berhampore for some years, and has regularly

attended our services both there and here. We have, also, succeeded very recently in establishing a small school in a village near. The funds for this are kindly furnished by the the Vernacular Education Society—the present number of scholars seventeen.

LETTER FROM MRS. STUBBINS TO THE SECRETARY.

Cuttack, April 4th.

You will readily imagine that in a large community of heathen East Indians and native Christians there is ample scope for visiting. To this work I have chiefly devoted my mornings and evenings. In reference to heathen females, there is much that is discouraging in the indifference they manifest to all that relates to their spiritual state; on the other hand, there are those who are willing to listen, and sometimes on the road I am accosted by one and another, who, with a pleasant smile of recognition, remind me that they have not forgotten visits long since paid to their villages; but often the mind is only sustained by the assurance that God's word is omnipotent, and shall not return unto him void, however feeble may be the instrument by which it is made known. There is also a sphere of labour amongst the East Indians, a number of whom attend the mission chapel, and amongst some of whom we trust a good work is going on. In speaking of this class, it may be encouraging to those engaged in similar labours to mention the conversion of two dear girls who attended the school we had charge of when Miss Harrison, now Mrs. Goadby, was living with us. One of these having married and settled at Cuttack, and being in a delicate state of health, has often been visited. Whilst grateful for the attention, and expressing a wish to serve God, she seemed unable to enter into religious conversation, and little was known of the state of her mind till the other evening, when I was surprised and delighted at the complete change that had come over her. A severe illness had deepened her serious feelings, and now her tongue was unloosed, and her heart seemed filled with love to Jesus. She was unwilling to converse on any other subject, and remarked, "When I lie down such comforting thoughts come to me."

The other case referred to is that of a young person who died on the eve of her marriage. It occurred whilst we were away, and the first visit after our return, her bereaved mother told me, with many tears, of her dutiful conduct and happy death, and how she had constantly referred to the sermons she had heard in the mission chapel, especially one Mr. S. preached, from "Prepare to meet thy God." Her mind seems to have been awakened by the instructions she had received at school, and even in moments of delirium she imagined herself with her former teachers.

Last, but not least in importance, are our native christian females. They are living in four different villages, and there is one class in whose welfare we feel especially interested, the unconverted children of Christian parents. In Christianapore, with some interruptions from illness, &c., a weekly meeting for reading the scriptures and prayer has been held.

During the last few months my Sunday-school, composed of children from Lacey Sie, has increased, and the regularity with which most of them attend has afforded me pleasure. During our absence I think five of the former pupils were baptized, and since our return three others have joined the church. The case of one, the son of Pursua, a native preacher, is of touching interest. As a little boy he was a regular attendant, and on the class being re-organised, he was one of the first to join it. He was a bright and intelligent youth, and during the year gave pleasing evidence of a renewed heart. On the Sunday he was baptized he attended school and took part in an animated discussion as to the meaning of a text of scripture. In the afternoon he was received into the church, and partook, for the first time, of the emblems of a Saviour's love. Three weeks afterwards, whilst expecting the class as usual, a messenger came with tears in his eyes, saying, "Henry is gone." His end was not only peaceful but triumphant. During his short illness he spoke to all around him of the love of Jesus; tried to comfort his sorrowing parents, and talked of going to his heavenly home as of a pleasant journey.

In the cold season myself and daughter spent a pleasant week amongst our Christians at Choga. It was cheering to witness the abundant harvest they had

just gathered. In going from house to house I found many changes had taken place since I last saw them. In many cases the heads of families had been removed, and in the chapel the place of one and another was vacant. One afternoon most of the women met in the chapel. With the simple and earnest prayers of several I was much impressed. The subjects chiefly dwelt upon were the early training of children and a mother's responsibility.

NOTES OF COLD SEASON LABOURS.

BY THE REV. W. HILL.

MR. BAILEY, myself, and Bhubani, commenced our second preaching tour on Monday, December 28. Our first stage was to Conchure. Here we did not intend to remain more than one or two days, but at the urgent request of the people we prolonged our stay till Friday morning. Pleased as we were to find that divine truth was spreading in the neighbourhood, we were particularly delighted with what we saw and heard at CONTIACCOOL. Seven years ago I visited this village for the first time, in company with Mr. Wilkinson, and on that occasion, while one of the brethren was preaching, an old man said, "*You have cut down all our refuges, now tell us what we are to do.*" About this time a man died who was a great reader of our books, and it is said by the people that he died a Christian. May we not, therefore, hope to find many precious souls before the throne of God who were led to Christ through the instrumentality of tracts and books, and who were unknown to the missionary on earth? Since the death of this man the power of the divine word has been more manifest in enlightening the eyes of the people, and we trust that ere long its power will be further manifested in converting their souls. From a dozen to a score of them have formed themselves into a party, and they meet together for reading and singing, for conversation and discussion on religious subjects. Both in religious knowledge and spiritual desires several appear in advance of the rest, and we do hope that they will lead the way to the kingdom of God. Of their entire disbelief in idolatry they make no secret, but openly avow that the idols are "*Kitche nake,*" i.e.,

"nothing at all." They assured us that they had given up visiting the temple or presenting gifts to the brahmin, and that *the temple was deserted*. "If you doubt our word," they said, "you may ask the brahmin in charge." For two years it seems the usual gifts have not been forthcoming, in consequence of which the brahmin is greatly enraged, and threatens, unless he is better supported, to lock up the temple and not come near them again. The god, too, owing to a falling off in the supplies, is said to be in a wretched plight. For two years he has not received his usual supply of paint, in consequence of which his features have disappeared; and, to quote the language of an intelligent little fellow—the son of the man whose death is above referred to—"his eyes have been eaten out by the rats!" Deserted, however, as is the temple, neglected as is the god, and angry as is the brahmin, the people are unmoved, and make the whole affair a butt for their jests and contempt. Nor have they been satisfied with neglecting idol worship simply, but they told us that several of them had *taken a great stone image on a cart and cast it into a tank*; and further, to prevent its being recovered again, they had forced it down into the mud. Before men could proceed to lengths like these it must be evident that they had lost all faith in idolatry, though it is one thing to renounce heathenism, and another to embrace Christianity. As, however, they have an extensive acquaintance with our books, are ever ready to converse on religious subjects, and express their desires to know the truth, we do hope that they are sincere, and that ere long fruit will be gathered to life eternal. In so many instances have we been disappointed that we would not be too sanguine, though, humanly speaking, there is strong reason for hope. No one but those who have experienced it can know what it is to labour on from year to year in the midst of the "abominable idolatries" of heathen lands, meeting with nothing but ridicule, reproach, and sin in all its forms. From sad, sad experience, has the missionary to exclaim with the Psalmist, "I beheld the transgressors, and was grieved;" nor can it be a matter of surprise that he should judge favourably and hopefully when men appear to be turning to the way of the Lord. The people at Contiacool are very anxious that we should establish a

school in their village, and this we intend to do if we can obtain funds. On several occasions since our return home they have visited us at our houses, and have attended service in the chapel: they have also renewed their request that we would establish a school. Here may we have a garden for the Lord.

MUNDAMARI (from *munda*, head, and *mari* to beat, or kill) was our next place of encampment. On the way we rested at Ingelly during the day, and Aska during the night. As the latter place has been visited so frequently we did not deem it desirable to make a long stay, so simply preached in the bazaar as we passed through. Here I had a long conversation with a native policeman about the Roman Catholics and their strange proceedings at Christmas. He did not appear to know but that this was the religion of the sahibs, though he thought it strange that they should worship the image of a woman. He referred also to the initiatory rite of Christianity, and said that when a person became a Christian he was put under water till he said he could see Jesus Christ. Whether the Roman Catholics baptize by immersion, or whether he had got hold of the native tale about our method of receiving persons to fellowship—which is to the above effect—I do not know, though I suspect it was the latter. On reaching Mundamari our first business was to select a place for our tent, but unfortunately we did not get a good site on account of the monies overhead, and the cattle lice under foot. With my gun, however, I made a clearance of the former, though the latter continued their attacks during the whole of our stay. At the urgent request of the people I shot several in the town, as the depredations of these mischievous creatures were beyond all endurance. The roofs of the houses were in a wretched plight, both straw and tiles being scattered in all directions. In the town itself our preaching opportunities were not satisfactory, owing in part to the noise of the naked impudent urchins who followed us wherever we went. The people, too, were not well disposed to hear, preferring, no doubt, the sensual forms of heathenism to the pure truths of Christianity. In a brahmin's village I, and my countrymen generally, came in for no small share of abuse from a brahmin upon whose land the Government had

imposed a slight tax. He told me to go and preach truth and justice to the authorities; but, I told him, nothing would be true or just, according to his idea, except keeping brahmins in idleness. He did not hesitate to say that to support brahmins was the height of holiness. To be treated as ordinary mortals is indeed a bitter pill to these self-constituted lords of creation.

Our next encampment was at PILEPADA, the village of our native brother Rama Chundra. With what I saw here I was much pleased and encouraged, though as this was my first visit, I cannot compare the present with the past. The influence of our brother appears to be for good; and though it was thought in the first instance that he would scarcely be able to remain all alone, he has not only survived the opposition of the people, but has secured their confidence and respect. His own brother appears to be his bitterest opponent, not so much on account of his attachment to Hindooism, but from his disbelief in all religions. In a long conversation I had with him, he said he was anxious to know the truth, though scepticism appeared his delight. A respectable looking man bore his testimony to the progress of Christianity by saying, "Undoubtedly a great change with regard to your religion has taken place in the minds of the people. A few years ago, and only the base and the ignorant would stand and listen to you, but now you are surrounded by the respectable and learned." Another man was met with in the same village who, with his brother, has been engaged in erecting a temple as a work of holiness. He now appears to be convinced that it was a work of folly, and says he will give no more money towards it, though the building is only half finished. We urged him, if he had any money to spare, to complete the building, and let us have it for a school-room. Interviews were had with the man referred to in former reports. He still professes to be trusting entirely to Christ, though in consequence of worldly and family affairs he holds back from confessing him in baptism. He told us that in a little while he should be prepared to take this all-important step. We cannot but think that he has the grace of God in his heart, and our prayer is that it may be strengthened and completed.

Rama Chundra is his companion, and they meet together for reading and prayer.

Thursday, Jan. 6, was spent in visiting the Meriah villages at GOTALI, of which there appear to be seven in number. These villages, it will be remembered, were established by the agent last employed for the suppression of human sacrifices in the hill tracts of Orissa. Differing from his predecessors, this gentleman appears to have thought it better to locate them himself, instead of committing them to the care of missionaries, as was the case formerly. Unless we are misinformed, this was, however, contrary to the instructions given by Lord Dalhousie, who did not wish the Meriahs to remain a distinct people, but to become amalgamated with other classes. Be this as it may, it now appears to us that the agent has made a great and grievous mistake in keeping them under his own charge, and forming them into a separate colony. They are not Khonds, and they are not Oriyas, and are not owned either by one or the other. The same remark applies to their religious condition, for though they belong neither to the one nor the other, they appear to have adopted the evil practices of both. Nor can this be wondered at, as they have not received, so far as I was able to ascertain, any kind of religious instruction whatever—have not been taught even that there is a God. And yet these are the people who have been rescued and adopted by a Christian government. We do not, of course, blame the agent for not communicating religious instruction, as this was not his province; but we cannot but regard it as a sad and irremediable mistake that they were not placed under the care of missionaries, where they would have been brought under Christian instruction and Christian influence. Had they been so brought up, there is reason to hope that some of them, at any rate, would have turned out well, and not have been, as they now are, bad without an exception, a disgrace to humanity, and a living reproach upon the Government by which they were rescued.

In worldly or temporal concerns they are as badly off as they can possibly be—the next door to starvation. Never in my life did I behold such pictures of ruin and wretchedness as these Meriah villages presented. One village, "Mie-

kena Polli," *i.e.* woman's village, where the women and orphan children were located, has disappeared altogether, except one or two wretched huts, where a number of poor creatures are huddled together. The majority have been driven away by the elements of nature, as since the departure of the agent nothing has been allowed for repairing their houses. "How are you?" said we to one woman; to which the reply was made, "*You see how we are!*" pointing to their tattered clothes and almost naked bodies. Up to the time of the agent's departure these poor creatures were allowed clothes periodically, but since his departure this allowance has been stopped, and they have been left with nothing but a small quantity of rice, and *one farthing a day* for curry! though by their peculiar circumstances they are unable to earn a living.

With regard to the men there can be no doubt but that their wretchedness is in a great measure owing to their own evil conduct, as they are not only downright idle but habitual drunkards. A considerable part, however, of the land on which they are located is of the poorest kind, rocky and barren, not worth cultivating. The best land was cleared by the agent himself, and kept by him as a model farm; but on his departure he made it over to an old Mussulman servant, who was to look after the people. It can scarcely be a matter of surprise, however, that this man should look after his own interests first; and it is evident that he means to do this, as he has refused to let the Meriahs have the land, and has actually given it out to heathen cultivators. His excuse is, that they are so idle and such bad farmers. As the land was taken by the agent on his own responsibility, and cleared at his private expense, he had, of course, a perfect right to make it over to any person he thought fit; but it is not likely that the man now in possession of it will look after the interests of the people except so far as those interests accord with his own. It seems hard, too, that the Meriahs should be located there, and then excluded from a portion of the best land in the vicinity.

From all I hear there can be no doubt but that the agent took a deep interest in the secular welfare of the people, and to his honour be it recorded, that he spared neither time nor money in en-

deavouring to further this object. All, both old and young, male and female, spoke of him with lively interest, and seemed to regard themselves as bereft of their only protector and friend. While, however, we deem it only right to give him credit for the best of intentions, and for all the time, the labour, and the money which he expended in endeavouring to promote their interests, we cannot but think that he committed a serious and irreparable mistake in taking them under his own charge instead of sending them to the care of the missionaries. Had they been *first* taught the kingdom of God and his righteousness, it is possible that some would have been in very different circumstances from what they now are; but now that their habits have been formed, it will be no easy task to benefit them, either as regards their temporal or spiritual affairs. Then again by locating them by themselves, they are, to all intents and purposes, outcasts; and as the Mussulman above referred to said in our presence, "You are nothing at all as it is—you are not Khonds—you are not Hindoos—you are not Christians;" and then by way of a practical conclusion, he said—"You should all meet together, and come to some decision as to what you will be."

There is now a Government school in the villages which is under the charge of a native Christian youth, but the difficulty is to get the children to attend. Our Russell Condah brethren have engaged to do what they can for the welfare of the people. It was to me a matter of deep sorrow to see them so poor, so ignorant, and so deprived.

RUSSELL CONDAH was our next place of encampment, and thence we went a short trip into the Khond country. Our return journey was *viâ* Boogooda, Roomagarda and Byranee. In BOOGOODA we remained three days, and met with both abuse and encouragement. At ROOMAGARDA we were visited by the old man referred to in former reports. He still professes to be trusting in Christ, and has erected for himself a small hut at the foot of a hill range—a mile from his home—and to this he retires every Lord's-day for reading the Scriptures and prayer. At my request he gave us a specimen of the kind of prayer he offered, which was remarkably correct and scriptural. He had no doubt gained his ideas from our books and tracts

in which forms of prayer appear. To our mind it was particularly interesting to meet with an old man under such peculiar circumstances, and, believing him to be a Christian, we felt that we could with great appropriateness apply to him the lines of Cowper,

"Thy lot is cast
Far from the flock and in a distant waste;
No shepherds' tents within thy view appear,
But the Chief Shepherd is for ever near."

He has not yet confessed Christ in baptism, though on our departure we reminded him that this was his duty. We remained only one day at BYRANEE, but had an excellent opportunity for making known the Gospel.

Our last tour was to Pooroosortom-pore, Pratapora, through the estates of Athgada, Kali Kote, and thence to Ganjam. In the two former places, which are strongholds of idolatry, we found the people not only abusive but extremely wicked; and here, as everywhere else, it may be laid down as an axiom—the more numerous the temples, the more wicked the people. The Jaganath temple at the former place has been washed down by the river, and a little lad observed that they "rescued the god, or he would have been carried away by the stream." Our friend Bhubani made good use of this circumstance in showing Jaganath's inability to save his temple, or himself, much less others. "When the danger came," he observed, "the rats ran away and the bats flew away, but your god

was not able to move a single inch. See! what a god he is—why he is inferior even to rats or bats!"

At KALI KOTE we had an interview with the rajah which was not satisfactory. He was not at all disposed to regard religion in a serious light, but seemed to deem it a capital thing to laugh and joke over. The people, too, in the town, were not well disposed to listen to our message. The rajah is now completing a large temple to Jaganath, which was commenced by his forefathers a hundred years ago. I should not think it has cost less than £50,000, probably much more. One evening we returned to our tent greatly discouraged, exclaiming, "Who hath believed our report?" As we were sitting outside half a dozen men came up and we got into conversation. They were builders, and were employed on the above temple; but as they appeared familiar with Christian truths we were led to ask them if they had read any of our books. At first they denied that they had, but afterwards one of them admitted that he once obtained a single leaf of the "Jewel Mine," and to our surprise and delight he repeated the two pages with scarcely a single mistake. From this and similar instances we are plainly taught that God's truth is spreading far and wide; and thus it shall continue to spread till the knowledge of the Lord shall fill the land.

Berhampore, March 30, 1864.

EDITORSHIP OF THE "MISSIONARY OBSERVER."

IN the Minutes of the Association for 1859 will be found the following resolution, "That the Association accepts the offer of the Rev. J. J. Goadby to conduct the Magazine for the ensuing year on the same terms as the late Editor, and that the Secretary of the Foreign Mission be the Editor of the 'Missionary Observer.'" This arrangement has been carried out until the present time. It appears, however, that the Periodical will not sustain two Editors.

Contributors to the "Missionary Observer" are therefore requested in future to forward their communications to the Rev. J. J. Goadby, Leicester, and not to the Secretary of the Mission.

Foreign Letters Received.

BERHAMPORE.—W. Hill, April 14.
CUTTACK.—W. Brooks, April 18.
" J. Buckley, April 18, May 3.
" I. Stubbins, April 18.

GOPALPORE.—J. O. Goadby, April 30.
PIPLEE.—W. Miller, April 14, 19.
RUSSELL CONDAH.—T. Bailey, April 13.
" J. O. Goadby, April 14.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester; from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

AUGUST, 1864.

THE ASSOCIATION HOLIDAY.

YES: the Association Holiday. I wrote down these words as my heading, for they came first; and after looking at and pondering them, I concluded to let them stand. For it is an historical fact that a new institution has sprung up amongst us which requires a name, and this is both brief and definite. And so, assuming for my purpose imperial authority, I say—"Let it pass."

But when thinking on what should come next, my imagination took wing, and I fancied I saw my old friend, JOHN NOBLE, when a little boy, with three rows of gilt ball buttons on his jacket, and a neatly plaited frill round his neck, led by a kind hand into the quaint old meeting-house at Boston in the year 1796. Under the pulpit, in an old arm chair, sat a grave-looking man in a wig, and round him, in the high-backed old pews stretching east, west, and north, were seated a number of venerable men who were conversing in the most orderly and deliberate manner on matters which they appeared to consider of serious importance. And then, on the inquisitive little fellow asking, in a suppressed whisper, who these were and what they were doing? a gentle voice replied, "It is the General Baptist Association; that little stout man in the chair is Dan Taylor, and those sitting all round are ministers, and elders, and deacons, and messengers of the churches." That boy might have listened long, but he would not have heard a word about an Association Holiday.

But all honour to their memory! Our connexional grandsires of those days never dreamed of making holiday when they met in solemn conclave to consult about the welfare of the churches committed to their care. They had most of them come together from distant places, with light pockets and wearied bodies. There were no railroads, and but few coaches in those days. Some of them might come on horseback, but most of them were like old father Ellis of Halifax, who always—he told the writer so—took his staff and trudged it on foot, his broad pockets well stored by his careful wife with oaten cakes and cheese. Indeed "one of their own poets" had warned them to be careful of travelling expences when he wrote:

"Those often fail who go on horseback, but
They seldom fail who do their work on foot."

You smile at the *poetry*; you may, but mind the *maxim*. I myself knew a young man who forty years ago proved it to be a sound saying though *rather* laborious; for finding that he must trust to his own legs to take him to the Association at Broad Street, Nottingham, he walked seventy miles on Monday and Tuesday to reach the place. Now, by express train, he might leave the junction station at the village from which he set out on foot, and reach Nottingham in two hours!

But the period intervening between the dates mentioned—1796 and 1823—had witnessed great changes. War, which at its commencement was desolating Europe, and threatening England, had passed away; and the eight years of peace at its close had only been disturbed by a few fitful domestic storms, followed on their departure by brighter prospects of hope in the political horizon. Religious societies, too, which had been “cradled in the storm,” were growing into youthful manhood—Missionary, Tract, Bible, and Sabbath School institutions, were multiplying their resources and extending their operations. The boy at Boston had become a busy and successful man of business, and the scene presented before him at the annual meeting at Nottingham, in 1823, would present a hopeful contrast to that which he saw in the days of his childhood at Boston, in 1796. Then the assembly was composed chiefly of grave and venerable men; now numbers of young people, many of them sabbath school teachers and missionary collectors, thronged that new place of worship to witness the interesting proceedings.

“An outsider” until he attended the meeting at Nottingham in 1823, the writer is not able, from personal observation, to say whether the idea of a trip or a holiday had ever been previously entertained or carried out. All he can say is, that he never heard of such a thing. But he does remember that on the Friday of that week, parties of young people visited Clifton Grove; some, no doubt, from respect for the memory of HENRY KIRKE WHITE; for Nottingham had not then ceased to weep for the premature removal of her pious and promising young poet.

Occasionally, during the earlier part of the last forty years, the senior brethren would arrange to take tea together on the afternoon of Friday, at the house of some friend competent to entertain them, after which theological, ecclesiastical, or political questions would be discussed. These social interviews were often of a very interesting character, and we juniors felt it to be a privilege to sit and listen to the matured and wise remarks of such men as Pickering, Jarrom, Stevenson, Goadby, Pike, Wallis, Rogers, and Bissell. But all this was mental; our modern recreations are physical.

The writer’s memory does not bring to his recollection the birth-year or birth-place of this new institution. Like poor Topsy, he “’spects it grow’d.” Improved facilities for travelling led to a revision of the “Rules of the Association,” and it was finally arranged to meet one day earlier, and close one day sooner, thus making possible what some felt to be desirable, namely, a day for recreation on Friday, after the close and long sittings of the three previous days. It was only natural that many should thus seek to refresh their jaded spirits and invigorate their wearied frames.

Before proceeding to give some account of this year’s holiday, and without pretending to give a history of all that have been “got up” during the past few years, the visit to Bradgate Park after the Leicester Association, in 1861, may be mentioned as one of the largest and, upon the whole, the most successful and satisfactory. But that was a land-trip,

to a spot of much national and local interest. That now to be described, however, had one peculiar advantage, it was a sea-trip—a strong inducement to “the dwellers on the hills and on the vales” of the midland counties.

Brother Mathews, and his active friends at Boston, were wise in taking old father Time by the forelock, for they took care to announce their intention to get up a trip over the “Wash” to Lynn beforehand. Many, therefore, came to the Association with the intention of availing themselves of this opportunity for a pleasant sea-voyage. And not only did Brother Mathews and his friends thus secure a good complement of passengers, but they managed another matter, to be mentioned hereafter, so admirably and efficiently, that this Boston trip deserves to claim a page or two in any future history of the Baptist denomination.

But we must off to Lynn. For the convenience and ready mustering of the voyagers, our Boston friends had considerably provided an early breakfast in the new school-rooms; after partaking of which a five minutes walk brought us to the place of departure. The tide was now rolling up the old river, filling it nearly to the brim of its banks. A large company of friends crowded the shore to see us start, giving us their best wishes for a prosperous voyage. At length the ropes which held us on by the pier were let go, and our snug little steamer, battling the yet rising tide, bore us onward in good style down the river into the “Deeps.” Turning round to look at the receding shores, Boston “Stump” towered nobly over the intervening trees and house-tops. Lincolnshire is justly celebrated for its ecclesiastical erections, but the “Stump” at Boston wears the coronet. The mighty Minster at Lincoln may vie with its archiepiscopal rival at York if it will, but the “Stump” is unique—for there is nothing like it in the British Isles. Well might the Queen and the Prince, in the early years of their happy union—as well as Dr. Chalmers—make a wide *détour* from the line of their journey to the north, to obtain a passing sight of this noble and graceful edifice. From whence, and by what means, our ancestors secured the vast masses of stone with which to erect the many splendid churches which relieve and adorn the “flats” of Lincolnshire, is a mystery.

The morning was not without clouds, but they were not charged with rain, and rendered us good service in screening us from the glare of a midsummer’s sun. The wind, too, served us well; for though it brought us fresh sea-air, it raised ripples only, for of real waves we had none. We rolled a little, it is true, over the swell of the Wash, but not enough to disturb the equanimity of the “midlanders,” and so we sat and talked at our ease—the young or the aged forming their own little parties, and conversing pleasantly on the scene around them, or on subjects congenial with their various tastes and circumstances.

But who is that foreign-looking stranger, “bearded like the ’pard,” and dressed in a travelling suit of sober grey? Is he a minister? Yes, and more. He is a minister of ministers. It is ONCKEN!—the Luther of a second and better German Reformation. He is telling a few friends about the Danish War, and what his colporteurs are doing with their tracts and talk among the soldiers. Very soon he gathers a crowd of anxious listeners, who at the close send hats round the vessel for a collection on behalf of the German Mission.

We are now drawing nearer to the Norfolk coast, and presently the town of Lynn is before us, at a few miles distance. Soon it becomes

more distinct, the two square Norman towers of its ancient church, looking as one, standing high above the dwellings; while the bare poles of the shipping look like a clump of pine trees stripped of both foliage and branches. We enter the New Cut which unites the waters of the Wash with the Ouse, forming a more safe and speedy navigation to the port; and soon we discover on the pier, about a mile from us, a crowd of friends waiting our arrival. Those of our company who could sing, and they were not a few, soon formed a choir, and fixing themselves on the forepart of the steamer, struck up, in beautiful style, that delightful melody—"Nearer Home!" the louder notes of the chorus of this pilgrim's psalm sounding cheerily up the water between the high banks of the Cut, were quite exhilarating. As we passed the pier to the landing place we were greeted with the most hearty cheers, accompanied by the waving of hats and handkerchiefs—the tall form of BROTHER WIGNER being conspicuous above the rest.

We were brought-to in the stream, and landed in boats. Mr. WIGNER had come round to the stairs, where, with a hearty grasp, he welcomed us on shore. He then directed an interesting boy—was it his son?—who seemed as wide awake as himself, to lead the way to his school-rooms, while all the rest, as they landed in straggling parties, keeping their eyes on those before them, found their way through the somewhat intricate streets and by-ways of this very old seaport town to the place of rendezvous.

There, in a spacious school-room near to Stepney Chapel, we found long rows of tables laid out for our accommodation and refreshment. We were no sooner seated than our warm-hearted host, stepping on the platform, in words few but earnest, gave us a *particular* welcome, which was responded to by three *general* cheers—yes: and one cheer more!

We now fell to work at the substantial repast which the generous kindness of our Lynn friends had spread out before us, consisting of large dishes filled with ready-cut-slices of ham and beef, and abundance of good bread, buttered or unbuttered, all to be washed down with well-flavoured tea or aromatic coffee, sugared or creamed as you would, just as suited your taste; and better still, the Ladies who presided at the trays, and the Gentlemen who assisted them, unknown before by most of us, were all smiles and attention.

In the programme for the day, issued at Boston, it was proposed that those who were disposed might visit a bathing village on the coast; but it was now found that the trains to the spot would not serve; and so our kind host again mounted the rostrum and informed us where we should find the most pleasant walks, and which were the objects of greatest interest in the town itself. He also proposed that we should assemble in the adjoining chapel before four o'clock in the afternoon, when addresses would be delivered, and then at five adjourn to the school-room for tea, which his friends would take care to have in readiness. "Leave all to me," said our excellent brother, "and I will do my best to make all right and happy."

We then all dispersed ourselves, some in companies, and some, like the writer, alone. After a little delay for more rest, he first visited the public walks east of the town, easily found by the old tower which rises up about the centre of them on an artificial mound. Here on the open grounds around, a number of young friends were already engaged in a pastime, the name of which he cannot tell, and the manœuvres of which he cannot

describe, but which evidently required much promptitude and dexterity successfully to accomplish. Leaving his young friends to what appeared to him to be their innocent enjoyments, he wended his way back again through various parts of the town. But he will not attempt to describe the various antique remains and other remarkable objects which he discovered. Are they not more correctly described, with illustrations, in the "Hand Book" of the royal and loyal borough of "KING'S LYNN," that is, if there be one, and if not, why there ought to be.

Soon after three o'clock several of us, who were sufficiently wearied by walking, found refuge and rest on the easy seats of the spacious chapel. After a little consultation it was agreed, for our number kept increasing—both visitors and residents—to spend half an hour in social thanksgiving and prayer, before the proposed meeting for addresses. Brother INGHAM, of Todmorden Vale, the Chairman of the Boston Association, was requested to preside; and brethren CHAPMAN of Melbourne, and BARRASS of Peterborough, engaged in prayer. The Chairman then briefly referred to the very pleasing circumstances under which we were gathered, exhibiting, as they did, the large-heartedness of Christian love. Dr. BURNS followed, enlarging on the same happy theme with all his characteristic amplitude and force. The German Reformer came next, with a sketch of the rise and progress of his missions, and would, we believe, like Paul at Troas, have "continued his speech until midnight," had not our watchful host—who had engaged to keep us "all right," with his eye on the clock, at five minutes before five, just waiting for the speaker to finish a sentence—started up, and reminded us all that tea was ready and waiting.

TEA! there is comfort in the one-lettered sound of that short word; and what refreshment to the jaded and weary on a close midsummer's afternoon. Whatever did our grandfathers' grandfathers, and our grandmothers' grandmothers, do without it? While we were all partaking of the refreshing beverage, to save time, brother WIGNER, from the platform, again assured us how glad he and his friends were to hear from brother MATHEWS that a party of ministers and friends from the Boston Association were about to visit Lynn. Both he and his friends felt that they were indebted to his beloved brother for affording them this opportunity for expressing their Christian affection for their General Baptist brethren; and therefore, on their behalf and his own, he begged to present brother MATHEWS with a copy of the Hymn Book of their place of worship. At the moment, the Boston pastor appeared embarrassed by the unexpected compliment, but quickly recovering his wonted promptitude, accepting the gift as a treasure which he should carefully preserve, he referred to their long friendship, confirmed and crowned, he might now say, by the unprecedented proceedings of that memorable day. The writer then rose and said, that many of his friends who had never known Mr. WIGNER before might be as surprised as they were delighted by this display of Christian kindness. He had known him many years, and therefore was not surprised at all—for it was just like him! He hoped that his old friend would be brought under the great law of retribution, or rather of, "Whatsoever a man soweth, that shall he also reap." A vote of thanks was then proposed to the pastor and people of Stepney Chapel for their exceeding liberality and kindness, which was carried, we might almost say, with uproarious acclamation.

Our Lynn friends accompanied us to the ship. After a little delay,

arising from a mistake about the precise time for departure, all who intended to return were on board. As we moved off our singers struck up Dr. Sutton's well-known hymn—

"Hail! sweetest dearest tie that binds
Our glowing hearts in one,"

our good friends on shore waving us their last adieus.

We were soon down the Cut and out again on the broad waters of the Wash, few of us thinking little of the misadventure which happened to King John on the sands of its shores, where he lost his regalia and all his baggage, and afterwards, arriving at Newark Castle, his life too, by the disaster; but we all thought much of the extraordinary kindness we had met with at Lynn. It was soon agreed to hold meetings fore and aft, when a subscription was forthwith made for the purchase of a handsome present of a number of volumes to the Lynn pastor, not as a repayment of our obligations to him, for they were unpayable, but as an expression of our gratitude and respect. Thanks were then voted to the CHAIRMAN of the Association for his kindness in accompanying us, and the assistance he had rendered; and to brother MATHEWS and the Boston friends for all the excellent arrangements they had made for our enjoyment, and which had been so successfully accomplished.

The evening was cloudy and cold, but not dark. Nearly all continued above boards; some in snug conversation parties, and others pacing the deck on the look-out for the first signs of Lincolnshire land. Now and then flocks of wild-geese were observed skimming over the surface of the waters across our course. The first sign of land was, as usual, the noble Stump, looming up through the shades of twilight in the distance. Our little steamer, thanks to the captain and his crew, held on gallantly and safely up the river, and at ten of the clock we were laid-to at the landing-place, where a crowd of anxious friends were waiting our arrival. I should have said that, when we got into the river, our singers sent them word we were coming, by again raising the cheerful strains of "Nearer Home!"

Next morning, if every one of his companions felt as one did after a night's sound sleep, invigorated and refreshed by the voyage to the Norfolk coast, he would be ready to say to his Boston friends as he bade them farewell at the station—

Now when you next do ride abroad,
May I be there to—GO!

But whatever physical benefit any or all of us might derive from our voyage to the town of Lynn, the spiritual advantage we enjoyed was infinitely greater, and will be far more enduring; for there we were taught a lesson we can never forget on earth, and doubtless shall remember with higher emotions of grateful joy in our Father's house above.

I am reminded, however, that I must not extend my remarks, lest any of my facetious friends, *one* especially, should remind me that I am writing in a town famous for "spinning long yarns." And yet, having completed my narrative, I may just be permitted to add that, to one who for nearly forty of his best years had laboured month by month to bring the two chief sections of the Baptist body into better acquaintance and more friendly intercourse with each other, it was peculiarly gratifying to witness this spontaneous exhibition of Christian Love. He does not believe that one of all the company in Stepney Chapel or its school-room, visitors or visited, ever remembered for the nonce whether he were a

Calvinist or an Arminian. JOHN CALVIN and JAMES HERMANN! Let us, for we may, indulge the belief that they were both good men and true, and that serving the LORD CHRIST on earth they are now with WESLEY and TOPLADY in heaven. On each of their graves let us stoop and write with the finger of love, "*Requiescit in pace,*" and rising, address ourselves anew to the great work of teaching and preaching JESUS CHRIST. HE IS LORD OF ALL!

Yes: the writer will cherish the hope that the days of squint-eyed shyness and cloudy coolness are now passing away, and that both G. B. and P. B. will doff his jaundiced spectacles, and looking deep into each others loving eyes, grasp hands in cordial and perpetual UNION.

For "One is your Master, even CHRIST, and all ye are Brethren;" and as in heaven so on earth let LOVE OF HIS NAME, be your indissoluble Bond of Brotherhood.

Leicester.

Theology.

SOLOMON'S ADVICE AND WARNING TO YOUNG MEN.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

Eccles. xi. 9.

MANY commentators and preachers have regarded this exhortation to cheerfulness as ironical, and that it is therefore a dissuasion from joy of heart. As irony is a mode of expression in which a person says one thing and means another, and generally the very opposite, according to them Solomon means that young men should not rejoice in their youth, neither should their hearts cheer them in the days of their youth, nor should they walk in the ways of their hearts, nor in the sight of their eyes—in a word, that young men should pursue a course the exact opposite to what is here enjoined. We believe that the advice is not ironical, but that it means just what it says, and shall interpret it accordingly.

We have here Solomon's advice to young men, "Rejoice, O young man, in thy youth," &c. Looking upon the wise man as being the amanuensis of the Spirit of God, is it not an interesting thought that

now, just as young men have begun, or are beginning, life on their own account—just as they are tasting the freedom and power of opening manhood—there is one who is thinking of them, and caring for them, and counselling them; one who is not a gloomy ascetic, nor a morose iron-hearted tyrant, but a loving Father,

Whose heart is made of tenderness,
Whose bowels melt with love

toward them? But what is the meaning of these words, heart and eyes? By the heart we understand the affections; and by the eyes the understanding, or mental faculties. Young men, then, are enjoined to act in accordance with the intellectual and emotional part of their nature. Among these affections—as every tyro in mental philosophy knows—are our appetites, such as hunger and thirst; our desires, such as the desire of knowledge, of society, of esteem, of power, &c. Also love, benevolence, gratitude, pity, and even such as hatred and anger. Now to walk in the way of the heart is to live in harmony with these affections of our nature. If you are hungry eat—there is no merit in starving oneself; if thirsty, drink—there is no merit in famishing your-

self; if you desire knowledge, gratify that desire—there is no merit in ignorance; if you desire society, seek it—there is no merit in being monks or hermits;—seek the esteem of others, for there is no particular merit in being detested. Let your heart flow out in love; cultivate the beautiful grace of friendship; you cannot wish too well to too great a number of the human family; be grateful for the blessings you enjoy; pity the sorrowful, and hate, yes, hate all that is evil in yourselves or others. The natural gratification of these affections—thus walking in the ways of thine heart, you will be joyous, and thy heart will cheer thee in the days of thy youth.

But another part of the advice is that young men should walk in the sight of their eyes. By eyes we understand the intellect. That the eyes are used for the understanding is evident from the following passages—Deut. xvi. 19, “A gift doth blind the eyes of the wise.” Acts xxvi. 17, 18, “Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes,” &c.

Among the mental faculties we may mention the judgment, the imagination, the conscience, the will. The exhortation here given, then, seems to include the cultivation of the intellect, and the exercise of the affections; and the two combined will promote buoyancy and joyousness of soul.

The provision which has been made by the hand and heart of Divine love to enable young men to do this is abundant, and ready of access. Go out into the varied field of nature, and see what ample provision is made to excite and call into exercise admiration, gratitude, and love. Look on your beloved relatives and friends, and see how much there is to excite benevolence and esteem. Go among the poor, the diseased, the unfortunate, the dying,

and see how much there is to excite pity. Go among the harsh and cruel, the selfish and hardened ones of society, and see how much there is to excite detestation.

Thus walking in the ways of your heart, and in the sight of your eyes, you may have to toil, and, at times, to sorrow, but you will also have occasion to rejoice. And if you have cause for joy, do not be afraid of rejoicing. Somehow vast numbers have come to associate religion with all that is gloomy and sad. There are those whose moral vision is so perverted that they see everything as directly opposite to what it really is as possible. Hence they are constantly calling this world, so beautiful, and so fertile in all that is pleasing to the eye and grateful to the taste, a waste howling wilderness. Were they to call it a howling paradise they would be nearer the mark. This world is certainly more like a paradise than a wilderness; and that it is a howling wilderness is chiefly their own fault. Where Dr. Watts was perhaps it would be now impossible to determine, but unless he was far away in some desert he ought to have been made to live on bread and water, to clothe himself in sackcloth, and to sleep on bare boards for a month, for composing that miserable verse—

“Lord, what a wretched land is this
That yields us no supplies,” &c.

Beecher says, “Some people think black is the colour of heaven, and that the more they can make their faces look like midnight, the more evidence they have of grace. But God, who made the sun and the flowers, never sent me to proclaim to you such a lie as that.” Young men, the God who has created you has no wish that you should go howling through the world. He wishes you to be cheerful and happy, and in good faith he says to you, “Rejoice, O young man, in thy youth.”

We have here, however, Solomon's caution to young men, Know thou that for all these things God will bring thee into judgment.

This word judgment is often taken to mean simply condemnation and punishment. The last judgment, however, will not consist exclusively in condemning and punishing those who shall be cited to it. Some will be condemned, but others will be acquitted; some will be doomed to misery, but others will be received to glory. Before either condemnation or acquittal there will be a trial, and the meaning here is—Know, then, that for all these things God will bring thee to trial. Whether you will be condemned or acquitted, cast into outer darkness, or elevated to heaven, will depend on whether you have acted as God intended you should, or whether you have used your body, your intellect, your affections, as you ought.

Know, then, that for ALL these things God will bring thee to trial. That trial will be all comprehensive and very minute. Here, then, are two thoughts that you should ever bear in mind in the exercise of your affections, and in the use of your intellect. First—You will be brought to trial in relation thereto; and second—God himself will try you. That same God who has created you, who has endowed you with those faculties, who has ever been “vertical over your heads in all your motions,” and therefore a witness of the use or abuse you have made of them, shall bring thee into judgment. To him you are responsible, and to him will you have to give an account.

The inference from this advice and warning is that young men should so use their eyes and their hearts, their intellects and their affections, that all their joys should be of such a nature as that they will bear the scrutiny, and secure the approval of God himself at the great judgment day. Everywhere in the

word of God man is spoken of, and spoken to, and treated as a rational being, as one who is accountable for his conduct. It is so here—Rejoice, O young man, &c., but know thou, that for all these things God will bring thee into judgment.

We are not certain that there is not in the first part of this advice of Solomon a direct reference to that part of youthful life which goes under the name of recreations. Rejoice, exhilarate, delight yourself. All healthy and happy life must have its enjoyments as well as its duties. A cheerful youth generally brings with it a green old age. Some think of doing all their work in the morning of life, and then in the evening to sit down to eat, drink, and be merry. To do this they would have to change their very nature. Generally such persons are among the most unhappy.

To be safe, and to experience the highest kind of enjoyment, *the heart must be right*. An eminent Scotch divine of the present day has said, “If any young man asks how he is to enjoy himself, in what way he may yield to those instincts of his nature which crave for amusement, he must first ask himself the serious question, whether he is right at heart? Has he chosen the good? Unless there is a settlement of this previous question, the other can scarcely be said to have any place. For if God is not in all his life, it must be of little practical consequence to him whether one enjoyment be more or less dangerous than another. Everything is dangerous, because undivine to him. He sees God no where. The light of the divine glory rests on nothing to him; and the most noble work, therefore, no less than the most trivial amusement, may serve to harden his heart and leave him more godless than before. But if he has settled this prime question, and chosen the good, then he will carry with him into all his indulgences the spirit of the good.

That spirit will ward off evil from him, and guard him in temptation, and guide him in difficulty. He will not be scrupulous or afraid of this or that, but he will take enjoyment as it comes and as his right. He will feel it to be a little thing to be judged of man's judgment, and yet he will be careful not to offend his brother. All things may be lawful to him, but all things will not be expedient. He will use a wise discretion—refraining where he might indulge, using

his liberty without abusing it, eating whatsoever is set before him, asking no questions; and yet when questions are started, obviously sincere, and arising out of moral scruples, he will abstain rather than give offence. He will have, in short, a wise discernment of good and evil, a tact of judgment which will guide him far better than any outward rules."*

W. C.

* J. Tulloch, D.D.

Family Miscellany.

HOME TRAINING BY CHRISTIAN PARENTS.

WE must be patterns and examples of salvation to our children in our own dwellings, and this seems to me to supply the sort of training to which the Scriptures so distinctly point us. They speak more about training than they do about teaching. There is a great difference between teaching and training. Suppose, now, I were to speak to a child about selfishness, and were to give that child a long lecture about selfishness, and point out its evils; and suppose that that child saw me in my own dwelling from morning till night, considering only my own ease, and comfort, and pleasure; the teaching would be in my words in my fatherly lecture, but the training would be in my conduct, and which would be victorious? Why, the training, for the training would smother and stifle my words. Now, if parents are bringing up their children to the pride of life and the love of the world, of what use is it for those parents to say to their children, as they spring into their teens, and get towards manhood and womanhood, "You must renounce these things." The girl is trained by the

mother thoroughly to embody in her whole deportment the pride of life; all the mother's arrangements for the girl tend to that, and yet the mother in her religious moods will, perhaps, explain that text—"Love not the world, neither the things that are in the world." I need not stay for a moment to ask which of these will win the victory. The training will gain the victory, and not the teaching, and what we want seems to me to be this—we want to exhibit salvation in our own persons before our children, and to make that the basis of our verbal teaching. It must not be put above our verbal teaching, but it must be put beneath it, and when the superstructure of our teaching has that for its basis, there is every reason to expect upon it the crowning blessing of God.

THE NEW KEY.

"AUNT," said a little girl, "I believe I have found a new key to unlock people's hearts, and make them so willing."

"What is the key," asked her aunt.

"It is only one little word: guess what:" but aunt was no guesser.

"It is *please*," said the child; "aunt, it is *please*." If I ask one of the great girls in school, '*Please* show me my parsing lesson,' she says, 'O yes!' and helps me. If I ask Sarah, '*Please* do this for me;' no matter, she'll take her hands out of the suds and do it. If I ask uncle, '*Please*,' he says, 'Yes, puss, if I can;' and if I say, '*Please* aunt,'"—

"What does aunt do?" said aunt herself.

"O! you look and smile just like mother; and that is the best of all," cried the little girl, throwing her arms round her aunt's neck, with a tear in her eye.

Perhaps other children will like to know about this key; and I hope they will use it also, for there is great power in the small kind courtesies of life.

THE TOMB OF EZRA THE SCRIBE.

THE Jews in the heart of Asia are bestirring themselves to erect a monument to the memory of the great restorer of their sacred writings. After having rested in his honoured grave for nearly 2500 years, the Jews of Bagdad have been roused to erect him a monument on the spot which the most ancient tradition has designated as his grave, and the correctness of which there is no reason to doubt. The spot lies in the desert, near the confluence of the Euphrates and Tigris.—The proposed monument is a college for the study of the writings preserved through his care for the civilized world.

Poetry.

"IN HIM WE LIVE."

O HOLY shore, O land
As yet unseen,
I see on every hand
Thy glory's sheen,
Yet hangs a veil between.
A child, who runs to find
The wondrous place,
Where heaven the earth doth bind
In its embrace,
There to behold its face;
Knows not how that same sky,
Sought vainly there,
Bends down its glances high,
Shines everywhere,
And maketh all things fair.
Father, teach me to own
All life as Thine;
Nor prayer nor gift alone,
Laid on Thy shrine,
But work Thou mak'st divine.
Past are the days of old,
When men should bring
One victim from the fold,
For offering,
One coin unto their King.

Such gifts may not suffice,
Dear Lord, for Thee;
Our living sacrifice
Of all must be,
Given with glad heart and free.
Be all my life, Thy gift,
Filled by Thy heart,
That so Thy love may lift
It where Thou art,
Thence never to depart.
Make holy every love,
Each loved one Thine,
Send fire down from above
Upon Thy shrine,
And show Thy power divine.
Till Thou dost fill each need,
Each thought control,
The heart of every deed,
Of life the soul,
The impulse of the whole.
Thus may life all be Thine,
Fulfilled in Thee,
Thus only truly mine,
Thus only free;
Thy yoke is liberty.

—Thoughts from a Girl's Life. By Lucy Fletcher.

General Correspondence.

THE LATE ASSOCIATION.

MR. EDITOR—

Dear Sir,—You remember the trip to Lynn by steamboat on the Friday after the meetings of the Association. None that were present are likely to forget it—brother Oncken's address—and especially the warm-hearted reception given us by brother Wigner (P.B.), who, notwithstanding domestic affliction, came to hail our landing—to conduct us to an abundant luncheon he had provided in the Sunday school-room—contrived for our amusement and instruction while in the town; and even then would not let us go without still further refreshment, but furnished an ample tea table for us all—joined us in the worship of our common Lord and Redeemer—accompanied us to the ship, and commended us to the God of all grace. All this, you know, dear sir, was done, not so much because of any personal friendship to a few of us, as because we were of the General Baptist Association, whom he delighted to honour. When we had left him and his generous friends, who had thus received us in the name of the Lord, we felt strange things in our hearts—very strange, but very pleasant. Accordingly, when some one suggested that we should in some way give utterance to those feelings, all the rest responded; a hat moved round, and was speedily charged with four guineas. This sum was entrusted to a small Committee, to be converted into some suitable token of Christian gratitude and esteem.

It was, of course, intended that this little affair should be kept snug till it should be decided what the testimonial should be, and a fitting opportunity should offer for presenting it. But either there was "a cherub that sits up aloft, keeping watch o'er the life of poor Jack," or some bird of the air, that told the matter; one way or another, the secret was not hid from the *Freeman*; he divulged it to his particular friend, the "constant reader;" the *Stamford Mercury* proclaimed it aloud to all mid-England; and it got to brother Wigner's ears in double quick time. I do not think I shall trust to the secret-keeping powers of a

large party any more. When, therefore, I saw that Pussy was fairly out of the bag, I at once openly asked brother Wigner whether he would like something else I named, or would prefer "Dr. W. Smith's Dictionary of the Bible." He replied that that was the very book he coveted. So please, dear Mr. Editor, inform the parties concerned, that, with the addition of a little percentage on their contributions, the volumes have been procured, invested with worthy and durable raiment, and before this account is published will, (D.V.) with the following inscription, have been lovingly presented to our noble-hearted brother.

"In affectionate and grateful recognition of the Christian hospitality shown them by himself and his friends, these volumes are presented by members of the General Baptist Association and other friends, who visited Lynn on the 24th of June, 1864."

I remain, dear Mr. Editor,

Always cordially yours,

THOS. W. MATHEWS.

Boston, July 19, 1864.

QUERIES ON THE CHURCH'S FAILINGS.

MR. EDITOR—

Dear Sir,—One who is deeply interested in the welfare of Zion asks permission to be allowed a short space in the columns of your magazine for the purpose of asking a few questions relative to the church's failings.

1. What is the duty of those whom the Lord has blessed with an abundance of this world's goods towards their fellow members in times of sickness who are suffering for want of the common necessities of life?

2. Is a church justified in allowing its sick members to lie week after week and month after month, and seldom, if ever, visiting them?

3. Is it in perfect harmony with the teachings of Holy Writ, when a brother or sister for some misconduct is excluded from the fellowship of the church, to renounce all connection with them, and in informing them of their separation not to express a hope of

their reconciliation, thereby leaving the impression upon their minds, "You may now go and do as you like, the church has done with you?" Some have gradually become lukewarm and indifferent. Others have fallen suddenly. Some in an unguarded moment have allowed the animal passions to gain the mastery, and its victim is plunged into the deepest misery and regret, which awaken in their sober moments the most poignant sensations of shame and wretchedness; and although he implores and may be obtains the forgiveness of his Heavenly Father, still the thought that he shall one day be severed from the people of God, whom he dearly loves, gradually makes him careless and unconcerned in spiritual things. Time rolls along. He is cast off—never more thought of or cared for—no kind word spoken to him—no earnest entreaty uttered to induce him again to cast in his lot with God's people—and he is led to seek relief in the intoxicating cup, or the gambling table, and, step by step, is led on, probably, until suicide terminates his miserable existence. Let it not be understood that I am advocating the retention of dishonourable members, but that practical means ought to be tried to induce their reunion.

4. Do Christians act consistently by conversing with worldly people on the affairs of the church, especially things which are transacted at the church meetings? and that such is actually the case the writer has too much evidence.

5. Is it to be wondered at that a church consisting of nearly one hundred members makes little or no progress, when scarcely any interest is taken in the prayer meetings; four or five being the average number on a Sunday morning, and about a dozen on the Monday evening? I have heard the remark that the prayer meetings are not interesting on account of the same person invariably being called upon to pray; but this is irremediable unless there is a better attendance. Such things are certainly discouraging to the two or three who are left to sustain all the responsibility.

I should be glad for the matter to be commented strongly upon by some of your influential readers with a view to arousing the church to its duty, that she may have an influence on the world

for GOOD and not for EVIL. Hoping and praying that good may be the result, I beg to remain, Sir,

Yours obediently,

FAITHFUL.

SINGING IN THE RURAL DISTRICTS.

MR. EDITOR,—

Dear Sir,—Is "Honesty" a Primitive Methodist? From the sort of tunes he prefers, I am disposed to think he is. For my part, having been the leader of a village choir in a Baptist chapel for thirty years, and still holding my post, I must say that my taste differs very widely from his. I know that during the time I have been leader there has been a great change in the style of tunes selected for congregational singing, and that instead of airs from operas we now generally select tunes of a sacred and solemn kind. Tunes that were once thought good are now not considered worth looking at: indeed I am never asked by any one for tunes of the old and quavering sort, because both singers and congregation greatly prefer the others. If we are to keep up with the times, we must go with the times, or we shall be left behind. Instead of the towns being half a century behind the villages, I think the village choirs are twenty years behind the choirs in the towns. I am decidedly of opinion that we should have more uniform simplicity in tunes used in congregations, and would suggest, as a means of obtaining this in villages, that now we have a Connexional Hymn Book, we should also have a Connexional Tune Book. Yours truly,

D. M.

THE BAPTIST UNION.

THE following letter was read at the last Association at Boston. It was resolved—"That the communication now read from the Baptist Union be inserted in the Magazine, and commended to the favourable consideration of our churches."

"Baptist Library, May 4, 1864.

MY DEAR BROTHER,—At the Annual Session of the Baptist Union, held April 25, it was unanimously resolved—

'That this Session, rejoicing in the Accession to the Baptist Union of Seven Associations comprising One Hundred and

Sixty churches, would affectionately urge the churches to a more practical support of the Union by making regular returns of statistics, by contributing *separately* to its funds, by diffusing the information it obtains, and by encouraging others to unite with it.'

With this note I send also a report of the Proceedings at the Annual Session, which I trust will amply satisfy the brethren that they would both serve the churches and advance the cause of the Redeemer by a hearty support of the Baptist Union.

In particular I would call attention to the clause in the above Resolution referring to contributions. It is especially desirable that the churches should contribute *separately*. A small sum would not be felt by any church; it would make such church feel that it was identified with the Union; it would make the Committee feel that they had better support and greater responsibilities; and if the money were sent through the Secretary of Association, it could be done without trouble. Enclosed are copies of the above Resolution to be handed to pastors at your discretion.

I hope also to send a copy of Mr. Williams's paper on "Our Associations," which is adapted to be of eminent service.

I am, dear Brother,

Yours very truly,

JAMES H. MILLARD,

Secretary.

Rev. T. Goadby, B.A., Secretary of the
General Baptist Association."

The constitution of the Baptist Union is as follows:—

I. That the Baptist Ministers, Churches, and Associations undernamed,† do constitute the Baptist Union of the United Kingdom.

II. That in this Union it is fully recognised that every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification.

III. That the following are the objects contemplated by the Baptist Union:—

1st. To extend brotherly love and union amongst those Baptist ministers and churches who agree in the sentiments usually denominated Evangelical.

2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular.

3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom, and the world at large.

4th. To prepare for circulation an annual report of the proceedings of the Union, and of the state of the denomination.

IV. That this Union acts by the ministers and representatives of the churches; and the pastor of every church connected with the Union is a representative *ex officio*; and that every church is entitled to appoint as representatives two of its members in addition to the pastor.

V. That if an Association of Baptist churches connects itself with the Union, the same privilege shall be enjoyed by each of the churches separately as wish to belong to the Union as in the former case; and that every Association shall be entitled to appoint two brethren as its representatives.

VI. That an Annual Meeting shall be held in London (unless appointed elsewhere by the Committee, or by a General Meeting), at which a Treasurer, Secretaries, and Committee shall be elected.

VII. That every Baptist Church or Association, and every approved Baptist minister, in the United Kingdom, making written application for admission into this Union, shall be forthwith received, unless informed of the contrary by the Committee.

VIII. That, on account of the inevitable expenses of the Union, every church connected with it is justly expected to contribute annually to its funds, either immediately or through the Association to which it belongs.

IX. That, on account of the importance of correct statistical information, every Association connected with the Union is expected to forward its annual letter or other account of its state; and that every church connected with the Union otherwise than through an Association, is requested to furnish some annual communication.

X. That the omission of such communication for two successive years, after notice from the Secretaries, shall be taken as a withdrawal from the Union.

XI. That Annual and General Meetings of the Union are constituted by the Ministers and Representatives of the United Churches and Associations alone; but that one or more Public Meetings may be held for the declaration of such of its transactions as may be deemed of public interest.

† The original list will be found in the Appendix to the Report of 1837.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. IV. JOHN HOWE.

I believe the reason that Preaching is so ineffectual is, that it oftener calls on men to work for God, than to behold God working for them. If for every rebuke that we utter of men's vices, we put forth a claim upon their hearts; if for every assertion of God's demand from them we could substitute a display of his kindness to them, I think there would be fewer deaf children sitting in the market-place.—*Dr. Huntingdon's Believing and Living.*

And remember after all, that success in life here is not the great object even here. Self-culture—development of all that is best and greatest in us to a quiet greatness of character—this is greater, higher, though to the jostling men of thews and sinews who were made to succeed, in the ordinary sense it may look like failure. Not to preach is not to be cut off from growth and enjoyment. To this you are called; "this cup, shall I not drink it?" to display not active force constraining circumstance, but passive magnanimity in enduring with resignation where weakness would murmur—the greatness of boundless trust in God—it may be the other some day afterwards, but this patience which smiles amidst its tears is now your duty. Be cheered; "thou shalt yet praise him."—*Memoir of Robert Alfred Vaughan, by Dr. Vaughan.*

THE eminently wise and justly celebrated John Howe was born at Loughborough, the second town in Leicestershire. Loughborough is situated on the borders of Charnwood forest. The scenery around is picturesque and pleasing to the eye. The river Soar flows only a short distance from the town. The history of Loughborough dates back to a very remote period. Burton published his History of Leicestershire in 1622. Speaking of Loughborough, he says—"The town is very large, and well situated by reason of the wood and water, adorned with many fair buildings, and a stately church which may challenge the second place for eminence in this county." Within the last twenty years great improvements have taken place. The Town Hall—Dispensary—Grammar Schools—and Cemetery are very handsome buildings. The Cemetery Chapel is remarkable for its æsthetic beauty, and the grounds are laid out, and kept up, with great elegance and taste. Flowers are cultivated with considerable success in the town and neighbourhood. For a long time Nonconformity has been strong in Loughborough, and the Sunday schools, in their attendance and discipline, are said to be equal in

efficiency to any similar institutions in the kingdom. The population of the town now is somewhat over eleven thousand.

Before we enter on our sketch of the illustrious John Howe, there are two or three other names of Preachers, natives of Loughborough, which may claim a passing notice. William Yates, missionary to India—John Jones, late of March—and George Davis, the late Bishop of Peterborough—were natives of this town.

William Yates, born December 15, 1792, was the son of a shoemaker. In early life he followed his father's trade. Unlike Carey, who never excelled in his craft, Yates was expert in his business. Before he was fourteen years of age he was baptized on a profession of repentance towards God and faith in the Lord Jesus Christ, and became a member of Wood-gate chapel, under the pastoral care of Mr. Brand. Mr. Brand was succeeded by Mr. Stevenson. Thomas Stevenson was an eminently good man, and in every sense a great Preacher. Robert Hall admired his fine extemporary eloquence. "As a minister of Christ he was endowed with talents of a distinguished order: in his sermons there were a clearness of conception, a beauty of arrangement, and an elegance and fervour of expression which comparatively few attain. His soul was in the words he uttered, and often did the touching power of his eloquence call forth the tears of his audience."* Mr. Stevenson was peculiarly happy in his efforts to encourage and assist the young in their religious studies. He delivered a valuable course of lectures on the Evidences of Christianity. William Yates was one of Mr. Stevenson's most promising pupils. His thirst for knowledge, and his aptitude in communicating religious instruction, soon became observable. He was encouraged to devote his talents to the Christian ministry. The late Robert Hall invited him to a minister's meeting, where the requisite measures were

* Wood's History of the Baptists.

taken for his admittance to Bristol College. Shortly after the opening of the session Mr. Hall addressed Mr. Yates's father in a facetious and pleasant manner by saying, "I have great news to tell you, sir;" and then added, "Your son, sir, will be a great scholar, and a good preacher, and he is a holy young man." "That," replied the gratified father, "is great and good news indeed." Having finished his college course, Mr. Yates offered himself for service in India. He arrived at his field of labour, April 16, 1815. He died on his way to his native land, July 3, 1845, aged fifty-two years. In the Circular Road, Calcutta, on a mural tablet, is an inscription to his memory, which says—"He was distinguished by elevated piety, eminent wisdom, undaunted firmness, childlike humility, extensive erudition, and unwearied diligence." Besides his translation of the Scriptures, he was the author of many useful works in various languages.

Dr. Yates ranks among the first oriental scholars of his day. He was endowed with many gifts, intellectual and moral, all of which he devoted to the glory of God and the good of his fellow men.

John Jones, who died at March, Aug. 6, 1860, was born at Loughborough in the year 1793. In early life he was brought to God. He was baptized by the Rev. G. Cheatle, of Birmingham, in the year 1811. Previous to entering on the active duties of the ministry, Mr. Jones studied in the Academy at Wisbech under Mr. Jarrom. He was Mr. Jarrom's first student. Mr. Jones settled first at North-gate, Louth, where he was minister nine years. He afterwards removed to Castle Donington, where was born his son, John Jones, M.A., now Pastor of the Baptist church, Spalding, an earnest and eloquent Preacher, and late President of the Association. Thence he passed to Kegworth, and subsequently to March, where he preached stately for twenty-nine years, and where he finished his work. Mr. Jones was a man of staid character and quiet habits. He was thoughtful and deliberate in his utterances. He commanded the respect and reverence of all who knew him. His mind had a judicial character—his

counsel was sought and his decisions valued. His name will be long cherished by those who had the pleasure of his acquaintance.

George Davis, the late Bishop of Peterborough, was born at Loughborough in 1780, in a house opposite All Saints church—not far from the spot where Howe first saw the light. In early life he had to struggle with difficulties, but by honesty, diligence, industry, and perseverance, he surmounted his difficulties, and took an honourable position in life. He studied at Christ Church College, Cambridge. On leaving college he became the pastor of a country parish. In 1830 Mr. Davis was appointed Tutor to the Princess Victoria, now our beloved and honoured Queen. Her Majesty has shewn a high appreciation of the abilities and teaching of her Preceptor. In 1838 Mr. Davis became Bishop of Peterborough. He is said to have filled his office with great prudence and discretion. His habits of life were quiet and regular. He appears, by his urbanity and general kindness, to have been much beloved by his clergy. "One striking characteristic was his singleness of purpose and simplicity of heart; and whether as a writer, or a preacher, or an instructor, a deep feeling of personal piety gave its impress to all that he said or did."*

Several living Preachers, some of whom have a considerable reputation for learning, eloquence, and usefulness, are also natives of Loughborough.

Let us now approach the name of him who is to be the subject of this sketch. We have before us a remarkable Man and a great Preacher. One of the most profound, original, comprehensive, and sublime thinkers on theological subjects that ever lived and adorned the annals of our country is now to pass under review. In all the attributes of a great mind—in fulness and richness of conception—in calmness of reason, and splendour of imagination—in massiveness and copiousness of expression—in foresight, prudence, integrity—in mental and moral symmetry—and in the high dignity and completeness of his character, John Howe, by universal consent, will always stand in the front ranks of our

* Archdeacon Fearon's Charge.

great men, and on an equality with our most illustrious and noble preachers.

John Howe was born, probably, on the 17th May, 1630. I say, probably, for there is no account of his birth—there is an entry of his baptism as May 30, 1630; his birth is commonly supposed to have preceded that three days. The words in the register are, "May, 1630. John How, sonne of Mr. John How, baptised, xx day."

John Howe was a star amidst a constellation of great lights. At his birth, Richard Baxter was fifteen years old—Jeremy Taylor was three years older than Baxter—Alexander Leighton was born in the same year as Taylor—John Pearson was one year older than Taylor and Leighton—Isaac Barrow was a few months younger than John Howe, being born in October of the same year—Stephen Charnock was two years Howe's senior, and Robert South three years his junior. This was therefore pre-eminently the age of great minds and notable preachers.

John Howe's father came to Loughborough in 1627, as appears by the Bridgemaster's accounts. These entries also give a clue to the real nature of his office. He did not hold the living, as is very generally supposed, nor was he presented to it by Archbishop Laud, as, I believe, Dr. Calamy and others have erroneously asserted. Laud may have used his influence, but could have done no more.

Two facts show this beyond all doubt. First, the living was held by two persons bearing the same name, but whether related to each other or not does not appear, although it is very probable that they were father and son, from 1597 to 1642, as follows: John Brown, 1597; buried 1622 or 23. John Brown, 1623; buried October 9, 1642. Second, the patronage of the living was in the hands of the Hastings and Huntingdon family, and had been so since 1472; and in the present instance we are told expressly by Nicholls, the great county historian, "that neither of the Browns were members of Emmanuel College, Cambridge, but were presented with the living by Katharine, wife of Henry the third Earl of Huntingdon, part of whose jointure it was." John Howe's father was then simply a curate or assistant minister; and as, with the exception

of the entries to be presently given, his name does not appear in the public works of the parish, he cannot have been even so much as vicar. The conclusion is, he held the living for the rector, receiving only a settled sum for his services.

The entries in the Bridgemaster's Books are as follows:—"1627—Item, Payde to Mr. John Howe for Redinge Morninge Praier, *7Li. Os. Od.* 1628—Ditto. 1630—Ditto. 1635—Payde to Mrs. How due to her husband for morninge praier, *4Li. Os. Od.*"

There can be little doubt that Archbishop Laud suspended Howe's father upon his own authority. He was strictly a Puritan; and his puritanical proceedings for which he was made an object of persecution consisted of omitting certain ceremonies in connection with the religious worship, and his forbidding to allow, either openly or silently, the desecration of the Sabbath by the King's Book of Sports, but praying honestly that his sovereign might be preserved in the true religion, "of which there was cause to fear."

Tried Nov. 6, 1634, in the High Commission Court, Howe was sentenced to be suspended from his office and imprisoned during his Majesty's pleasure, while he was fined £500, condemned to pay the cost of the action itself, and to make a public recantation of his errors before the entire court. But he escaped to Ireland with his young son.

It would seem that the Bridgemasters very honourably paid him his stipend during his suspension, and even gave Mrs. Howe, whom he seems to have left behind, the usual sum for "morning prayers" so late as 1635, the year after his condemnation.

From the churchwardens' accounts for the period close upon the time Howe's father was in office, we get a glimpse of the very proper and admirable way in which certain matters affecting the morals of the town were managed; and since John Brown the rector cannot have openly declared himself so strongly as Howe's father, or he would have been suspended as well, we learn that that John Brown must have sympathized with his curate's practices, and also that either Puritanism was gaining rapid ground in the town, or, which is most likely,

the influences of the Howe family had affected the entire administrative affairs of the town.

The entries are amusing and instructive, and may be relied on inasmuch as they have been copied from the books themselves.

"Received of Bowet Stabley for a stranger that was found drunk at Nicholas Smith's, 2s. Received of B—— I—— for a man that was found drunk at the Red Rose, 1s. Received of John Hobley, for suffering company to get tipping in his house, 1s." Other entries are for "swearing oaths;" and one of the heaviest was as follows—"Received of John Baylye by Rugely's appointment (a justice, no doubt) for shooting at pigeons at praier while £1."*

A little Puritanic law might not be a bad thing in the present day.

On the expulsion of Howe's father from Loughborough by Archbishop Laud, Mr. Rogers, in his able and admirable *Life of Howe*, makes the following remarks. Speaking of his ejection, he says—"This can excite no surprise, for the archbishop's whole little soul was immersed in pomp and ceremonial; he seemed to think the restoration of broken crucifixes and damaged paintings amongst the most sacred cares of his high office, and busied himself as earnestly as if salvation depended on it in prescribing obeisances and grimaces, in regulating the attire of his clergy, and in adding to it some of the frippery of the Romish ecclesiastical wardrobe, which had lain neg-

* These curious local facts have been kindly communicated by Mr. Edwin Goadby, of Loughborough, to whom I beg to acknowledge my grateful obligations and express my cordial thanks.

lected ever since the Reformation. Had the relentless spirit of persecution by which this man was animated been directed, however erroneously, against the gigantic abuses in the Church, he would at least have escaped our contempt, though not our abhorrence. But to see great power abused to such mean purposes, to see a tyrant with the soul of a deputy master of ceremonies, is surely one of the most ridiculous as well as humiliating of spectacles."

On being expelled from Loughborough, the elder Howe and his son sought refuge in Ireland. Having stayed there some time, they were driven home by the Rebellion.

On May 19, 1647, when seventeen years of age, John Howe was admitted into Christ College, Cambridge. This college was founded by Margaret, the Countess of Richmond, mother to Henry the Seventh. John Milton had studied here a few years previous to Howe's entrance. In college Howe became acquainted with the profoundly learned Cudworth, and the no less studious, learned, and thoughtful Henry More. To both of these celebrated men he felt an ardent attachment. To his intimacy with them Calamy attributes what he aptly calls that "platonic tincture" which so remarkably runs through Howe's later writings. Howe continued at Cambridge till 1648, when he took his B.A. degree; he then removed to Oxford, where he made considerable progress in his studies, and obtained the degree of M.A. He gave himself here very assiduously to the study of systematic theology.

Sabbath Schools.

THE LITTLE PHARISEE.

KITTIE Ray sat at the head of her Sunday school class one bright summer morning. The sun shone through the open window near, and a bird sang sweetly on the old elm-tree just in sight. Kittie felt very good-natured and happy, for various reasons. She was nicely dressed, had committed her

lesson perfectly, and looked down the line of faces in the class before her with a self-satisfied air.

Far away from the little chapel, with its solemn associations, the child's thoughts wandered while the opening prayer was offered, and the petition made that all might feel the Saviour present in their midst. The voice of

the teacher recalled her to the business of the hour, as she asked—

"Can you repeat the lesson, Kittie Ray?"

The passage to be recited was the parable of the two men who went up into the temple to pray; one a Pharisee, the other a publican. After repeating it correctly, Kittie sat down, and the next scholar rose. Jennie Cook was a poor little girl, and very plain, her face having been scarred by an accident which she met with long before. After going through one verse of the psalm which was given her to learn, she hesitated, and finally said, timidly, that she had not committed it. Jennie coloured and looked troubled when she resumed her seat, but Miss Prentiss passed on to the next without remarking her failure.

When each had been listened to in turn, the teacher was accustomed to ask questions upon the different passages, ascertaining, by this means, how well the girls had listened to one another, and if their own was understood.

"Kittie," asked the lady, who might almost have read the thoughts which were dancing in her brain, "which of the two men would you prefer to be, if you might choose, the Pharisee or the publican?"

"O, the publican, of course!" replied Kittie; but there are no Pharisees now; I am glad of it."

"You are quite sure as to that? Do you remember what class of persons Jesus had reference to when he spoke?"

The little girl opened her Testament, and, after searching a moment, found the paragraph which says, "He spoke this parable unto certain which trusted in themselves, that they were righteous, and despised others." Kittie's face flushed as she read it aloud.

"You see," remarked Miss Prentiss, "that there may be Pharisees even today in this chapel?"

"I wonder if she knows what I was thinking of?" questioned the child of herself; and her face grew sober as she remembered the past half hour. With slight alteration, the prayer of the haughty Pharisee might have assorted well with the feelings of Kittie Ray, and would run somewhat like this—

"God, I thank thee that I am so much better than others. I have my lesson better than all the rest. Jennie Cook broke down in hers. I am dressed better than the others; how homely they look with their old bonnets? I guess Miss Prentiss wishes the girls would do as well as I have, with their verses; I never told a lie in my life; Maria Mitchell has been punished for telling them."

"The heart is deceitful above all things;" and while Kittie Ray was judging others by a very mistaken idea of her own goodness, Jennie, with her common dress and sallow face, was thinking softly in her heart—

"I wonder if the Lord Jesus can love me if I try very much to be like him? I wanted to learn my lesson, but mother needed my help."

Which would *you* rather be, the Pharisee or the publican?

"IF YOU DONT TAKE PAINS,
THEN PAINS WILL TAKE YOU."

I WENT into a school a week or two since, and found a class standing up reading. They stood in front of the teacher's desk, and when I sat down of course I was quite near them. When they had finished reading and were ready to go to their seats, as they left one by one, each repeated a sentence. I did not remember the exact words of any except the last. That was given by the boy who stood at the foot of the class. When he came to repeat his sentence, he said, "If you don't take pains, then pains will take you."

I remembered that when I used to go to school we took our places in the classes according to our recitations; whoever missed, being obliged to go down a step towards the foot of the class. So, therefore, when we were careless, when we didn't take pains with our lessons, we soon arrived at the bottom of the class, and then we had the pain of going home and having it told to father and mother that we had got—down—to—the bottom!

Pains take hold of a great many people, just because they have been heedless and unconcerned. I knew a woman once who received a very small wound one day in one of her

fingers. It was only just deep enough to draw the blood. She was washing, and thought it was of no consequence to mind such a little scratch. She got cold in it. It swelled terribly. She suffered a great deal. The lockjaw came at last, and she came very near dying. If she had only taken pains in the first place, she would not have suffered so much pain afterwards.

I had a schoolmate who used to neglect his school duties. His father was rich, and he thought that it would not be necessary to take pains with his son's education, as he would have thought, had he been barely able to give him an education. The son, he thought, would not have to depend upon his education. So he did not take pains to give him much education. Riches took to themselves wings. The son began to think of some station

where his education might assist him to procure a living. But it was too late then to get an education. He should have taken pains when he was young. Now, pains are taking hold of him in good earnest.

There are pains in this life to be avoided. But the more lasting pains of the lost in the eternal world are more to be dreaded and feared. Escape them by all means.

PATIENCE.

ONE once said to Mrs. Wesley, "How can you have the patience to teach the same thing twenty times over to your child?" "Why," said she, "if I had said it only nineteen times and given over, I should have lost all my labour. It was the twentieth time that fixed it."

Christian Work.

THE PROTESTANT ASYLUMS AT LAFORCE.

REV. JOHN BOST, of Laforce, in the department of Dordogne, France, should be better known. No Protestant in France has displayed a greater zeal in the cause of the suffering classes. The following account of his asylums will be read with interest. He says:—

I. *La Famille Evangelique* is intended to receive—1st. Poor Protestant girls scattered among the Roman Catholics, who are liable to become the prey of the Romish clergy by being brought up in convents. The daughters of Bible colporteurs, or evangelists. 2nd. Poor Protestant girls whose moral principles might be endangered by the example of wicked parents. 3rd. Female orphans.

II. *Asile de Bethesda*, intended to receive female children who are idiots, blind, deformed, or afflicted with incurable chronic disorders.

III. *Asile de Siloé*, intended to receive boys who are idiots, blind, or afflicted with incurable chronic disorders.

IV. *Asile Eben-Hézer*, intended to receive female epileptics.

V. *Béthel*, intended to receive boys who are epileptic.

These five asylums contain two hundred unfortunate beings. Demands for admission are numerous, but all our houses are full, and for the present we cannot enlarge them. These children have come to us from all parts of France; some from Switzerland; some belong to poor English working people, or have been left orphans in our country.

The Earl of Shaftesbury says of these asylums—"There are none in any part of the world which are more entitled to the sympathy and assistance of Protestants and all who take an interest in the advancement of humanity and sound evangelical religion."

Indeed, the blessings which have been connected with these institutions have surpassed all we could expect. The children of the *Famille Evangelique* who have left us are now scattered throughout the world as servants or nursery governesses. The accounts we receive of them are such as to cheer our hearts, and are a living proof that the Lord has blessed the works of our hands.

If we turn to the four other asylums, what an assemblage of destitute beings they shelter, but how often have we witnessed the power of divine grace in

those dying ones, who, sobbing, exclaimed, "Tell all the friends of the asylum we know Jesus; that we are going to a place where all our sorrows and pains end. Dear Bethesda, I entered this house murmuring, not knowing God was a Father to me, though His hand was pressing heavily upon me." The love of God has been also very clearly manifested in the teaching of the idiot. Some death-bed scenes have shown us that these unfortunate and so long uncared for imbeciles had loved their Saviour, and in full peace were commending their souls in His hands.

The chief magistrate of our county, a very intelligent Roman Catholic, told us once, after a long visit he had made in our asylums, "You preach the true Gospel by words and by works. I am deeply impressed with what I have seen and heard. Protestantism is *not* what has been taught to us in schools—a barren religion, unable to produce charity and love. Faith for salvation of souls, and works as a token of reality of faith, are here exemplified. Be of good cheer. God will bless you."

We regret to hear that M. Bost is sadly in want of funds.

MISSIONARY WORK IN THE QUARTIER LATIN, PARIS.

THERE was one quarter in Paris in which a few years ago no one had as yet planted the standard of the unadulterated gospel; I allude to the famous *Quartier Latin*; which stretches along the left bank of the Seine, and which is inhabited by the students who flock from all parts of France to attend the public schools, courses of lectures, &c. At the present time, however, the work of evangelization is flourishing and consolidated in the very centre of the industrious and intelligent district vulgarly known as the *Pays Latin*. I must give you a rapid sketch of the origin and progress of this work. Nothing can afford a better idea of what I may call the mechanism of our Paris Missions. It is now nearly twelve years since a certain number of the members of the Taitbout chapel, residing on the left bank of the Seine, conceived a plan of opening a place of

public worship in that quarter. They rented a small upper chamber, where only evening service was held, and where there was only an attendance of about thirty people. The friends who had undertaken this enterprise were, however, though few in number, energetic in will, and very difficult to discourage. They began by attaching to their little chapel a Bible reader, who went knocking at all the houses in the *quartier*, and they chose for this office an old sailor, who was formerly a Roman Catholic.

It is perfectly indispensable to associate a Bible reader with every fresh undertaking of this kind, and the plan is now universally pursued. It is, indeed, the only way of opening a campaign and getting an audience together. This useful agent, if he have zeal and tact, can make his way into most houses, thanks to the exceeding ease of the social relations amongst our Parisians. And so it was in the *Quartier du Luxembourg*. Sunday by Sunday, the attendance increased; real conversions occurred; it was soon necessary to have morning as well as evening service, and to change their locality; and, a little later, such numbers came that it became incumbent to think of building a chapel.

Schools are annexed to this chapel, and they flourish despite all the attempts of the clergy, whose stronghold is the Faubourg St. Germain. In addition to preaching, properly so called, a habit has obtained in the different churches of holding *conferences*, which correspond to your English *lectures*, except that the former are more easy and colloquial in their character. They take up the great subject of Christian evidence, and, as they form no part of public worship, can do this in a more secular and free style. Being advertised in the public newspapers, they collect a very mixed audience, and often one very ignorant of the Gospel. This year, the Christian Union, a society of young people, requested me to give a series of conferences upon the present subject of all prevailing interest—the Life of Jesus. We have fixed upon a large building intended for scientific courses, and we hope to see the studious youth of the *Quartier Latin* flock to it.

Edmond de Pressensé, D.D.

General Baptist Incidents.

DAN TAYLOR'S SEARCH FOR THE GENERAL BAPTISTS.

DAN TAYLOR, having left the Wesleyan Methodists in 1762, settled at Wadsworth. A house was fitted up for worship, which Mr. Taylor used as a school-room during the week. Hearing that there was a church of General Baptists at Boston, in Lincolnshire, under the pastoral care of Mr. Thompson, Mr. Taylor, and his friend John Slater, set off on foot to see both pastor and people. The distance is not less than 120 miles; but this did not deter them. They began their journey on Friday morning, Feb. 11, 1763, and travelled on till night overtook them, when they found themselves in a field surrounded with water, and unable to discover their way. Perceiving a hayrick near, they took shelter under it; and having commended themselves to the divine protection in solemn prayer, they laid down and slept securely till the morning. They arose refreshed, and going forwards, arrived towards night at a place about eight miles beyond Gamston in Nottinghamshire, where they stopped for some refreshment. Making inquiries here on the subject of their journey, they were agreeably surprised to learn that there was a society of General Baptists at Gamston, and that a deacon of that church dwelt in the village where they then were. To him they immediately went; and, informing him of the object of their journey, requested some information respecting the church at Gamston—but he received them very coolly, gave short answers to their questions, and directed them to a neighbouring public-house.

The next morning, being the Lord's-day, they returned to Gamston, and arrived at the meeting-house just as the morning service was concluding. In the afternoon, Mr. Dossey preached, and when he came down from the pulpit, the travellers introduced themselves to his notice. He entered into friendly conversation with them, and invited them to his house. Here they spent the three following days; and had much discourse with Mr. Jeffries,

the pastor, and other principal members of the church. This gave them an opportunity of giving that minister full satisfaction respecting their character and views, and on the Wednesday, he baptized Mr. Taylor in the river, near Gamston.

After their return to Wadsworth, Mr. Taylor resumed his great work of preaching the gospel with increased zeal and success. He delivered several public discourses to explain and enforce believers' baptism, and stood ready to defend his principles against all opposers. In a short time he baptized his friend Slater, with several others.

THE FIRST GENERAL BAPTIST CHURCH IN YORKSHIRE.

DURING his late excursion, Mr. Dan Taylor had learnt many particulars respecting the Lincolnshire General Baptists, with whom the church at Gamston was connected. He was informed that an union subsisted among the various societies of the same faith; that the representatives of these churches held annually an association to consult on the concerns of the cause at large, and that this meeting would be held at Lincoln in May, 1763. As he stood alone in Yorkshire, he was anxious to form a connection with other ministers whose sentiments agreed with his own, and determined to attend this meeting. He accordingly went, and was kindly received.

Mr. Thompson accompanied Mr. Taylor to Wadsworth, where he baptized several persons and administered the Lord's supper, and fourteen of these professors united as a regular church. Mr. Taylor was soon after called to the pastoral office over this small society, but was not ordained till the autumn of 1763. On that occasion Mr. Gilbert Boyce, a messenger of the baptized churches in Lincolnshire, and pastor of the General Baptist church at Coningsby, and Mr. Dossey, assistant preacher at Gamston, were invited, when Mr. Boyce addressed the minister from 1 Tim. iii. 1. Thus the first General Baptist church in Yorkshire was formed and organized.

Science and Art.

WOOD PRESERVED BY THE INFILTRATION OF METALLIC SALTS.—Several curious instances of this fact have recently come to light. In an old deserted copper mine in St. Domingo, General Morin found a wooden wheel. The wood was analysed, and found to contain large quantities of iron and copper, to the antiseptic properties of which its preservation for many years must be attributed. The wood used in the mines of Hallein in Austria is also in an equally perfect condition. It is supposed to have been first put in before the Christian era.

A NEW MINERAL.—Professor Maskelyne has exhibited at a recent meeting of the Geological Society, some specimens of the new mineral recently discovered in Cornwall. He proposes to call it Langite. It consists of a basic sulphate of copper, insoluble in water, and is disposed as an incrustation upon very soft "Killas" slate, in masses of a rich blue colour, accompanied by minute crystals belonging to the prismatic system.

ANOTHER NEW MINERAL has been discovered in America. It is called göthite, and was found in the Jackson iron mountain, near Marquette, Lake Superior. It is described as occurring under two forms—hyacinth-red and velvet-black, the crystals of the latter variety being peculiarly needle-shaped.

A NEW ELECTRIC LAMP has been invented by M. Morchet. It is both simple and cheap, possesses all the advantages of those devised by Serrin and others, and allows the light of the luminous point to be regulated at will.

COLLODION has, by a new process found out by a photographer, been turned by chemical treatment into first-rate leather. It becomes as strong and durable as ordinary leather, but is impervious to air or water.

VALUABLE RECIPE.—The smoke of burning wool, if applied to cuts and bleeding wounds, is said to produce instant relief and cure, by coagulating the albumen. It is equally serviceable for ulcers and cutaneous diseases.

A LEAD MINE has been discovered at Erins, Lochfyne, Scotland.

A NEGLECTED STATUE.—A fine statue of the late Duke of Wellington, six feet six inches in height, of Portland stone, has lain for some years in the Tower of London among the old stores. It has recently been set up in the principal thoroughfare leading from the Military Store department offices to the pier in Woolwich arsenal.

THE ETCHING CLUB is about to issue the latest works of its members. The volume will contain etchings by Hook, W. H. Hunt, Millais, Redgrave, Creswick, Cope, Palmer, Haden, and Ansdell.

MR. HOLMAN HUNT is about to paint, probably on water-glass, a series of subjects from the history of St. Michael the archangel, in the church at Cambridge dedicated to that saint.

A RAPHAEL.—A small picture, said to be painted by Raphael when only twelve years of age, has been recently sold to Baron de Rothschild for 2,700 francs. It represents Charles VIII. of France.

A MONUMENT TO THACKERAY is to be erected in Westminster Abbey. The consent of the Dean has been obtained, and subscriptions are now being raised.

SIR HUMPHREY DAVY.—The inhabitants of Penzance are intending to erect a monument to their celebrated fellow townsman.

A MONUMENT TO DAVID GRAY, author of "The Luggie, and other Poems," is likely to be erected in Glasgow.

DOMENICO SCARLETTI.—A splendid portrait of Domenico Scarletti, the only one in existence, has been discovered in Madrid.

A BUST OF MEYERBEER is being executed by M. Dantan, the younger, for the French Government.

THE YOUNG PRINCE VICTOR has been photographed by Messrs. Lock and Whitfield, Regent Street.

A MONUMENTAL BUST has been erected to the Silesian poet, Andreas Grypius, at Golgau, his native place.

KNOLL'S DESIGN has been selected by the King of Bavaria for the "Palm Monument."

Literature.

ENGLISH PURITANISM AND ITS LEADERS.*

DR. TULLOCH selects four men as the best exponents of Puritanism. Cromwell is, of course, the culmination of its military and political genius; Milton, the highest expression of its intellect; Baxter, the best representative of its theology and ecclesiasticism; and Bunyan pre-eminently the type of its spiritual life.

The writer does not claim for his volume the dignity of a history, but regards it as merely giving some side-glances of Puritanism, the history of which still remains to be written. We think Dr. Tulloch is over-modest. His book does a most needful work, and when the history which he thinks "remains to be written" is issued, we shall expect to find that the writer has been indebted considerably to the labours of the Principal of St. Andrews. He shows a happy faculty for picking up anecdotal trifles as illustrative of character, and gives a most readable sketch of the life and labours of the four representative men. Not that he is an indiscriminating advocate, who is determined to see nothing but excellence in his heroes. On the contrary, he takes up the blemishes of each in turn, and deals with them honestly and fairly. He thoroughly explodes Hume's slander about Cromwell's hypocrisy, while he yet concedes that some of his acts were selfish and despotic, and "yet his true parallel," he says, "will be found, not in the vulgar despot, who triumphs by terror and rules by the bayonet, but in the divine hero who, interpreting the instincts and necessities of a great people, rose on their buoyancy to the proud position which, having seized by his commanding genius, he held, upon the whole, with a beneficent influence, as he did with imperishable glory." He also reviews some points of Macaulay's estimate of Milton, and affirms that he was after all a Puritan. We are not quite sure that either Dr. Tulloch or Macaulay is right; but

what the Scottish professor has to say demands attention. "His greatness," we are told, "wanted condescension, his goodness was without weakness, his magnanimity was without sweetness. Had he been less strong, and less disdainful in his strength, we could have loved him more and not admired him less. Had pity mingled with his scorn, and gentleness with his heroism, he could have presented a more pleasing if not a more imposing character." And yet "he compels our homage. He is the intellectual hero of a great cause, the purest and loftiest, if not the broadest poetic spirit of our literature, one of the highest impersonations of poetic and moral greatness of which our race can boast."

In selecting Baxter as the type of the theology and ecclesiasticism of the Puritans, Dr. Tulloch does not forget Owen and Howe, but while Owen was, he thinks, the most perfect example of the Puritan theologian, and Howe the most Catholic, yet Baxter was the most energetic, and, in some respects, the most prominent. For Bunyan he also, and rightly, claims a foremost place as the great spiritualist of the Puritans. He thinks that in his allegories he has admirably reproduced the men and women of Bedford and the midland counties during the seventeenth century. His best Christians are all fighting Christians—Greatheart, Old Honest, and Valiant-for-the-Truth.

"There was nothing more characteristic of Puritanism than the conflict and distress of emotion which it associated with religion. All religious life and excellence sprang out of the darkness of some great crisis of spiritual feeling. 'I live you know where,' Cromwell wrote to his cousin, 'in Kedar—which signifies darkness.' It is remarkable how prominently Bunyan has seized and expressed this idea. Considering his own experience, it would indeed have been strange if he had not. The Slough of Despond awaits every inquiring pilgrim—the pure-minded Mercy no less than the sinful Christiana. And even after many pilgrims have got far on in their journey—after Vanity Fair has been passed, and the River of Life and the Pleasant Meadow—there is Doubting Castle and Giant Despair. Mr. Feeble-

* English Puritanism and its Leaders. By John Tulloch, D.D. Edinburgh and London: Blackwood & Sons.

mind, Mr. Despondency and his daughter Much-afraid, Mr. Little-faith, and Mr. Fearing, who 'lay roaring at the Slough of Despond for above a month,' are all true but anxious and distressed pilgrims. It is impossible not to see the impress of a prominent feature of popular Puritanism in such characters. The burden of their spiritual weakness oppresses and prostrates them. It is only when Greatheart delivers them from Giant Despair that they have any relief. 'Now when Feeble-mind and Ready-to-Halt saw that it was the head of Giant Despair indeed, they were very jocund and merry. Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute; so, since they were so merry disposed, she played them a lesson, and Ready-to-Halt would dance. So he took Despondency's daughter Much-afraid by the hand, and to dancing they went in the road. True, he could not dance with one crutch in his hand, but I promise you he footed it well; also the girl was to be commended, for she answered the music handsomely. As for Mr. Despondency, the music was not so much to him: he was for feeding rather than dancing, for that he was almost starved.' There is queer grim humour in this picture of Puritan mirth. It is but a rare gleam, and a very grotesque one. Mr. Despondency had evidently the truer appreciation of his position. The most devoted saint could not live without eating; but no combination of lute and viol and handsome footing can make the dancing congruous.

"While Bunyan has preserved such various types of the Puritan Christian, he has not forgotten their opposites in the Royal Anglicanism, or false religion of the day, as it appeared to him. By-ends is one of his most graphic pictures. He and his friends and companions, Lord Time-server, Lord Fair-speech, Mr. Smoothman, Mr. Facing-both-ways, Mr. Anything, and the parson of the parish, Mr. Two-tongues, all make a group of which Bunyan knew too many specimens. In Puritan times they had been zealous for religion; while it sat in high places, they had admired and respected it, and seemed to be among its most forward followers; but they had arrived at such a 'pitch of breeding,' 'that they knew how to carry it to all.' From the stricter sort they differed in two small points, '1st, They never strove against wind and tide;' and '2nd, They were always most zealous when religion goes in his silver slippers.' 'They loved much to talk with him in the street when the sun shines and the people applaud him.' 'They had a luck to jump in their judgment with the present times.'

"Talkative is a specimen of another

phase of pseudo-religious life. It was his great business and delight 'to talk of the history or the mystery of things,' of 'miracles, wonders, and signs sweetly penned in Holy Scripture.' He is a capital, if somewhat overdone, picture of the empty religious professor, who learns by rote the 'great promises and consolations of the Gospel,' who can give a 'hundred Scripture texts for confirmation of the truth—that all is of grace and not of works;' who can talk by the hour, of 'things heavenly or things earthly, things moral or things evangelical, things sacred or things profane, things past or things to come, things essential or things circumstantial,' but who, notwithstanding all his 'fair tongue, is but a sorry fellow.' He is the son of one Say-well, and dwells in Prating Row. He can discourse as well on the 'ale-bench' as on the way to Zion. 'The more drink he hath in his crown,' the more of such things he hath in his head. He is 'the very stain, and reproach, and shame of religion.'—A saint abroad, a devil at home.' 'It is better to deal with a Turk than with him.' How many Talkatives must have made their appearance in the wake of the great Puritan movement—the spawn of its earnest and grave professions! Bedford and its neighbourhood had, no doubt, many of them; and Bunyan knew and despised them in life, as he has fixed them in immemorial disgrace in his pages."

Sermons by Henry Ward Beecher.—*

THE subjects of the eight sermons in these two parts are—God our Father, the unpardonable sin, the gate which is called beautiful, the strait gate, the man with an unclean spirit, God's patience, the Holy Scriptures, and not asbamed of the Gospel of Christ. They are all full of sterling sense, each bearing the stamp of Beecher's genius.—*Preaching Christ and its relation to Repentance.*† Mr. Jefferson has our entire sympathy in the views he expresses. Preaching repentance is not preaching Christ; and the truest and deepest repentance is that which follows a right perception of the love of Christ.—*Concise View of the principal points of difference between the Hyper-Calvinists, Arminians, and Moderate Calvinists.*‡ A very temperate tract.—*Mr. Mursell's Address at the Annual Session of the Baptist Union* is printed in a separate form by Messrs. Heaton, and may be had for sixpence.

* Parts 2 & 3. Heaton and Son, 42, Paternoster Row.

† W. Bremner & Co.'s Market Street, Manchester.

‡ Elliot Stock, 62, Paternoster Row.

Intelligence.

Our Churches.

CONFERENCES.

YORKSHIRE CONFERENCE.—It has been arranged that at the next Conference, to be held at Allerton, Aug. 30, the morning service shall be devoted to an inquiry into the difficulties which now beset the Foreign Mission, and the best means of aiding in their removal—in accordance with the request of the recent Association. The sermon by Rev. C. Leigh to be in the evening instead of morning.

T. GILL, *Secretary.*

LINCOLNSHIRE CONFERENCE.—As the state of our Foreign Mission funds is to engage our attention at the next Conference, and as it is therefore desirable we should meet in some central place so as to secure a large attendance, the following resolution was unanimously passed by a considerable number of ministers and friends from the "Eastern District":—"That our next Conference be held at *Holbeach*, on *Wednesday*, Oct. 5, and *not* at Lincoln as previously announced." Brother J. C. Jones, M.A., is expected to preach in the morning at eleven, and meetings for consultation or addresses will be held in the afternoon and evening.

THOMAS BARREASS, *Secretary.*

BAPTISMS.

CROWLE, Lincolnshire.—Since Christmas last, Mr. W. Saunders has been labouring amongst us here and at Epworth, and has accepted the pastorate among us for a year. His labours have been blessed in our midst. On Sunday, June 19, two young people from the Sunday school were baptized and received into the church. We were thankful that after so long an interval our baptism should be used. On Sunday, July 17, the ordinance of baptism was administered to two believers, who were received into the church in the afternoon. We have others in our midst who are earnestly seeking the way of life.

SHORE, near Todmorden.—Two believers were baptized by Mr. Gill, June 14.

LEEDS BAPTIST MISSION TO THE UN-CONVERTED.—On Tuesday evening, June 28th, at Armley, near Leeds, after an address, six believers were baptized by the Rev. Jabez Stutterd. They will all be added to the Baptist church in the above village.

CLAYTON.—On Lord's-day, June 5, our pastor baptized five persons; and on the first Lord's-day in July two more; all of whom have been received into the fellowship of the church.

E. H.

QUEENSBURY.—On Lord's-day, May 29th, Mr. Hardy baptized four persons after an appropriate address at the water side by the Rev. C. Leigh, of Clayton; and on July 10 he baptized three more.

WISBECH.—On Wednesday evening, June 1, six friends were baptized by our pastor, Rev. T. Watts, and received into the church on the following Sabbath.

B. W. C.

VALE, Near Todmorden.—The ordinance of believers immersion was administered to three persons on July 6.

MINISTERIAL.

REV. J. HARCOURT.—A very interesting meeting of the church and congregation was held in the Borough Road chapel, London, on the evening of Tuesday, July 19, for the purpose of publicly welcoming the return from America of their pastor, Rev. J. Harcourt, after an absence of six months, occasioned by the loss of his voice. Resolutions expressive of their gratitude to God for the safe return of the pastor in renewed health, and also of the hearty thanks of the church to the various ministers who have so kindly and efficiently supplied the pulpit during Mr. Harcourt's absence, were unanimously carried, and addresses of congratulation and encouragement were delivered by the Rev. J. Clifford, M.A., Rev. J. Batey, Rev. T. Doxsey, and by Mr. R. Alexander, Mr. J. Underwood, Mr. W. McMicken, and Mr. E. Stiff.

W. M. M.

REV. H. ASHBERY has accepted the invitation of the Baptist church, Wellington Street, Luton, to become their pastor.

REV. HARRIS CRASWELLER, B.A., of Woolwich, has accepted the cordial invitation of the General Baptist church, Mary's Gate, Derby, and commences his labours in September.

REV. W. SALTER has resigned his pastorate of the General Baptist church at Lineholme, but, at the request of the church, has consented to stay for a short time longer.

REV. E. BOTT, has accepted an unanimous invitation to the pastorate of the General Baptist church, Tarporley, and commences his labours there on the first Lord's-day in August.

REV. T. R. STEVENSON, of Harlow, Essex, has accepted the unanimous invitation of the church at Union chapel, Luton.

CHAPELS.

CLAYTON.—On Lord's-day, June 26, the services in connection with the Sabbath School anniversary were held. The Rev. C. Leigh, pastor of the church, preached in the morning and evening, and the Rev. J. H. Beevers, of Bradford, in the afternoon. The chapel was densely crowded in the afternoon and evening, and the collections amounted (with a few small donations received before the close of the day) to the noble sum of £40 4s. The overplus, after meeting the expenses of the school, is to be devoted towards the entire removal of our chapel debt during the present year.

E. H.

CROWLE, *Lincolnshire*.—On Sunday, July 10, the Rev. T. W. Mathews, of Boston, preached two sermons on behalf of the Sunday School. In the afternoon Mr. Saunders delivered an address to children, parents, and friends. On Monday, July 11, we held a public tea-meeting in the Primitive Methodist Chapel and School-room, kindly lent us for the occasion. About 160 sat down to tea, and afterwards, a large congregation assembled in the Primitive Methodist Chapel, our own being too small for the company. The chair was occupied by Mr. B. S. Mahew, of Misterton, and addresses were delivered by Brethren T. W. Mathews of Boston, Saunders of Crowle, Thos. Ashmell, and Jno. Gibson of Epworth.

SAWLEY.—The annual sermons for the Sabbath school were preached on Lord's-day, June 19, by the Rev. E. Stevenson, of Loughborough. The con-

gregations were large, especially in the evening. The collections, however, were rather less than usual. On the following day the children of the Sabbath and day schools had their annual festival. Tea was provided for them, after which they repaired to a field kindly lent each season by Mr. W. Bennett, for recreation and various innocent pastimes. Tea was provided afterwards for friends, to which a goodly number sat down. C. T.

BROUGHTON.—On Lord's-day, June 26, two sermons were preached on behalf of the Sabbath school, by Mr. L. Stevenson, of Loughborough. The congregations were good, and collections £4. On Wednesday, July 13, the teachers and scholars were feasted by two friends with plumcake and tea, after which they amused themselves on the grounds of one of the friends.

SHORE, *Near Todmorden*.—Two sermons were preached on behalf of the Sabbath school on Lord's-day, June 19, by the Rev. W. Chapman, of Melbourne, in the Baptist Chapel, Shore. The place was full to overflowing. Collections, and donations, £52 19s. 9½d.

LINEHOLME, *Todmorden*.—On May 29, Mr. J. Greenwood, of University College, London, preached two sermons on behalf of the Sabbath school. The collections amounted to over £28.

MISCELLANEOUS.

TESTIMONIAL TO MR. J. F. WINKS.—We beg to call the attention of our readers to the "insertion" on this subject in the present number. Whatever supposed rivalry there may once have been between this Magazine and the *Reporter*, it should in all fairness be stated that once and again Mr. Winks, at the request of the Annual Association, has willingly given the Committees appointed to consider the welfare of this denominational organ the advantages of his long experience; and that there is not among us a more devoted General Baptist than the late Editor of the *Reporter*. At the Boston Association the following resolution was unanimously passed:—"That this Association is glad to learn that it is in contemplation to present a testimonial to their esteemed friend, Mr. J. F. Winks, on his retiring from the Editorship of the *Baptist Reporter*, and heartily wishes the movement success." The "testimonial" has our

most cordial support. We would suggest to any readers, Sunday-school teachers, or others, who are willing to contribute sums, to ask one of their friends to act as treasurer, and forward their united subscriptions to the treasurer of the fund, Mr. T. W. Marshall, of Loughborough.

LONDON UNIVERSITY.—We are glad to see the name of Rev. J. Clifford, of Paddington, in the list of those who have taken during the past month their M.A. degree with honours, and the name of Mr. F. W. Goadby, of Regent's Park College, the youngest son of the late Editor of this Magazine in the list of those who have matriculated with honours.

BIBLE-CLASS PRESENTATION.—The Bible-class conducted by Rev. J. Lewitt in connection with the Stoney-street chapel, Nottingham, and consisting of about one hundred and thirty members, has recently been brought to a close for the summer, when Mr. Rowe, on behalf of the members of the class, presented Rev. J. Lewitt with Smith's *Dictionary of the Bible*.

GENERAL BAPTIST COLLEGE.

The Treasurer begs to acknowledge the following sums received on the

<i>Purchase Account.</i>		£	s.	d.
Rev. W. Hood, Ford	5	0	0	
" W. Hill, India	5	0	0	
" J. F. Winks, Leicester ..	2	2	0	
" J. Salisbury, Hugglescote	2	0	0	
Mr. B. Baldwin, Loughborough	2	0	0	
" J. Gibson, Heptonstall Slack	2	0	0	
" W. Stanwell, Boston	1	0	0	
" J. S. Baldwin, Nottingham	1	0	0	
Rev. R. Kenney, Burton-on-Trent	1	2	6	
" T. Bailey, India	1	0	0	
" O. Hargreaves, Burnley ..	1	0	0	
" W. Lees, Walsall	1	0	0	
" G. Towler, Whittlesea ..	1	0	0	
" Dawson Burns, London ..	1	0	0	
" W. Orton, Louth	1	0	0	
" J. Batey, London	1	0	0	
Mrs. Esberger, Boston	1	0	0	
" Wolland, Boston	1	0	0	
Rev. J. Taylor, Maltby	0	10	6	
Mr. S. Calladine, Hucknall ..	0	10	0	
" J. Perry, Boston,	0	5	0	

Other Congregational Churches.

RAMSGATE.—Cavendish chapel, Ramsgate, having been closed for the last six weeks, has undergone very extensive

alterations and repairs, and is now one of the most commodious, comfortable, and elegant places of worship in the neighbourhood. The whole of the interior has been coloured, painted, grained, and varnished, with quiet and appropriate decorations. A massive iron fence has been erected along the whole front of the building and adjoining school-rooms, in order to preserve the walls and doors. The painting and decorations were entrusted to Mr. W. Brown, and the whole of the works have been executed under the direction of Messrs. Hinds and son, architects and surveyors, who have shewn great taste and skill in the adaptation of colours and in the general arrangements of the whole place. The cost will be £300. The place was reopened for Divine worship on the 7th, when the Rev. C. H. Spurgeon, of the Metropolitan Tabernacle, preached two very powerful sermons to overflowing audiences. The collections after both services amounted to £50. On Sunday, the 10th, the reopening services were continued, when two very eloquent sermons were delivered by Signor A. Gavazzi, and £20 were collected. On Monday evening last week, Signor Gavazzi delivered a lecture on "Garibaldi," and thrilled and delighted his audience whilst he described the character and private life of the great hero, and traced his public career as a patriot and warrior. These descriptions were the more interesting on account of their being given from personal knowledge of the character and career of the great Italian liberator. The collection after the lecture amounted to £6. 6s., making a total, from the whole of the reopening services, of £76. 6s.

EVERTON, Liverpool.—On Monday afternoon, July 4th, the Rev. C. M. Birrell laid the foundation stone of a new Baptist chapel in Breck-road, Everton, opposite Belmont-road, Liverpool, in the presence of a large and respectable assemblage. The building is intended for the congregation now worshipping in the Athenæum, Brunel-street, which has outgrown the accommodation afforded. The cost of the land and building is estimated at £6,000, of which about £3,500 has already been subscribed. A hymn having been sung, and the Rev. H. S. Brown having offered up prayer, the Rev. F. H. Roberts (minister of the congregation intending to remove from

the Athonæum to the new chapel), addressed the Rev. C. M. Birrell in a few kind and appropriate words, and presented him with a trowel with which to lay the stone. Mr. Birrell then gave an address, in which he related some very interesting facts in connection with the Baptist cause in Liverpool. He also laid the stone with the usual ceremonial. In the evening a tea-meeting was held in the schoolroom underneath Myrtle-street Chapel, the Rev. H. S. Brown presiding. The speakers were the Revs. C. M. Birrell, E. Mellor, and F. H. Robarts, Mr. J. R. Jeffery, Mr. N. Caine, and Mr. S. B. Jackson. The proceedings were closed with prayer.

WELLINGTON, *Somerset*.—On Tuesday, July 5th, the memorial-stone of the new school and class-rooms, in connection with the Baptist church, was laid by James W. Sully, Esq., of Bridgewater. The building will provide on the ground-floor a lecture-room forty-five feet by twenty-seven, fifteen feet high, lighted by six pair of circular-headed windows, and two single windows at the south end. The entrance to the lecture-room is thirteen feet by twelve. Infant school-room on the ground-floor twenty-nine feet by twelve. On the upper floor there will be ten separate class-rooms, eleven feet in height, spacious landing, and a passage communicating with the gallery of the chapel. The whole of the rooms will be heated with hot water from the basement. The entire plan has been arranged to meet the requirements and practical working of a healthy Sunday school, and to secure accommodation for the infant, the youth, and the adult. After the laying of the stone, addresses were delivered by Mr. Sully, the Rev. G. W. Humphreys, Mr. Pollard (architect), Mr. Haddon, the superintendent of the school, and by Mr. W. D. Horsey, jun. At five o'clock, upwards of 400 friends sat down to tea, given by the ladies of the church and congregation. In the evening, a public meeting, presided over by W. D. Horsey, Esq., was held in the chapel. At this meeting, addresses were delivered by the chairman (who stated that his recollection of Sunday schools in Wellington extended to about fifty-five years); by the Revs. J. Price, of Montacute; R. James, Yeovil; J. Le Conteur (Independent), of Wellington; H. V. Cowell, B.A., of Taunton; C. O. Munns, of Bridgewater; and

E. Webb, of Tiverton. It is expected that the school-rooms, together with the land, will cost about £1,000. Towards this sum nearly £600 have been given and promised. The meetings on Tuesday were of the most cheering character. The attendance was very large, and a spirit of liberality and harmony was evinced by all present.

CANTON, *Cardiff*.—On Tuesday, July 5th, the Rev. S. C. Burn, late of Bristol College, was publicly recognised in Hope Chapel, Canton, Cardiff, as the pastor of the church meeting for worship in that place. A sermon on "The Principles of Congregational Dissent" was delivered by the Rev. N. Haycroft, M.A., of Bristol. The usual questions were asked by the Rev. T. Michael, of Halifax, who also offered the ordination prayer. The charge to the minister was delivered by the Rev. F. W. Gotch, LL.D., resident tutor in Bristol College, and was founded upon 1 Cor. iv. 2. A sermon to the church and congregation was preached by the Rev. E. Probert, of Bristol. The Revs. A. Tilly and R. Griffiths also took part in the service. Dinner and tea were provided in the schoolroom beneath the chapel, and between these repasts, addresses were delivered by the Revs. Dr. Gotch, T. Michael, G. Howe, A. Tilly, E. Davies, Nathaniel Thomas, — Wills, and other friends.

WARWICK.—At the close of service on Sunday evening last, the Rev. T. A. Binns intimated to his congregation that in consequence of the health of Mrs. Binns, which required her permanent removal to a more sheltered and warmer locality, he should be obliged to resign his pastorate at an early date. The announcement was made and received with very great regret. Mr. Binns will be glad to hear of an opening for ministerial usefulness in the south of England, at or near the seaside.

SEVENOAKS, *Kent*.—On Thursday, July 7th, services were held to recognise the Rev. J. Jackson as pastor of the church at Sevenoaks. The Rev. F. White, of Chelsea, commenced by reading and prayer. Rev. G. Rogers, of the Metropolitan Tabernacle College, gave an impressive pastoral charge, from Acts xi. 24, showing that goodness, devotion, and faith are the essential qualifications for a Gospel minister. The Rev. C. Vince, of Birmingham, offered prayer,

especially commending the pastor to God. The Rev. W. Brock addressed the church from Titus ii. 10, contending that the doctrine of the Gospel must be believed and adorned with a pious life. A hundred and thirty persons sat down to tea in the old assembly-room, which was tastefully decorated. In the evening, the Rev. C. Vince preached from Heb. xiii. 8. Many neighbouring ministers were present.

SUTTON-IN-THE-ELMS, Leicestershire.—On Tuesday, June 21, the Baptist chapel in this place, which has for the last hundred years been the meeting-place of one of the oldest Nonconformist churches in the kingdom, after undergoing extensive repairs and alterations, was re-opened for public worship, when

two able sermons were preached, that in the morning by the Rev. J. Martin, B.A., of Nottingham, and that in the evening by the Rev. J. Mursell, of Kettering. Dinner and tea were provided on the spot under a spacious marquee. In the afternoon, select pieces of sacred music were sung by the choir, and several brief addresses given, the Rev. J. P. Mursell, of Leicester, presiding. And on the Sunday following, June 26th, two excellent sermons were preached by the Rev. T. Lomas, of Leicester. The proceeds of the services amounted to £40. The improvement effected in the chapel is so great, that it called forth the admiration of all present who knew the place in its former state.

Obituaries.

MRS. W. MARSHALL.—On the 26th of March, 1864, Mrs. W. Marshall, daughter of Mr. John Stansfield, of Nazebottom, a member of the church at Vale, near Todmorden, calmly fell asleep in Jesus, at the age of twenty-eight, leaving a husband and two children to sustain the greatest loss to which they could be called. Mrs. M. was the daughter of pious parents, and from the dawn of her reasoning faculties she had been instructed respecting the way to heaven, and the infinite advantage and importance of enjoying the Divine favour. Her father has long "used the office of a deacon well. Her brothers and sisters, it is believed, are all walking in God's statutes and favour; and the bereaved husband is living in the enjoyment of "good hope through grace." The departed had for twelve years honoured a Christian profession in connexion with the church at Vale. She was "not slothful in business, fervent in spirit, serving the Lord." She was blooming and vigorous but a few days previous to her decease. Rheumatic fever brought her low; but she knew in whom she had believed, was not afraid to die, and was resigned to the will of Him who she knew would neither err nor be unkind. May the relatives and members of the church who survive, similarly adorn their profession, finish their course, and enter into the rest which remaineth to the people of God.

MISS STANSFIELD, the sister of Mrs. W. Marshall, has also been called from the church militant to unite in the employ-

ments and share in the enjoyments of those who are "present with the Lord." She was baptized, and became a member of the church at Shore in the year 1841, when sixteen years old, and was one of those that united in the formation of the church at Vale, a little more than twelve years ago. In the prosperity of this church she has taken a deep interest, labouring zealously in the Sabbath school, attending diligently on the public and more private means of grace, contributing cheerfully to necessary expences, visiting the absent, inviting to the house of prayer, and urging the undecided and ungodly to an acceptance of Christ and salvation. In an affliction which continued for months she experienced the advantages of a previous and regular perusal of God's word, of habitual prayer and trust in God. She had peace with God through believing. She patiently bore her pains, and thoroughly bowed to the will of her heavenly Father, in full assurance that He was doing and would do all things well. She manifested deep anxiety for the consistency of those who name the name of Christ, feeling assured that nothing would so much promote the salvation of the world and the glory of God as an adorning of the doctrine of God our Saviour by all that profess their trust in Him. Miss S. and her sister "were lovely and pleasant in their lives, and in their death they were" very briefly divided. The latter peacefully expired on the 29th of April. May survivors be followers of them so far as they followed Christ.

Notes of the Month.

ECCLESIASTICAL.

CONVOCAATION has received a painful snubbing, not in the pages of some ultra-dissenting journal, but in the highly aristocratic House of Lords. The occasion was this, Lord Houghton (Monckton Milnes) sympathising somewhat with the writers of the *Essays and Reviews*, and annoyed that Convocation had pronounced a "synodical judgment" condemnatory of the same, quietly asks what are the powers of Convocation, and what Government intends to do. The Lord Chancellor said that there were three ways of dealing with Convocation, taking no notice of its harmless talk, or sending the talkers about their business when obstreperous, or bringing them before legal authorities when they overstepped the bounds of propriety. He sarcastically referred to the possible use of the statute of *præmunire*, and the cost to which it would put each of the bishops; that Gladstone would "bag" a large revenue if all concerned were to be mulcted in fines; and that he would therefore beg their spiritual lordships to beware how they burnt their fingers. His application of "saponaceous" to the convocation decision was bitingly personal, since the Bishop of Oxford, who drew up that decision, has long been known by the adjective selected by the Lord Chancellor. The manifest ill-feeling of the said bishop in his reply did not much mend matters. We should not be surprised, after this, if convocation dies a natural death. One good hit was made during the debate, when the conduct of Convocation was described as making an English *Index expurgatorius*.—The bishops were equally fluttered when Lord Gage's Bill about the apocryphal lessons in the Episcopal service was discussed. The object of the bill was to grant permission to any clergyman to select other lessons than those from the Apocrypha on the days when they were set down to be read. But, like their ancestors in the reign of Charles the Second, "they carried it for Bel and the Dragon."—Times, however, have altered in one respect since then. Bunyan was wont,

when preaching contrary to law, to disguise himself as a carter, with smock-frock and whip; but only the other day, at Hull, in a Wesleyan Chapel, a Mr. Griffiths, the expected preacher, not coming, Mr. Burroughs, a member of the Hull police force, ascended the pulpit by request, and efficiently conducted the service.—The priests at Rome are determined not to be outdone. Formerly great gains were secured in Naples by the periodical liquification of the blood of St. Janarius. But Naples is now in the hands of Victor Emmanuel, and the priests of Rome have therefore got up a new miracle. The blood of St. Pantaleon will liquify, and so the deluded may again flock in wondering crowds as spectators. This last stroke of policy on the part of the priests is likely to turn out largely to their advantage.—We again hear that the Pope has recovered from his illness, and that he has assisted at one of the show-services which the Papists know so well how to get up.—An "Ecce Homo" has been discovered at Milan. The picture was once the property of the Jesuits. On a close examination of it, a mechanical arrangement was discovered by which the eyes of the picture could be made to move! How often this had been used for deceiving the credulous we are not told; but it is only too probable, considering whose property it was, and what is still the leading canon of their order, that it was no toy picture kept for the amusement of the Jesuits in their leisure hours.—No small stir has been made by Mr. Spurgeon's sermons on "baptismal regeneration." Some of his Episcopal admirers have left him, and others have openly expressed their dissent from his interpretations. The chief ground of defence taken is—that the word "regenerate" in the baptismal service is not understood by all the clergy as expressing what is generally intended by that word. But it would be fairer, we think, to ask any ninety-nine out of a hundred frequenters of the Established Church what they understand by it. As far as we have heard it is not customary to explain away the said

term in any sermon, either before the ceremony or after. It is somewhat remarkable remembering how Mr. Spurgeon stood aloof from the Bicentenary celebrations two years ago, on the score of not offending the Evangelical clergy, that he should now deal them so heavy and unsparing a blow.

GENERAL.

THE Queen and the younger members of the Royal Family are at Osborne, which has not inaptly been styled "the home of the Queen." The house was planned by the late Prince Consort, and, so we hear, all the servants except the farm steward are Germans. The farm steward is a Scotchman. The early part of the last month attention was generally absorbed by the great party debate in the House of Commons. The speeches were many of them splendid efforts, but to Cobden must, we think, be given the palm for clearness, to Gladstone for eloquence, to Layard for violence, to Osborne for humour, to Roebuck for invective, and to Disraeli for dullness. The chief topic since the debate which gave such a slender majority for the Government has been the murder on the North London Railway of poor Mr. Briggs. It is a long time since so frightful, and, in many respects, so alarming a murder has been committed. The supposition is—that two men are implicated in the deed, and that Francis Müller, after whom the police have gone to America, was only an accomplice. We hope, for the safety of railway travelling, that the various companies will now adopt some means by which passengers in one compartment may be seen or may communicate with passengers in another. One company has already announced its intention of inserting glass panels between the compartments which, when the passengers desire it, may be curtained off from each other. The detectives of this day are apparently inferior in ingenuity to those of former times, and, as far as yet appears, have been indebted to the public for the only clue they seem to be working. Whether it will prove the true one remains to be seen.—The harvest is coming suddenly upon us. Oats have been cut in Cornwall for some three weeks, and the corn in the

South is fast changing colour. The general impression seems to be that the yield will scarcely be equal to last year. The long drought has affected the grass seriously. Graziers have had to fodder their cattle in the fields. The season has so affected the wells in some parts of the country that there is a great scarcity of water. It has not been equally dry, say the weather-wise, since 1826.—Abroad there is still war. News has arrived that in one of the dependencies, New Zealand, the English force has suffered a defeat; and in another, Cape Colony, an outbreak is feared among the Kaffirs.—We may say in passing that Dr. Livingstone has arrived (in London, and intends to remain in England about four months.—On the continent, "the situation" is not much changed. Denmark is seeking to come to terms with her bullying assailants. France has been alarming itself with the temporary illness of the Emperor, who is now quite recovered, and has been speculating on the subject of conversation between the astute King of the Belgians and Louis Napoleon at Vichy. Spain has passed some severe measures touching books and newspapers. Italy is suffering from her great armaments. The rumour that Garibaldi was visited at Ischia by his favourite leaders, and was arranging for action, is a pure invention: as also the *canard* that the King himself went down to persuade his Warwick that the time for movement was not yet fully come. Turkey has been getting into a religious fright. The number of converts to Christianity is so great as to occasion alarm among the more bigotted Mussulmans, and an order for the instant departure of all Christian Missionaries was signed by the Porte—so says the telegram. It appears that the order was speedily reversed, for the same telegram informs us that the agents of the American and English Bible Societies renewed their efforts on the following day.—The Chinese rebels have now lost every stronghold but Nankin.—The Emperor of the Mexicans has been received at the capital of his dominions with what the French papers call "indescribable enthusiasm." The Americans, no less than the Europeans, will watch with some curiosity the working of this new experiment in kingcraft.

Marriages.

March 8, at the residence of the bride's father, Auckland, New Zealand, by the Rev. P. H. Cornford, Frederick, eldest son of Mr. Frederick Battley, of Old Kent Road, London, to Elizabeth Sims, second daughter of Mr. J. N. Ward.

June 21, at College Street Chapel, Northampton, by the Rev. J. T. Brown, Mr. T. Collyer, of De Montfort Square, Leicester, to Mary Emmett, daughter of R. Brice, Esq., Northampton.

June 23, at the Baptist chapel, Carlton-Moorland, Lincolnshire, by the Rev. J. Morton, of Collingham, Mr. John Eaton, farmer, of Donington, near Spalding, to Henrietta, eldest daughter of the late Henry Wagstaff, of Field House, Bassington, Lincolnshire.

June 23, at the Baptist chapel, Derby Road, Nottingham, by the Rev. J. Martin, B.A., Frederic Aldis, youngest son of John Charles, Esq., Broomhall Park, Sheffield, to Lillie, second daughter of Nathaniel Dickinson, Esq., Lincoln Villa, Nottingham Park.

June 28, at Westbourne-grove Chapel, by the Rev. W. G. Lewis, Mr. William Peaston, of Vaddington, to Elizabeth, eldest daughter of the late Mr. John Spink, of Upper York Street, Bryanston Square.

July 5, at St. Mary's Church, Nottingham, Mr. S. Stumbles, to Miss Harriet Hewes, youngest daughter of the late Mr. James Hewes.

July 5, at Greenwich, the Rev. Charles Box, of Woolwich, to Jemima, eldest daughter of the late Mr. James Wates, sen.

July 6, at Marshall Street Chapel, Leeds, by the Rev. James Hughes Morgan, uncle to the bride, John, the second son of T. Tannett, Esq., of Cross Flatts, Beeston, to Mary Catharine, the only surviving daughter of William Owen, Esq., of Barmouth, Merionethshire.

July 9, at Trinity Road Baptist Chapel, Halifax, by the Rev. R. W. Dale, M.A., Joseph, eldest son of Mr. Muir, Savile Mount, to Mary Anna, third daughter of Mr. Whitworth, Halifax.

July 9, at the Baptist Chapel, Presteign, by the Rev. W. H. Payne, Mr. C. Blake, of Presteign, to Ann, daughter of Mr. G. Caldicott, of Norton Mill.

July 13, at the Baptist chapel, Necton, by the Rev. W. Woods, of Swaffham, assisted by the Rev. M. Noble, Jesse, only son of Mr. James Larwood, farmer, Necton, to Mary Elizabeth, second daughter of Mr. W. Johnson, Bradenham.

July 16, by licence, at the congregational Chapel, Friar Lane, Nottingham, by the Rev. Clement Clemence, B.A., Joseph A. Horner, Esq., of 156, Strand, London, and East Barnet, Hertfordshire, to Miss Thirza Twelvetrees, Bromley St. Leonard, Middlesex.

Deaths.

June 16, at St. Ives, Hunts, deeply regretted by a large circle of friends, Martha, wife of Mr. W. Toomes, and youngest daughter of Mr. Daniel Goodlife, late of Oakham, in her 26th year.

June 20, at Woodhouse Carr, near Leeds, aged 72, Mrs. Hannah Dean, after a long affliction—she was confined to her bed for three years. Her end was peace. Her death was improved to an overwhelming congregation by the Rev. J. Stutterd, from "Thou shalt sleep with thy Fathers."

June 18, at Hornsey, aged 59, the Rev. Evan Davies, formerly of Richmond, Surrey.

June 23, at his residence, 9, Tolner Square, Hampstead Road, in his 37th year, the Rev. John Pells, of Soho Chapel, London, leaving a wife and family, and a large circle of relatives and friends to mourn their irreparable loss.

June 30, at Brookville, Monkstown, county Dublin, the Rev. John Hands, of the London Missionary Society, in his 84th year.

July 2, at Kensington, the wife of the Rev. John Offord, of Palace-gardens chapel, Bayswater. She was much endeared to a large circle of friends.

July 6, at her residence, Kingsdown, Bristol, Mary, widow of the late Thomas Gadd Mathews, Esq., and eldest daughter of the late Robert Leonard, Esq.

July 16, at his own residence, Castle Donington, Thomas Fielding, M.D., of typhus fever, aged 40 years.

July 30, in his seventy-seventh year, the Rev. John Carter, for fifty-one years pastor of the Independent congregation at Braintree.

Missionary Observer.

NIL DESPERANDUM.

MR. EDITOR,—

Dear Sir,—The lovers of classic lore might have been greatly felicitated at our late Association. Erudite Editors and learned Professors, united in producing and explaining examples from the rich stores of ancient genius. Surely the charge of deficient learning and of meagre mental culture, so long preferred against the General Baptist, is now for ever wiped away. It is not, however, to the learning then adduced, but to the great and divine enterprise which is now the object of so much thought and prayer that I wish to direct attention. The Mission to the heathen is the work of God. It is the outgrowth of the spiritual life implanted in the heart of the church. All real religion involves a propagating principle. The leaven must expand till all the meal is absorbed and leavened. Christ is the centre of all spiritual life; from Him, as the eternal radiating centre, the pulsations of a new and divine life must beat and throb till all the nations of the earth feel the vitality of His love, and the powerful efficacy of His cross. The great Missionary enterprise lies in the heart and plan of Christ, and it must ultimately unfold in a bright and glorious triumph.

Spiritual life cannot unfold without meeting with obstructions and difficulties. It is so in the individual. It is so in the church. It is so in the field of mission. But it is the very nature of this life to overcome all obstacles. It is rooted in Omnipotence. It lies wrapped up in all the purposes of God. The Christian shall be made perfect and complete—the church in all her home relations—her internal struggles and external conflicts—in all her foreign labours and difficulties shall realize the grand purposes of Him who gave his life for her redemption and bliss.

Great difficulties now beset the Orissa Mission. Many hang down their heads, and hang their harps upon the willows. They read in the roll of promise, nothing but mourning, lamentation, and woe. To them the lamp of hope is nearly extinct.

These fears and misgivings rest upon

no reasonable ground. Everything points to encouragement rather than despondency. What seems to be a curse will turn into blessing. Faith, prayer, and effort will turn the darkness into day, and the groan of trouble into the song of triumph. The very lion which attacked Sampson, the Lord's judge, yielded honey to strengthen him when ready to sink with hunger. It is an everlasting law of Providence that difficulty, fairly and manfully encountered, brings and leaves its own reward. This Mission's debt is ugly and terrible as Sampson's lion. Let the General Baptists slay it, and in the very centre of it, near its heart if it has one, there shall be found honey to strengthen and nerve for future conflict. Up then! all together, up! the work is done, and the victory is won.

Modern Missions, too, are the glory of the church. They are the beauty and the diadem, the crown of glory adorning the Bride of Christ. The church can never lose her power at home so long as she maintains her conquests abroad. Taking a moderate survey of Christian Missions, everything is encouraging and hopeful.

In the first ages of Christianity the church started on her career in a missionary spirit. Like an angel of light, she started from the cross of her Lord at Jerusalem; with benevolent speed she hastened through the surrounding towns and villages until she reached Antioch—the seat of commerce, the home of Jews and Gentiles, the thoroughfare of nations. Here she rested awhile, and then away across the sea to the isles which were waiting for the law of Immanuel. The cities of Asia felt the power of her presence. Europe, the seat of idolatry, was visited, and blest by her smile. Athens, the throne of beauty,—Corinth, the throne of licentiousness,—Rome, the throne of power,—all felt the magic might of her touch, and were shaken by the tread of her heavenly feet. In the course of seventy years the old civilized world was overrun by the chariot of the Gospel. Paul, the great missionary, was born in Tarsus—educated in Jerusalem—converted at Damascus. The great cities of the world formed the field of his

labour—Jerusalem, the centre of religion,—Athens, the centre of philosophy,—and Rome, the governmental centre of the civilized world. This, truly, was a missionary age—the age of great dangers, great difficulties, and great successes. Following this age of Christian enterprise comes the epoch of the Reformation. All the nations of Europe were startled from their slumbers. The corruption of ages was shaken and overthrown. The Bible, which had been a dead letter, was put into the vernacular tongue of Europe, and the masses read for themselves the wonderful works of God.

Little more than seventy years have elapsed since modern missions commenced their labours. Scarcely the life of one man has been taken up in this great work. In this short period what has God wrought? There is nothing like it in the history of the world! Seventy-two years ago a few obscure ministers collected among themselves £13 2s. 6d.; and now thousands upon thousands are laid upon the altar every year. Carey, Marshman, and Ward, are the apostles of the modern church. They planted a mission in spite of immense difficulties. They wrought supported by a divine arm. They rose triumphant over all opposing forces. They set up a standard in the very heart of heathendom. They gave the nations of the East the word of eternal life in their own native tongue. They set in motion a centre of Christian influences which has been widening ever since, and must widen till the divine purposes be accomplished.

The history of the past invites us to energy and hope in the present, and is full of promise for the future. Every difficulty must be overcome, every clog removed, every obstacle banished. Effort will bring its own reward. *Nil desperandum.* Remember Sampson and the lion—Gideon and the lamps—David with his sling—Jonathan with his bow. *The Lord of hosts is with us, the God of Jacob is our refuge.* Depend upon it there is a bright day for the Orissa Mission. The debt off, all will go well. The little "magic books" will achieve wonders. Brother Wilkinson—either with Pepper's Ghost or without Pepper's Ghost—is the right man in the right place. His facts are abundant. His

fancy is as broad and variegated as his facts. His reputation is good. His services are sought. His success will be great.

Everything bespeaks ultimate prosperity. Let us believe, pray, hope, give, and the very heavens will bow down and kiss the earth in love and joy.

In the work of Missions the Christian Church is building an organ which is to celebrate the glorious triumphs of Him who crushed the head of Death on the cruel and shameful cross. In all nations this organ is being built. In all lands the builders are serving the Lord with gladness. Hearts beat in hope of the grand anthem which is to swell in magnificence till it reaches the everlasting throne. I said in all lands. In one spot there is sadness—tears instead of smiles, sadness instead of gladness. The organ builders must give up their work when there is no help. Shall they cease to build for God? Shall there be no music in Orissa? I hear you all say, Yes, yes, yes! we will give our money to Him who gave Himself for us. None of the builders shall be stopped in their work. All shall build for God. The great organ which shall sound the praise of redeeming love shall be completed. The sounding anthem shall be played, the Hallelujah Chorus shall swell from the lips of all nations, and peoples, and tongues to Him that sitteth upon the throne and reigneth for ever and ever.

Yours, as ever,

H. L. L.

OUR MISSION DEBT.

MR. EDITOR—

Dear Sir,—Will you permit me to say a word or two about the state of our Mission Fund.

The startling revelations made at the late Association have caused me and my friends the deepest sorrow. We had hoped, during the past year, the debt would be removed, and that a surplus might remain; but lo! after all the efforts made the incubus is as great as before; and in addition to this there seems the necessity of the immediate withdrawal of two Missionaries at least from the Missionary Staff. Surely such a state of things must stir the heart of

every member of our churches; or if not this portion of our history must be like Ezekiel's roll, which had written therein lamentation and mourning and woe.

Now first there is the debt. Shall it be removed? The question is a grave one. It is of no use saying, "Oh, yes! It will be easily done. It will only require the average of a shilling a member in addition to what has been promised." No it does not seem much; but will this be forthcoming. It was a simple method proposed at the previous association, and there seemed little reason to doubt that three hundred ladies would be found to promise £1,500. But what is the fact? That while some contributed twice what was asked, yet the sum raised was less than half the amount required. In order to success there must be universal co-operation. Every shoulder must be put to the wheel. All our Churches, great and small, rich and poor, must put forth their strength. The case is one of great urgency. The debt must be immediately removed. It is a burden to the Committee, a grief to the Missionaries, a dishonour to us as a Christian community, and an avalanche by which the Mission itself must be terribly damaged, if not utterly destroyed. Let brethren haste to the rescue. Christ expects every man to do his duty. If every one of our members does his best during the next three months the debt will be entirely removed, and there will be that rare and delightful phenomenon of "a balance in the Treasurer's hands."

The other point is more serious still. The immediate withdrawal of two of our Missionaries at least from the Missionary staff! Shall this be? Let us us look at it, Mr. Editor. The withdrawal of a *Missionary*—of two missionaries—of two missionaries at least, and of taking this step immediately. "Tell it not in Gath; publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Surely this can never be permitted, for see what evils it would involve.

1st. The *grief of the Missionaries*. We love our brethren. They are united to us by the ties of personal affection. We know well the susceptibility of their hearts. There never was a doubt in our

minds that they are good men and true. They have made vastly greater sacrifices for the Mission than we ever made. They have willingly given up the comforts of their fatherland, and exposed themselves to all the privations of a Missionary life. And *for what?* Not for high pay! not because there are brilliant prospects for them in India! not that after a few years' service they may retire with a pension of £1,000 a-year! but with little more than a scanty pittance, and the prospect of a broken health, and a neglected old age. But so great is their desire to preach the gospel to the heathen that they do not count their lives dear, that they may finish their course with joy, and the ministry which they have received of the Lord Jesus. Such is the noble spirit of our brethren and sisters in India. What, then, must they feel when the recent decision of the Committee is laid before them? They will be stunned with surprise. They will be overwhelmed with sorrow. If they have wept "scalding tears" before, they will weep tears more scalding still. But I will not dwell on this scene of sorrow.

2ndly. The *waste of money*. The Missionaries are ours. We look on them as our property, our wealth, as treasures sent to us by God in answer to our prayer, and as possessing a value which the gold of Australia could never buy. What are they worth to us? Think of their natural capabilities, their education, the amount spent upon them in outfit and passage to India, the time and labour expended in acquiring their present proficiency, their experience of Missionary work, the influence they have acquired over the heathen, the unfinished and desolate state in which they must leave the work that has cost so much money and toil and prayers. Weigh these things carefully, and try to estimate their value. What are they worth? Are such reasons to be thrown away? Are we to say to these brethren and sisters, "We can dispense with your services." You may seek secular employment, or you may go to some other society, or you may come home." Are we thus to dispose of our wealth? Who does not see it would be a shameful waste? an extravagance almost unparalleled. We should be penny-wise and pound-foolish, indeed.

3rd. The *dishonour of our Churches*. We are known by our Mission. It is the distinctive institution of our body. It has given us greater prominence in the Christian world than anything else. The eyes of all Christian philanthropists are directed towards our Mission, and in this we shall receive our highest honour or our deepest disgrace. Hitherto our own little Mission has been one of the most honoured in Christendom, and shall it now be said, "These men began to build and were not able to finish." "They have lowered their men into the mine, and are now slipping some of the ropes." "There may be among them widows who cast their mites into the treasury, and some whose deep poverty abounds to the riches of their liberality; but there must be many that don't care whether the mission sinks or swims—sons unworthy of their sires—and men of whom it may be said, "Your gold and your silver is cankered; and the rust of them shall bear witness against you. You have heaped up treasure for the last days." "And shall this imputation rest upon our Churches? Are we to endure this foul dishonour?" When Napoleon was in Egypt on the eve of a great battle, he pointed to the pyramids, and said, "Soldiers three thousand years are looking upon you." And may it not be said to us General Baptists, "The past history of this society looks upon you; the Christian world looks upon you; the spirits of your noble fathers that toiled and suffered for this Society look down upon you; and the Saviour that shed his blood for the heathen looks down upon you; and all, *all* will witness your disgrace if you coolly permit "two Missionaries at least" to be withdrawn.

4th. A *fearful responsibility*? It is well to pause and consider, "What is it we propose to do?" To withdraw the gospel from millions of the perishing heathen. Those who were present at the Annual Committee when this sentiment was spoken by brother Wilkinson will recollect that he said, "I cannot bear to think of it. To recollect one Missionary would be to take the bread of life from one million souls." And his heart was full; his utterance was choked; his eyes filled with tears, and a thrill of horror passed through all our hearts at the bare thought that the withdrawal of two Missionaries would leave at least two million souls in hopeless darkness. And

when we reflect we perceive truly this is only a part of the truth, as it includes only the present generation, while the influence of our act will extend to coming generations, through all time, and even into eternity. Shall we then withdraw two missionaries? Who will dare to take the responsibility? The Committee must not run further into debt. Many are doing what they can, and therefore can take no share of the blame; and therefore the responsibilities must rest on the heads of those who "are at ease in Zion," "who hide their Lord's money," and who at the cry of two millions of perishing souls, "come not to the help of the Lord, to the help of the Lord against the mighty."

The task may look formidable; but it will cease to be so the very moment each one takes his share. Our success will depend on hearty co-operation. Let every one take promptly his part of the burden, and it will become light as a feather. Let all the Churches contribute, for example, in the same proportion as the one over which I preside. For several years we have sent on an average more than *sixty pounds* annually, and during the past year more than *eighty pounds*. In answer to the special appeal of last year we sent upwards of *twenty-five pounds*, which was fully our share of the debt; and when, after the Association, the matter was laid before the Church, it was again resolved unanimously and heartily that we will take our share of the debt, while one brother promised an additional *five pounds*. It does not seem to me that we are richer than other Churches, or that we contribute one penny more than we ought to do; and I do not state these things in the spirit of boasting, but to plead that "there may be equality," and not that some be eased and others "burdened;" and to stir up my Christian brethren throughout the connexion to relieve the Mission immediately from its crushing burden and to keep at their posts till God "withdraws" them, the noble-minded brethren and sisters, who "are the Missionaries of the Churches and the glory of Christ."

I am, dear Sir,

Yours very heartily,

WILLIAM ORTON.

Louth, July 19th.

TRAVELLING IN THE KHOND COUNTRY.

THE following extracts from a letter recently received will be read just now with deep interest. It enters upon the question of the risk, difficulties, and expense of travelling in the hill country of Orissa.—ED.]

TRAVELLING in the plains in the cold season is attended with little if any danger from the malaria, as it is not one hundredth part so deadly as above the ghauts in the highlands. Hence, little precaution is necessary, as going about from place to place is beneficial rather than the reverse. Again, in the plains all kinds of supplies can be procured in almost any village you go to, and most of these villages are large. The roads again are generally of such a character as to admit of country carts going wherever you may wish to travel, so that you can go in any direction and the carts will be able to bring on after you your tent and stores with very little difficulty. Not so, however, when you get above the ghauts. Here all good roads end, and deep ravines, steep passes, and stony mountain-torrent beds take their places, with jungle and their constant attendant malaria on every hand. Over such roads as these travelling is no easy matter. Along them in some places the jungle is very dense, great stones carried down the mountain side by the rushing floods in the rainy season have to be climbed over, and the ascent and descent are so severe that every few yards you must stop to take your breath. And this kind of road does not extend a mile or two only, but sometimes, as in two of the stages in my last tour, for eight or nine miles without intermission.

Along these roads only elephants are practicable as means of conveyance. Garies, of course, could not go one yard. In fact there is not a garry to be found in the whole of the Khond country. Bullocks are sometimes used, and there are roads on which they can travel for some distance with comparative ease, and carry the tent or any other articles that can be put into a bag and slung across their backs. This is only, however, when the road is pretty smooth and sandy underfoot. Some of the valleys in the hills are open, and free from what we call in India high jungle, and the path being wide there is

not much obstruction. These kind of places are, however, few and far between; and only lie across one part of the Khond country, and not where the mass of Khond lies. Wherever the country opens out villages are to be met with, inhabited by a people speaking a very barbarous kind of Oriya. The valleys are on the outskirts of the Khond country only. No sooner are these roads left to turn into the interior, than the difficulties of transit make themselves apparent. On the roads leading into the interior no heavy laden bullock can travel, and light laden it would take a dozen bullocks to carry one tent! and with a part of the tent on their backs they could not go one mile without giving it a good chance of being torn to pieces. But suppose they are able to get on, with a good road they can travel only eight or ten miles per day, and on these roads it would be impossible for them to get over more than four to five miles, and the stages being often twelve miles and more—that is the distance between the good pitching places. With only these to trust to many a night would have to be spent in the jungle, with not a square yard of cleared land to pitch the tent on, and no alternative but to make the best of your position by lighting a good fire and rolling yourself in your blanket and waiting for the morning to recommence your journey. Such a night would be sure to end in a deadly attack of fever, and how that would end God only knows! To spend a night in this way would be perfect madness, and no man in his senses would risk such exposure. When passing along such roads, however long the stage may be the whole distance must be tramped on foot, as no horse, pony, or mule, could do more than carry himself and keep on his own legs. When starting on my last journey I had my horse well shod an hour before I left Russell Condah; and yet, although I only rode him thirteen miles out of 126, he had not one shoe left on his feet when we had been from home eight days. Such roads I have never witnessed in all my Indian travelling. The poor elephants had repeatedly to go down on their knees, when ascending or descending a steep, the stones being so large and so close together that they could not get their huge legs down between them. It is an interesting sight to see these sagacious creatures when doubtful as to the stability of

the ground beneath their ponderous bodies. They give the road before them heavy blows with their trunks, making it ring again, and when they can, heave the stones out of the way. Men have to go in front to cut a path for them, and if a bough is left they at once break it off with their trunks. Every stream they come to they fill their trunks with water, and give themselves a good shower-bath. On *vile* roads like these an elephant, carrying one tent himself, will travel full sixteen miles per day. I will give you an extract from a government report as to their worth in the hills of Khondostan, where coolies cannot be got and bullocks are useless.

Extracts from official correspondence between W. Robinson, Esq., Inspector General Madras Police, and the Chief Secretary to Government:—

Paragraph 17.—The cost of travelling, and other considerations too obvious to require to be enumerated, render it necessary to deviate from the ordinary rules* in regard to the travelling allowance of the District Superintendent and his assistant while engaged on tours in the Melias. I beg to recommend that ten rupees per diem be sanctioned as travelling allowance.

18.—I propose, with respect to the unhealthiness of the climate and the arduous character of the duty, to entertain Inspectors only on the higher rates of pay. Hill travelling is exceedingly difficult and expensive, and inducement must be held out to men to itinerate in this unhealthy country. I, therefore, request the sanction of Government to allow hill batta at the usual civil rate of three-tenths of salary.

21.—No coolies or bullocks can be got on the hills; roads there are none; and the footpaths over its rugged surface are nearly impracticable to any class of carriage but elephants. Experience has shown that the elephant is the cheapest and most useful kind of carriage in these hills. The Orissa agency has thirteen elephants attached permanently to the department.

26.—The utterly inaccessible condition of this country has proved a most important drawback to the proper arrangement, safety, and progress. I, therefore, in communication with the agent, earnestly recommend that four lines of roads be opened through the most important part of the country.

It is not necessary that these roads should be made more than passable for elephants and bullocks. The jungle requires to be cleared well back from each

side of the road, and the road levelled where necessary.

1.—Elephants are indispensably necessary for the conveyance of tents, &c., as, were they carried on the backs of bullocks, the tent would suffer so severely from the jungle, being packed in such small pieces, that a new one would be required every year.

It is in such inaccessible places as these that many of the Khond villages are situated. In every valley and on the summit of nearly every steep you come upon one or more of considerable size. When several are clustered together a good pitching place is easily found. You ask how the Khond manages to travel on such roads. They are born to them; and with their turmeric tied up in bundles, and one slung on each end of a pole carried across their shoulders, they bound over the stones like wild deer, and seldom fail, when bound for market, to travel twenty miles a day. They frequently sit down to rest, and drink at nearly every stream they cross; but only for a short time, for soon they are off again.

When sleeping in the hills every precaution has to be taken to keep out the night air. The tents have to be tied down well at night, and to fit close, must not be old and torn, but really *good tight ones*. No travelling is done before sunrise nor after sunset. As soon as the sun goes down the doors of the tent are made fast and not opened again until sunrise in the morning. It is bitterly cold in December and January, hoar frost often covering the tent and all the country round. Ice is found in the very highlands. The thermometer goes down to 36 and 30. This cold to those accustomed to Indian heat is almost killing.

Another item of expense is the necessity of taking nearly the whole of your food with you. You cannot get supplies from Russell Condah, as there are no coolies, and men from the plains would be lost in the jungle, and thus all food would in a few days be good for nothing. We have to take a bread-maker with us, and flour. Yeast is got from the Sago palm-tree, of which there is an endless number in the Khond hills. Absolutely nothing can be got for either man or horse on the journey but straw, wood, and water; and the latter, though clear as crystal, as all mountain streams are, often contains the germs of jungle-

* Ordinary allowance five rupees per day.

fever. In fact this jungle water is quite the terror of many persons travelling in the Khond country, and all kinds of precautions are taken to destroy or nullify its fever-giving properties. By some persons it is boiled, and afterwards filtered and drank when cool. Others, if they possibly can, have water sent by men from Russell Condah. Again, it is often mixed with rum or brandy and drank. A young man in Government employ, and living in this station, this year went into the hills, and before going resolved not to drink any of the water unmixed with rum or some other spirit. He kept his promise, and in a few weeks was sent into Russell Condah dangerously ill of inflammation of the liver. So you see we have dangers and difficulties to contend with alike from overmuch as from want of precautionary measures. When in the hills last month—being a water drinker, and not able to touch beer—I drank freely of the water, and the result has been I have had fever. The streams are very tempting—the water is so pure and delicious to the palate. They are all mountain streams, and come tumbling over rocks and through shady dells, and are so very cold that it is a difficult thing to resist a good drink when you are thirsty. In fact, this is often the only water obtainable, as the Khond never thinks of sinking wells with such streams running past their villages. Water bubbling up from the earth is sometimes procurable, and this is always pure and free from fever.

Taking all the food we require with us necessitates the employment of a goodly number of coolies to carry it. To carry food sufficient for two missionaries on a tour of six weeks, at least eight or ten coolies would be required. And it is a very difficult thing to procure coolies in the hills, as the Khonds are not accustomed to coolie-work, and are too independent to care about, or be tempted by, the two annas allowed per stage per man. Government servants are allowed a large retinue when travelling in the hills. Captain McNeill, who was the last of the agents for the suppression of infanticide and the Meriah sacrifice, received 2,500 rupees per mensem all

the year round; and when on a tour, twenty-four elephants, upwards of one hundred bullocks, a guard of four hundred men, hundreds of coolies (he used to drain Russell Condah of men and grain before he started), an apothecary, two or more native dressers, and all kinds of medical stores. In fact, he took with him a travelling hospital. General Campbell, when in the hills, received monthly an allowance of 2,900 rupees! These military men, if their health fail, have a free passage home, and half-pay when there. They also receive on retiring pensions from Government according to their rank—the lowest £500 per annum; and if, through the deadly effects of repeated attacks of jungle fever, nature gives way and they die, their widows receive pensions of £500 per annum.

Another item of expense when travelling in the hills, which is totally unnecessary in the plains, is the cost of taking with you a palky and a set of bearers of twelve men. Captain Marshall, the Government agent with whom I went on my last tour, always takes a palky and set of bearers with him when journeying in the hills, lest he should be down with fever and unable to get home. He has also one or more native medical men allowed him well supplied with medicine, four elephants, and bullocks and coolies.

If we do not take the palky because of the expense—each bearer receiving five rupees per mensem—and are stricken down with fever eighty or a hundred miles from home, how are we to get there if we have only horses? To ride in the sun on horseback would be certain death. A letter sent to my wife asking her to send out palky and bearers might be more than a month in reaching Russell Condah.

When I was out last month a letter was put into Captain M.'s hands which he had despatched into the hills for a young police officer ten days before he left home, and it had been eighteen days on the way and only got thirty miles! The reason is, there is no *dawk* in the hills, and letters are professedly taken from village to village, and often remain in the hands of one man for days before he can get any one to take them on.

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SEPTEMBER, 1864.

BEL AND THE DRAGON.

THIS brief apocryphal story pretends to describe the method by which Daniel convinced King Darius that both the idols, Bel and the Dragon, were "nothing in the world." The plea of Darius that Bel must be a god because "he ate and drank so much every day," Daniel disproved by a method which betrayed the real consumers. He caused the floor of the temple to be strewn with ashes after the usual offering of flour, sheep, and wine, had been placed before the idol. On the following day Daniel pointed out on the floor the footprints of the priests and their families. The King's faith in the Dragon was destroyed by what reads like a conjuror's trick. Daniel "took pitch, and fat, and hair, and did seethe them together, and made lumps thereof," and putting these into the Dragon's mouth, the Dragon burst asunder. Then follows the casting of Daniel into the lion's den, the supply of Daniel's wants by "Habbauc," and Daniel's final release.

Now this traditionary tale Bishop Sheldon selected as the one which appeared to him best to describe the whole Apocrypha when he exclaimed, "We have carried it for 'Bel and the Dragon.'" The Puritans had urged that as the Apocryphal books "are charged to be in both respects of dubious and uncertain credit, that nothing should be read in the Church for lessons but the Holy Scriptures of the Old and New Testament." The Bishops replied sarcastically, that "if the Holy Scriptures contained all things necessary either in doctrine to be believed, or in duty to be practised," sermons were unnecessary; that it were heartily to be wished that sermons were as good as the Apocryphal Lessons; that the people would never regard the Apocrypha as of equal esteem with Holy Scripture, because "the Church's testimony taught the difference;" and that the Apocryphal lessons must by all means be retained. That the Puritans were right in regarding the Apocrypha with disfavour any reader may at once convince himself by the most cursory perusal. Not only do the Papists

find in it texts for their notions of prayers for the dead and purgatory, but other equally pernicious errors are plainly sanctioned.

Events repeat themselves. The persons are changed, but the scene is in one respect reproduced. It is not now, however, a controversy between the Puritan and the prelatical party, as in the days of Charles II., but a passage of arms between members of the same arrogant church which the Act of Uniformity was to make so peaceful and united. Ever since the growth of the evangelical section in the Episcopal Church, much uneasiness has been felt on account of these Apocryphal lessons. The uneasiness has at last dared to show itself in the House of Lords. During the recent session of Parliament Lord Gage introduced a bill intituled, "An Act to amend the law relating to the reading of portions of the Apocrypha in the services of the United Church of England and Ireland," of which the following is the enacting portion—" (1.) Where any lesson (including a proper lesson) now by law required to be read by a minister of the United Church of England and Ireland at morning and evening prayer is taken out of the books commonly called the Apocrypha, any minister may read instead thereof a portion of one of the canonical books of the Old Testament. (2.) This Act to be cited as 'The Church Services (Apocryphal) Act, 1864.' "

The second reading of this Bill put the whole of the bench of bishops into a nervous tremor like that with which some persons are agitated on the approach of thunder-storms. Here, indeed, was a danger from a quarter least expected. Lord Gage was "one of themselves;" but he evidently needed checking, or matters would grow worse and worse. The primate of the Anglican Church moved that the bill be read "that day six months," which, in parliamentary phrase, means, be never read again. He, moreover, announced that in his judgment it was highly objectionable to allow clergymen to select their own lessons. This is, after all, the chief cause of his dislike to the bill. And yet, consider what a small modicum of liberty is asked. On certain saints'-days in the year the Church of England prescribes that "Bel and the Dragon," "Susannah and the Elders," "Tobit and the Angel," and other portions of the Apocryphal books shall be read. All that Lord Gage wanted was, permission for clergymen, who objected to read out of the Apocrypha, to select on those days lessons from the Old Testament. But it was probably thought that this was only "getting in the thin end of the wedge;" and that by and bye clergymen would ask permission to select their lessons on other days also. Not improbable, especially if they be diffident and modest. Indeed two of the opponents of Lord Gage's bill declared that the lessons from the Apocrypha were less objectionable than certain lessons from the Old Testament; and we entirely agree with them. It is a marvel to us how these passages, which were obviously only intended to be read in private, should ever have been put in the lectionary of the Anglican Church. The Jews, unless we have been misinformed, never read those passages aloud, and very studiously withhold the books which contain them from their children until they are married. But you may go into a crowded Episcopal Church on a Sunday afternoon, and hear some passages read out which will make your cheeks tingle. We remember just such an occasion, and the utter shame which seized us. The church was one of the largest in the provinces; the reader was a young curate recently appointed; and the audience, which numbered a thousand persons,

was mainly composed of young women. The passage read would never be *selected* by any modest person for public reading; but this young man was prevented by law from reading any other. Now, how did he act? Very much as some of his elders: he slurred all the words together in such a way that there seemed to be neither spaces between the words nor any of the ordinary pauses in the sentences. It sounded like one long indistinct drawl. But for once we heartily forgave the reader his inefficiency, or, perhaps, device for getting over a difficulty. Nor must the truth be concealed, however unpalatable it may be, that in some dissenting chapels that shall be nameless, the officiating ministers have shown their bad taste by selecting just such passages for public reading as those we refer to. It is very much to be desired, for the sake of decency, either that these details of oriental excesses be studiously omitted as unsuitable for the pulpit, or that those who think that every word of the Old Testament should be read out, would in future adopt the clerical drawl. Certain we are that so far from any "edification" resulting from the reading of such selections, the more thoughtful and modest portion of the assembled worshippers are filled with feelings of utter astonishment and disgust at the impudence of the reader.

But to return. Viscount Gage did not meet with much favour from the bishops. The Primate not only ventured to call the Bill "highly objectionable," but further announced that it was "unwelcome to the laity, and unacceptable to the Church." The Bishop of Oxford thought that this was a piecemeal style of legislature; and that for the old-fashioned method of proceeding on ecclesiastical questions to be "rudely interfered with" by individual members of the House was "full of the gravest inconvenience in many ways;" and that these little blemishes in the services of the Church were better to be removed by the right authorities. The speeches of the Lords in no way bore out the statement of the Primate. One speaker said that a clergyman had told him he would as soon read "Jack in the Bean-stalk" as "Bel and the Dragon," and that other lessons from the Apocrypha were every whit as puerile. But the bishops, while they did not profess Sheldon's affection for "Bel and the Dragon," exhibited all his love of "authority." "This," they said in effect, "is a very irregular way of proceeding, and cannot be permitted to pass without rebuke. The Church is not to be reformed, if indeed it needs any reform, by laymen. Let them mind the things which specially concern them. The bishops and the clergy are the proper people to take this matter up. It must be introduced into Convocation. There should then be a Royal Commission. And when matters have taken this course, then let the subject be submitted to Parliament."

What was the result? Lord Gage appeared anxious to press the house to a division on his Bill, notwithstanding the statements of the bishops, but at the earnest appeal of Lord Granville, the Bill was withdrawn. Not, however, that the debate will prove unprofitable. It has afforded another and a favourable opportunity for considering the question of the Apocryphal lessons, and may have opened the eyes of some of the evangelical party in the Episcopal Church even wider than they have been opened hitherto. They may see, once again, that liberty is just the one thing not to be conceded in the Church, which, with strange inconsistency, claims to be the broadest in Christendom; and that if they are to be consistent with their avowed principles, they must secede from her communion.

Theology.

WORK IN THE VINEYARD.*

“Son, go work to-day in my vineyard”
Matt. xxi. 28.

THIS is a charge which the Lord always gives to his children, and a powerful, gracious, and blessed charge it is. Let us consider it word for word.

“Son.” What a pleasant mode of address! The Most High God himself uses it. No man speaks like Him. A worldly lord says, with hard and harsh voice, “Do this or that;” but the Lord of lords addresses his servants as sons and daughters. He has shown his great love in calling us the children of God. Let us especially glance first at the Sender, and, secondly, at those who are sent. First, the Sender,—a father, and certainly the Father of all fathers, the eternal Father. He also has *the right* to choose and to send whom he will. And yet how paternally he gives the charge! He wishes us to serve him from love. No man ever does any thing gladly from compulsion—so we are required to render no slavish service, but the service of love. It may be said of us, that “*Love constraineth us.*” Not as servants and slaves, not as to a strict master are we called to render service, but as a man serves his beloved father.—Secondly, His sons only are sent. No man sends an enemy into his vineyard. The first thing which is required in order to serve God is true humility of heart—regeneration. “Whosoever will serve me, let him follow me.” But *all* the sons and daughters of God are sent, not merely preachers and missionaries. The Lord has not only done something for *them*, but he speaks to

every one. “I have done something for *thee*—what wilt *thou* do for me?” It is the duty of *all* the saints to serve in the vineyard. If a man cannot plant he can dig; if he cannot dig he can perhaps water; if he cannot water he can perhaps carry water; if he cannot carry water he can prune the branches, &c. He who cannot preach can perhaps be active in the Sunday school. He who is not fit for the Sunday school can perhaps distribute tracts. He who cannot distribute tracts can perhaps attend to domestic visitation. Yea, in the vineyard of the Lord there is so much, so infinitely much to do, that every one who only has the desire may also certainly find some occupation.

“Go.” A little word, but a very weighty one. It may be found in the last commission of the Lord—“*Go ye into all the world.*” There has been much disputation about *teaching* all nations and *baptizing* them, but the all important word “Go” has been overlooked. It is at least a fact that there has been far too little *going*. Rouse yourselves from your indolence. Take the pilgrim’s staff in hand. Willingly forsake the delights of domestic life, and “go out into the highways and hedges, and compel them to come in.” The Lord himself gives us his own example in this matter; and Peter describes the whole life of the Lord when he says, “he went about doing good.” The first Christians “went every where preaching the word.” I have often been pained, dear brethren, at the time which has been spent in travelling, and which has passed away in *going* to distant stations. It costs whole days and weeks. But then, I think again, it is first of all said in the great commission, “Go.” So I will not be

* The substance of an address delivered at the recent Baptist Conference at Hamburg, by the Rev. — Geissler, of Bitterfeld, Prussia.

troubled at the loss of time which is necessary for this. Let us think on what Christ did. As we could not come to him he came from above to us. I often think of an answer once given to me when I proposed the testing question, "Have you come to Christ?" to which it was replied, "No, he has come to me."

"And work." There is very much to be done in the vineyard of the Lord. There are all kinds of work there. The Almighty God could have done without us. We destroy far more than we improve. He has many holy angels who would have served him better than we—but it is his *love* which has bade us work for Him. He wishes to honour us thereby. We are called "co-workers with God." But the opposite of work is not only leisure, but sport and trifling. Many people so work that we are obliged to say to them, "Your work is such that you have no claim to a recompense." So is it often the case in spiritual things. I must here especially lament that I also fall into trifling. Let us eat our bread in the sweat of our brow! Let us consider that we are labouring as co-workers with God! The time, how infinitely short! The reward how great!

"To-day." *To-morrow* stands in the calendar of the loiterers. The Bible says, "To-day." Delay not. Redeem the time. Use it in the best manner possible.

"In my vineyard." We were driven for our sins out of the vineyard, the paradise of God. The tillage of the ground became our occupation. But God has again planted a paradise, a vineyard much more noble than the former—His kingdom, His church. And is not the Church of Christ justly a paradise? Into this His kingdom, His paradise, he sends us. The kingdom of God is a delightful garden, where wonderful plants grow, bloom, and vegetate. Pharaoh compelled the

Jews to burn bricks in the greatest heat, and bestowed on them the most terrible recompense. God sends his children into a paradise, and what a reward he gives them there. The work of the vineyard is, *First—honourable*, noble work. Many kinds of business are dishonourable. This is a noble occupation, with noble plants—the noblest of all kinds of work. *Secondly*—It is *important* work—the most important of all. The greatest and most pressing duties of the State are nothing in comparison with it. *Thirdly*—It is *delightful* work. In the vineyard shouting and singing are often heard. Joy abounds there. And have we not also often experienced what a source of blessing to us and to others the work of the Lord is? *Fourthly*—It is also *remunerative* work. The apostle says, "Who plants the vineyard and does not enjoy the fruit thereof?" "Our labour is not in vain in the Lord." If we do not often see the fruit *now*, the time is coming when we *shall* see it, when we shall spend an eternity in gathering the harvest. "They that sow in tears shall reap in joy."

"My." It is the vineyard of Christ, and his property. You cannot superintend it and work in it as you will. No. You have to work strictly in accordance with the example which he gives us in the apostolic churches—strictly in accordance with the prescriptions of "The Book." We have not to preach what we will, but what we are under obligation to preach. We have to announce Christ crucified, "Who is made of God unto us wisdom, and righteousness, and sanctification, and redemption," and Him only, though the Jews should take offence, and the Greeks laugh and mock; for to them who believe, "Christ is the power of God, and the wisdom of God." "*In my, (not in thy) vineyard.* God once blamed the Jews that they built themselves

houses and neglected the house of God. It often so happens with us. Instead of cultivating the vineyard of the Lord we cultivate our own. We care for ourselves, and let the vineyard of God lie waste. For this reason he calls to us from heaven, "Work for me, for I have worked for thee—serve me, for I have served thee."

Family Miscellany.

THE MILLER AND THE CAMEL.

THE Arabs repeat a fable of a miller who was one day awakened by having the nose of a camel thrust into the window in a room where he was sleeping.

"It is very cold out here," said the camel, "I only want to get my nose in."

The miller granted his request.

After awhile the camel asked to get his neck in, and then he gained permission to have his fore feet in the room, and so, little by little, crowded in his whole body.

The miller found his rude companion was now becoming exceedingly troublesome, for the room was not large enough for both. When he complained to the camel he received for answer, "If you do not like it you may leave; as for myself I shall stay where I am."

So it is with sin. It comes and knocks at the heart, pleads only for a little indulgence, and so goes on increasing its demands until it becomes master of the soul. What, then, shall the young do but guard against sin, beware of its very appearance, and above all, pray for the aid of the Holy Spirit, that by his grace they may be enabled to keep their heart with all diligence, and to guard against the entrance of anything that may defile or ruin the soul?

WHEN DOES EDUCATION BEGIN?

WHEN is character formed? Is it not during the first third of human life? How is it formed? Is it not by education? This education begins with the life of childhood. Parents are its first educators. "We must begin the education of our child early," said a gentleman to his wife, when their firstborn was three or four months old. "Its education is already begun," replied the mother. "During the first three nights of its life a light was kept burning in my chamber. On the fourth it was extinguished, and the child became restless and clamorous for the light." The quick eye of the mother saw that her child noticed, willed, cried to accomplish its desire. The refusal of that mother to relight her lamp began the training of that child's will and the formation of its character. Thus from the first its character is formed chiefly by the parent. In due time the teacher also becomes its educator, and plies his formative task with good or ill effect, until the bent of the new grown-up child is fixed, and his character determined.

THE "NEVER" FAMILY.

"WHERE did you dine to-day?" I asked of a friend one Christmas. "I dined with the Never family."

"What do you mean?"

"Why, I do not remember to have met so many *Nevers* at one house as

I met to-day. One lady said to me, 'I never saw you looking so well,' when she knew that I was scarcely recovered from sickness; another said, "We began to think you never were coming," when she knew I came at the time appointed."

"They wished to cheer your spirits a little by their compliments."

"Flattery never cheers me, especially when it is not the truth. Again, one remarked, 'I never saw so fine a Christmas,' and yet not half an hour afterwards she said that last year Christmas day was more delightful than this year. Then a little boy came bounding in, shouting, 'I never saw so good a man as Mr. Bliss—he is nearly as good as uncle John. See what he gave me.' At dinner the lady said that she 'never had such poor beef before,' and her husband said he 'never knew the carving knife to be so dull; the daughter said to her aunt, 'You never eat anything;' and the little girl having been absent from school one day, declared that 'she never was so sorry.'

"Since that day I have taken some pains to notice the use made of this word *never*. When it is out of place it is weak; when in the right place it is strong, solemn, and of great use. The wrong use of this word is, we fear, among the sins of the tongue. One of the best of the *nevers* is this, '*Never open the door to a little vice, lest a great one enter into it.*'"

DON'T BE TOO POSITIVE.

ALWAYS allow other people their opinions, and do not be too sure you are right. Remember, if you are right in one particular, you may be wrong in others. Do not be defiant, or boldly contradict; but calmly express your reasons, and patiently bear with those whose understanding is less clear, or whose reason is disturbed by passion. Rather than

"It is," and "It isn't," "You did," and "You didn't," say, "It seems to me," or "I think it is," or "If I mistake not." Avoid all rude and ill-natured expressions, as calling one foolish, obstinate, or provokingly stupid. Our aim should be to advance the *truth*, not *ourselves*. It often happens that much time is wasted and temper lost in matters of no great consequence. One says the lesson is hard, another says it is not, and there is a fuss. Jane saw Susan go down the street, but Mary declares it was somebody else, and there a difference ensues. All this shows a wrong spirit, and causes much bitterness, both in words and feelings. While in all cases concerning duty and happiness we are faithful to the right, let us remember to hold the truth in meekness.

DOMESTIC FAULTS.

HOUSES are more often darkened by the continual recurrence of small faults, than by the actual presence of any decided vice. These evils are apparently of very dissimilar magnitude; yet it is easier to grapple with one than the other. The eastern traveller can combine his forces and hunt down the tiger that prowls upon his path—but he scarcely can escape the mosquitos that infest the air he breathes, or the fleas that swarm in the sand he treads. The drunkard has been known to renounce his daring vice; the slave to dress and extravagance, her besetting sin—but the waspish temper, the irritating tone, rude, dogmatic manners, and the hundred nameless negligences that spoil the beauty of association, have rarely done other than proceed till the action of disgust and gradual alienation has turned all the currents of affection from their course, leaving nothing but a barren track over which the mere skeleton of the companionship stalks alone.

Poetry.

THE TWO ANGELS.

BY H. W. LONGFELLOW.

Two angels, one of Life and one of Death,
 Passed o'er our village as the morning broke ;
 The dawn was on their faces, and beneath,
 The sombre houses hearsed with plumes of smoke,
 Their attitude and aspect were the same,
 Alike their features and their robes of white ;
 But one was crowned with amaranth, as with flame,
 And one with asphodels, like flakes of light.

I saw them pause on their celestial way ;
 Then, said I, with deep fear and doubt oppressed,
 " Beat not so loud, my heart, lest thou betray
 The place where thy beloved are at rest !"
 And he who wore the crown of asphodels,
 Descending, at my door began to knock,
 And my soul sank within me, as in wells
 The waters sink before an earthquake's shock.

I recognized the nameless agony,
 The terror and the tremor and the pain,
 That oft before had filled or haunted me,
 And now returned with threefold strength again.

The door I opened to my heavenly guest,
 And listened, for I thought I heard God's voice ;
 And, knowing whatso'er He sent was best,
 Dared neither to lament nor to rejoice.

Then with a smile, that filled the house with light,
 " My errand is not Death, but Life," he said ;
 And ere I answered, passing out of sight,
 On his celestial embassy he sped.

'T was at thy door, O friend ! and not at mine,
 The angel with the amaranthine wreath,
 Pausing, descended, and with voice divine,
 Whispered a word that had a sound like Death.

Then fell upon the house a sudden gloom,
 A shadow on those features fair and thin ;
 And softly, from that hushed and darkened room,
 Two angels issued, where but one went in.

All is of God ! If He but wave his hand,
 The mists collect, the rain falls thick and loud,
 Till, with a smile of light on sea and land,
 Lo ! He looks back from the departing cloud.

Angels of Life and Death alike are His ;
 Without His leave they pass no threshold o'er ;
 Who, then, would wish or dare, believing this,
 Against His messengers to shut the door ?

General Correspondence.

LETTER FROM REV. J. T. WIGNER,
KING'S LYNN.

MR. EDITOR—

Dear Brother,—Allow me, through the pages of your Magazine, to offer my very cordial thanks to the kind friends who subscribed towards the costly and valuable testimonial which has just been presented to me by the representatives of the General Baptist Association which met at Boston.

I value very highly this token of Christian love. I shall cherish it amongst my most prized treasures; and hand it down as an heir-loom to my third son, Gurney Wigner, one of the happy youths who shared in the enjoyments of the "holiday" at Lynn.

I look back with sacred satisfaction and delight on the day spent at Lynn. It would be difficult to ascertain who had most enjoyment, the friends who came from Boston, or myself and my friends who received and welcomed them.

Yet more glad shall I be, if the gathering of the 24th June, and the testimonial which loving hearts have since presented, shall help in any degree to bring about the fusion of the two sections of the body into one.

During twenty-five years of pastoral labour in Lynn, I have been blest with two or three of the most valuable and devoted deacons—one, a General Baptist for many years; two others, sons of General Baptists. It has been my privilege to co-operate with several General Baptist churches in this locality, and have ever been welcomed by them, as they have by us. At Castleacre, a populous village about fifteen miles distant from Lynn, there were a General Baptist church and a Particular Baptist church; each was too weak to stand alone; they are now merged in one church, which is peaceful and prosperous. Two of my "sons in the Gospel" have been settled as pastors over General Baptist churches. And in no one of these cases has the question of "General" or "Particular" caused anxiety or created harm, but, on the contrary, has done good, and

advanced the honour of our Lord and the increase of his kingdom.

I do not think it possible for two "General" or two "Particular" ministers to be more cordially and lovingly one than dear T. W. Mathews and J. T. Wigner; and if so in the unit, why not so in the aggregate? if two ministers, why not two churches? why not the two sections into which the Denomination is now (as I think) unhappily divided?

Let cordial interchange of fellowship and service be cherished on both sides,—let each resolve to attract by love to the completion of this union,—let even the "Association holiday" contribute to this great end, and if the General Baptist Association should continue a distinct body, or rather a separate section of the Baptist body until 1866, and my life be spared as pastor of the Lynn church, I and my friends would give them a cordial welcome for the Association, and a trip to Hunstanton for the holiday.

May the prayer of our Divine Lord be speedily fulfilled—"That they all may be one."

Yours sincerely in our one Lord,

JOHN THOMAS WIGNER.

King's Lynn,

August 17, 1864.

SINGING IN THE RURAL DISTRICTS.

MR. EDITOR,—

Dear Sir,—Does "D. M." judge me to be a Primitive Methodist merely on account of my advocacy of lively tunes? if so, he is mistaken. There are numbers of our own denomination who very much prefer the old to the new style of singing. According to his manner of writing I am inclined to think he is casting reflections on the Methodist body. Although I have been a General Baptist for a number of years, yet I have frequently felt that had we a little more of the Methodist spirit, not only in singing but in prayer, we should be none the worse.

At the Conference to which I referred in my first letter, several of the ministers urged the desirability of making the singing attractive, which, they believed, would have an influence to induce young people to attend, and so be one of the means adapted to sustain nonconformity in villages, which was generally admitted to be on the decrease. Now the question naturally arises, What kind of singing would have the greatest tendency to draw these young people to our respective places of worship? The problem, however, is so simple and easy, that I shall not attempt to discuss, but leave it to be solved by any right-minded man who has the establishment of Christ's cause at heart.

One Sunday afternoon, some time ago, a number of careless young men might have been seen in one of our streets, and had you been sufficiently near you might have heard something like the following:—"Well, where shall we go this afternoon?" (meaning some place of worship.) "Where we can hear the best singing." "Where is that?" "At the Baptist chapel." This is one instance out of many which might be given where singing has been the attraction to many young men; and whilst sitting beneath the sound of the Gospel, some so attracted have been pricked in their heart, and have been constrained to cry out, "God be merciful to me a sinner."

Singing is a great attraction to young folks, and ought not to be overlooked, remembering that they are our future dependants for carrying on the cause of Christ.

I am well aware that in some places there has been a great change in the style of tunes selected for congregational singing, but the change, in my opinion, is not for the better. The generality of tunes now used in the towns, I believe, are of modern construction, and cannot by any means be classed along with the productions of Handel, Haydn, Holwell, &c., who have a world-wide celebrity.

That tunes which were once thought good are not now worth looking at may be the opinion of my opponent, but certainly is not of

Yours obediently,

HONESTY.

BIRCHINGTON.

MR. EDITOR—

Dear Sir,—Will you allow me a few lines to say that the friends at this pretty little village are greatly in need of help? A General Baptist church was gathered here about two years ago by Rev. W. Kilpin. The people are very poor, and are now burdened with the expenses incurred in refitting their chapel. Their minister has given his services gratis, and has otherwise assisted the people. About £25 are all that are needed to clear off their debt, but unless some kind friends assist them, this burden will fall on the minister.

Hoping that out of their abundance some friends will assist our brother,

I remain,

Yours as ever,

G. B.

P.S.—All donations forwarded to Birchington Home and Boarding School will be at once acknowledged.

PORTRAIT OF REV. T. W. MATHEWS.

MR. EDITOR,—

Dear Sir,—Allow me to ask the attention of your readers to an excellent photograph of our esteemed brother, which has recently been published. The friend to whose care the sale of this beautiful picture is entrusted will be happy to supply them on application. As the profits will go toward refitting the minister's vestry at Boston, we hope for this, but much more out of esteem for our dear brother, many copies will be sold.

Yours truly,

VIATOR.

P.S.—The friend above referred to is Mr. G. F. Bayley, Witham Bank, Boston.

EARL SHILTON.

MR. EDITOR,—

Dear Sir,—On looking at the Minutes of the Association, I find that the space for the number baptized opposite Earl Shilton is left blank. I thought it might be an oversight of the printer, but on making inquiries I find the friends who wrote the letter

have overlooked the fact that twelve during the year have been baptized.

Would it not be well to make the correction in the Magazine?

With best wishes, I remain,

Yours sincerely,

Hinckley.

JAMES PARKINSON.

VENICE.

AND now of this wondrous town of Venice. The location of this unique city was originally a number of marshy islands, some of which were covered by water in high tide, and all of which were most uninviting for human habitation. But the first settlers resorted to them to escape from religious persecution; and here they enjoyed comparative security.

Upon these islands the city stands—built upon piles. Instead of streets are canals; and boats take the place of carts and carriages. I have not seen a horse in Venice; and I can scarcely see for what purpose one should be brought here. The canals are generally about twenty to twenty-four feet wide. One—the Grand Canal—is more than two hundred. The houses seem to grow out of the water—the foundation going down some distance below the bottom of the canal.

But these canals only take the place of the principal streets; and besides these there are hundreds of others—all nicely paved; and which, like the buildings themselves, have a foundation of piles below. These paved streets are narrower than the canals even; averaging about eight feet; although many of them are less than six. These streets cross the canals by bridges, built of stone, in the form of an arch, and steps lead up from either side toward the centre of this arch. One experiences strange sensations in passing through such a town. The houses from three to five stories—streets many of which you can span by stretching your arms so as to touch the houses on either side; and in many of which there is not even room for this! Think of the sunlight struggling to get down these abysses! And then a little boat meets you at the railroad, and brings you to the steps of your hotel, taking the place of omnibus, cab and coach! No rattle of wheels from morn to night, nor from night to morn!

These boats are of peculiar construction—long and narrow—and all are required by law to be painted black. Many of them have an apartment that is covered—this covered part looking very much like a large coach top resting upon the sides of the boat.—These apartments are generally covered with cloth—some of them belonging to private families, richly ornamented on the inside, and somewhat adorned on the outside; but a pure black is the required colour for the exterior; giving to the whole much the appearance of a hearse. The reason of such a law, I am told, was that the ambitious merchant princes used to vie with each other in the pomp and splendour of their little boats, and often they excelled the nobility themselves; hence the jealousy of the nobility induced legislation forbidding any colour but black. The appearance must once have been very gay—now it is exceedingly sombre—a true symbol of the life of Venice; the whole city seeming to be on its funeral march! Along the Grand Canal especially are numberless monuments on which is inscribed the former glory and beauty of the city, and its present decadence and decay.—These monuments are in the form of the princely palaces which so distinguish Venice.

But I was speaking of the boats. They are five to six feet wide, and from thirty to fifty feet long, and skim along over the water with great facility. They are called *gondolas*. Byron's description will recur to those familiar with it:

"Didst ever see a gondola? For fear
You should not, I'll describe it you exactly.
'Tis a long covered boat, that's common here,
Carved at the prow, built lightly but compactly,
Rowed by two rowers, each called a gondolier.
It glides along the water, looking blackly,
Just like a coffin clapped in a canoe,
Where none can make out what you say or do.
And up and down the long canals they go,
And under the Rialto shoot away,
By night and day, all paces swift or slow:
And round the theatres, a sable throng,
They wait in their dusky livery of woe;
But not to them do woeful things belong,
For sometimes they contain a deal of fun,
Like mourning coaches when the funeral's done."

One of the chief objects of interest is the old ducal palace—a splendid building, well preserved.

One of its ample apartments contains a library of more than 100,000 volumes. Two large halls, magnificently decorated by pictures and frescoes from

Titian, Tintoretto, and others of the old masters, accommodate this library, and would scarcely be crowded by a million of volumes. Only the Imperial Library of Vienna is at all to be compared in point of magnificence to these two rooms.

Across the end of one of them is the great painting of Tintoretto, representing Paradise—said to be one of the largest paintings in the world—thirty-three by eighty-four feet. Three thousand persons appear in this picture. In the other were formerly elected the forty-one Nobles, who in this same room also nominated the Doge. From this is a corridor opening upon an ample square. After his examination the Doge was brought to the corridor, and the question was asked of the people below, "Do you receive this man to be your Doge?" If not, he retired, and another must be nominated.

Connected with the Ducal Palace also are the old prisons and dungeons in which were formerly confined and executed in secret those who were guilty of treason against the government. We went through the halls, and into the innermost dungeons. They were not remarkably eligible abodes! I can easily believe that almost any man of good taste would very much prefer to live in one of the ample "palaces" on the Grand Canal.

The Ducal Palace is connected by a bridge across one of the smaller canals with the ordinary prison in which the common felons were confined and executed. The Court is held in the Palace, and from the judgment-hall, where sentence is pronounced, the condemned passed to the place of execution over this bridge—hence its name—"The Bridge of Sighs."—We passed over it. It is a walled bridge with grated openings only on the side, and covered above.—The stories, therefore, of criminals leaping from it into the water below, are evidently fictitious. I read now with better understanding than before those lines of "Childe Harold:—"

"I stood in Venice, on the Bridge of Sighs;
A palace and a prison on each hand:
I saw from out the waves her structure rise,
As from the stroke of the enchanter's wand.
A thousand years their cloudy wings expand
Around me, and a dying glory smiles
O'er the far times, when many a subject land
Looked to the winged lion's marble piles
Where Venice sat in state, throned on her hundred
isles."

The churches of Venice are many and very fine. The church of St. Mark is the most noted of them, and yet by no means the most splendid. It is chiefly distinguished by its rich and gorgeous mosaics—which adorn both the inside and out. Its location—adjoining the Ducal Palace, near the Royal Palace and the Palace of the Old Procurators, and having also in front of it the spacious square of St. Mark—also contributes to give it pre-eminence. Its bell tower stands separate from the building; and from the top of that is one of the most picturesque views that can be conceived. Not far in the distance lie the grand old Alps—snow-white—lying up against the blue sky and stretching themselves out along the horizon for many degrees. They look so calm and quiet in their grand repose; no changes of government or dynasties—no convulsions of finance or empire—will at all disturb them. To the east and south are the waters of the Adriatic. To the west and south lies the city, with such wonderful compactness that you see nothing but roofs, and beyond it is the water again. Out from the main body of the town are several islands, where stand some of the finest churches, and other public edifices of the city.

The church of *Maria de salute* is the most picturesque of all in Venice. It stands in the water opposite the entrance of the Grand Canal. This splendid edifice was erected as a monument of gratitude upon the disappearance of the plague in 1630, after it had cut down 60,000 persons. The altar is a magnificent piece of sculpture—representing the driving away of the plague by an angel. The chandelier is chaste and far from showy, but rich and expensive; its cost was 20,000 francs. A pair of crutches are near the altar. It is related that an old woman who had been lame for many years came to this church to make her confession so lately as the year 1857, and in the midst of this confession her lameness departed. She went away leaving her crutches!

Venetia was once a republic; after more than eight hundred years it passed into an aristocracy; and thus remained for five and a half centuries. But Napoleon made his mark here, as he did elsewhere in Europe; built what

is now known as the Royal Palace; soon ceded this territory to Austria, and it is to-day a part of the empire of Francis Joseph.

Before the discovery of the Cape of Good Hope Venice was on the great highway of the commerce of the nations, and its monopoly of that commerce made it one of the most powerful of all the maritime and commercial states of Europe. But for about 370 years its glory has been slowly fading; and although it is the most picturesque

city I have ever seen, and an exceedingly interesting spot to visit; and although there is even now much stir in its narrow streets, yet you have ever brooding over you the memories of the *past*; and it is written on every thought and image that comes before you, "*Troja fuit*;" "Troy was," but is not; and you are walking amid its ruins.

It has a population of 125,000; and no other place that I have ever visited contains so many persons within so narrow a compass. E. B. F.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. IV. JOHN HOWE.*

On leaving college Howe was ordained at Winwick, in Lancashire, and in a short time after was called to be the minister of Great Torrington, in Devonshire. Howe always had the strongest attachment to this place. He was much beloved by his people, and his labours were crowned by great success. Here he preached those discourses the substance of which was afterwards embodied in two of his most useful treatises—"Delighting in God," the "Blessedness of the Righteous." The time came when Howe was to be severed from his beloved congregation, and from the sphere of labour most congenial to his feelings. At the close of 1656, or the beginning of 1657, some important business brought him to London. While in London he attended the chapel at Whitehall. Cromwell was present, and his attention was arrested by the noble presence of Howe—"Nor was this to be wondered at," says Professor Rogers, "an observer of human nature, far less sagacious than Oliver Cromwell, might have discovered in the lineaments of Howe's face, the indications of no common character."

The first interview between Oliver Cromwell and John Howe is described so vividly by Mr. Rogers, in his life of Howe, that we shall give it in his language.

"As soon as service was concluded a messenger was despatched to inform Howe that the Protector desired to speak with him. If surprised at such an extraordinary summons, he must have been still more surprised to hear the Protector (who had already concluded that he was a minister) request him to preach at Whitehall chapel on the following Lord's-day. Howe, whose modesty recoiled from a proposal which other and more ambitious men would have exulted to embrace, endeavoured to excuse himself. Cromwell, with the peremptoriness which ever characterised him, told him 'that it was in vain to think of excusing himself, for that he would take no denial.' Howe, who did not know much of the arts of a courtier, and probably would have disdained to practise them, pleaded with much simplicity that 'he had despatched all the matters which brought him to London, and that he was now anxious to return home, and that he could not be detained longer without serious inconvenience.' 'Why,' rejoined the pertinacious Oliver, 'What great injury are you likely to sustain by tarrying a little longer?' To this Howe—who, in the spirit of a true pastor, considered the welfare of the flock far more important than the favour of the Protector, their esteem as his highest honour, and their love as his most grateful reward—replied, 'that his people were very kind to him; that they would be uneasy at his protracted absence; that they would think he neglected them, and that he but little valued their esteem and affection.' 'Well,' said Cromwell, 'I will write to them myself, and will undertake the task of procuring a suitable substitute.' This he actually did; and Howe being then relieved from his scruples, or rather not knowing how to persist in opposing the wishes of one

* Continued from page 298.

whose requests, like those of kings, were little less than commands, consented to the Protector's proposal. But after he had preached once, Cromwell, in the same manner, insisted upon a second and a third sermon, and prevailed by the same pertinacity as before; and at length, after much private conversation, told him that 'nothing would serve him but Howe must remove to London and become his domestic chaplain, and that he would take care that the people of Great Torrington should be supplied to their satisfaction.' Howe exerted himself to the utmost to escape such unwelcome honours; but Cromwell, who, as Calamy truly observes, 'could not bear to be contradicted after he had once got the power into his hands,' would listen to no denial. At length therefore, Howe, who was assured that he would have the means of doing great service to religion in the Protector's household, the whole arrangements of which were to be submitted to himself and a reverend colleague, was induced to consent. He accordingly removed, with his family, to Whitehall."

Howe remained at Court till after the Protector's death, and continued his services a short time under Richard Cromwell, who succeeded his father as Protector.

Richard was unable to hold the sceptre by power which had been so ably wielded by his resolute and indomitable father. Howe's resignation followed the deposition of Richard Cromwell. On Howe's release from Whitehall he returned to the former field of his successful labours. The people welcomed their former pastor with affection and love. But the day of trial was approaching—Charles II. had returned from his continental exile amidst the acclamations of the people—there was a sudden revulsion from the severities of Puritanism—the spirits which had been crushed by Cromwell became wild and fanatic by excessive joy. The clergy were re-instated. Vengeance entered into their policy. The Act of Uniformity was passed. Howe refused to conform, and was ejected from his church at Torrington. Though ejected from his pulpit Howe felt it to be his duty not to be silent. He availed himself of every opportunity of preaching in private houses. This conduct brought him into trouble. He was cited to appear before the Bishop. The Bishop was acquainted with Howe, and treated him with considerable respect. He asked him for the

reasons of his nonconformity. Howe replied, that without taxing his lordship's patience beyond all decency, he could not give such an account of his objections as justice to himself required. The Bishop then requested him to mention any one of the points at which he scrupled. On this Howe specified re-ordination. "Pray, sir," said the Bishop, "what *hurt* is there in being twice ordained?" "*Hurt*, my lord," rejoined Howe, "it *hurts* my understanding; the thought is shocking; it is an absurdity, since nothing can have two beginnings. I am sure I am a minister of Christ, and am ready to debate that matter with your lordship, if your lordship pleases; but I cannot begin again to be a minister." The Bishop dismissed him with strong expressions of regard, assuring him that if he would conform, he might have considerable preferment. Howe preferred a pure conscience to the highest emoluments of earth. Our space does not admit of following Howe step by step in his eventful course—subsequent to his ejection his life was one of vicissitude and uncertainty. He became domestic chaplain to Lord Masarene, and accompanied him to Ireland. While here he composed his greatest work, "The Living Temple." After the lapse of five years, in 1675, Howe accepted the charge of a congregation in London. Here he remained ten years. In 1685 he complied with an invitation from Lord Wharton to travel with him on the continent, and after visiting many parts took up his residence at Utrecht, in Holland, and continued there some time.

In 1617 James II., a stern and bigoted Roman Catholic, changed the principles of his religious policy, and published his "Declaration for Liberty of Conscience." Howe's congregation in London invited him to return to them—he complied with their request. He remained with them till his death. On April 2, 1705, in Silver Street, London, "he expired without a struggle."

John Howe, in every aspect of his mind and character, was a very extraordinary man. Dignity and majesty were attributes both of mind and body. Mr. Rogers says:—

"Howe's external appearance was such as served to exhibit to the greatest advantage his rare intellectual and moral endow-

ments. His stature was lofty, his aspect commanding, and his manner an impressive union of care and dignity. His countenance—the expression of which is at once so sublime and so lonely, so full both of majesty of thought and purity of feeling—is best understood by the portraits.”

Calamy, who knew him well, tells us that—

“As to his person, he was very tall and exceedingly graceful. He had a good presence, and a fiery, but pleasant eye; and there was that in his looks and carriage, that discovered that he had something within that was uncommonly great, and tended to excite veneration.”

Howe’s mind was eminently fitted for profound thought and sublime contemplation. There is a fulness and a loftiness about his conceptions which mark him off from ordinary minds. His great intellect found its appropriate element and sphere in abstract and metaphysical studies. He lived in the higher realms of thought. Even

the mysteries of the Trinity did not appal his reason. The solemn grandeur of eternity and the sublime joys of heaven opened and expanded in his spiritual vision. He lived in the Spirit, and walked in the Spirit, and found his serenest bliss in talking with God. He possessed a powerful imagination, and therefore his mind was fitted for devout contemplation rather than for the distractions of controversy. His piety was deep and all-pervading; he lived in the spiritual world while he acted in this. His habits of devotion were fixed and constant. His deportment combined majesty and modesty, and commanded universal respect.

Taking him in all the aspects of his being and life, we may say with his friend and co-adjutor Spademan, that “it seemed as though he was intended to be an inviting example of universal goodness.” A selection from his writings will appear next month.

Sabbath Schools.

A LIVE SABBATH SCHOOL.

I VISITED one not a great while ago, and noticed some things which pleased me. The congregation with which it was connected was not very large. The scholars in the Sabbath school were almost as numerous as the members of the congregation. This was the first thing that struck me as indicating a healthy state of things.

The deacons had classes of adults, men and women, and the minister had a large class of young ladies and gentlemen. This was the second thing that attracted my attention. The superintendent made a brief remark or two, when he had offered a short prayer, in which he prayed for the subjects of prayer immediately before him, without wandering about as did the dove which Noah sent forth from the ark. He remembered the children and prayed as he *felt* for them. This was the third thing that I liked.

The teachers stood up before their classes and talked earnestly and kindly to their pupils. I noticed that the scholars looked at the teachers and

gave attention to what was said. There was no fretting and chafing and sour looking. This was the fourth feature of the school that pleased me.

I reflected. Why does this school appear so much better than another that I *might* mention? The scholars are about the same—the difference is not in them. It must be, then, in the teachers and superintendent. In this school they are *alive*, they act in earnest and love to work. In the other school they dislike work—they perform their Sabbath school duties as if they were a drudgery.

CHRIST’S GOLDEN RULE.

WHO knows the Golden Rule? You all know it, I hope. You may repeat it:

“Whatsoever ye would that men should do to you, do ye even so to them.”

Who made the rule?

Our Lord Jesus Christ. Then we may be sure it is a right rule. Have you all got the rule? Have you all got it by heart?

Now, children, what is a rule made for?

To make things right by.

This is what Christ gave us all the Golden Rule for. You have it in your heart just as the young carpenter had his foot-rule in his pocket. But I am afraid that a great many of you are so foolish that you don't use your Golden Rule. When some playmate, whom perhaps you do not like very well, asks you to do him a favour, and you say, "No, I wont: you wont do anything to oblige me, and I wont oblige you," that's not going by your rule. Stop, little boy, little girl, take out your rule; here is something to measure. What does your rule say? "Do as you would be done by." Go by the rule. That's what the rule is for. When some boy strikes you, or calls you names, and you clench your hand to strike him in return—stop. Where is your rule? You would be more foolish than the carpenter's apprentice if you were to strike back, while all the time you had Christ's Golden Rule in your mind, which tells you to do as you would be done by.

Remember, that Christ's Golden Rule

is given you to measure things by. That rule is always right. If you see a man, or a woman, or a child, doing something that is contrary to that rule, you may be sure they are doing wrong. And remember how foolish and how wrong it is for us, who have the rule, to forget all about it and to disobey it.

Let us all try to make a good use of Christ's Golden Rule.

A SNOW-BIRD.

A GENTLEMAN called out early one morning after a severe storm, met no one in the streets but a young lad ploughing his way through the snow with a big basket on his arm.

"Well, my boy, what has turned you out so early?" asked the gentleman.

"O, I'm a snow-bird, carrying crumbs for the breakfast of a poor family. Elijah had ravens, but father sends by snow-bird," said the boy, laughing.

The little fellow's name, sure enough, was Snow Bird. But can't we all be snow-birds in some good work? I hope there are large flocks of them among our readers.

Christian Work.

PREACHING IN THE PRUSSIAN GARRISON CHURCHES.

MR. KÖBNER, pastor of the Baptist Church at Barmen, on the Rhine, but a Dane by birth, has recently been permitted to preach in the garrison churches at Spandau (the fortress of Berlin) and Wittenberg, to the Danish prisoners. We give the account in his own words:—

"I accordingly went to Berlin, and on the following day, accompanied by Brother J. Lehmann, to Spandau, where, for the first time in my life, I ascended the pulpit of a State Church, and preached in my long-disused native tongue. The Danish prisoners were all present and filled the church; after the service they remained in their seats while we supplied them with tracts, and sold a number of Danish Testaments to them.

"The next day I went to Cüstrin, where, after an interview with the

Commandant, I was permitted to hold a service in the large theatre saloon of an hotel, which was filled with the Danish prisoners, to whom I had the pleasure of preaching, from the scene stage of the theatre, the truth as it is in Jesus. I afterwards distributed tracts and sold and gave away Bibles and Testaments amongst them. An hour after the service a non-commissioned Danish officer came to me to express their thanks, and beg me to come again. He assured me my hearty words had been a great contrast to the cold sermons of the Schleswig clergyman who had been appointed by the Prussian Government to preach to them.

"In the evening I preached in German amongst our Baptist brethren, who had decorated their room very beautifully to welcome me; and on the following day I returned to Berlin, and went to Wittenberg, where I met brother Geissler, and we obtained

immediate permission from the Commandant for me to hold a Danish service with the prisoners. Accordingly, at four o'clock, they all assembled in the celebrated Schlosskirche, on the doors of which Luther nailed his theses. I went into the Sacristy, and thence ascended the pulpit over the altar. I can scarcely describe my feelings when I saw before me the church where Luther's voice had so often sounded, and in which are his and Melancthon's tombs. When the tones of the organ ceased it was again permitted to me to address a crowded congregation of Danes in their mother tongue, and as a fellow-countryman who had come to them of my own free-will to preach to them the salvation of Christ. They also gladly received tracts and Testaments.

"We went next to Magdeburg, but here I could not obtain the permission of the Commandant, who said the religious instruction of the prisoners was amply provided for, as they had one chaplain appointed by the Prussian Government, and another sent from Denmark. I could, therefore, only preach in German to our brethren who form at Magdeburg, a preaching station of brother Geissler's church at Königsberg.

AMONG THE WOUNDED DANES.

MR. RODE writes:—"I went to the seat of war, *viâ* Flensburg to Gravenstein; only in keeping quite to the right of Flensburg I met with villages which had not been visited by the brethren from Hamburg. I did not merely distribute tracts, but always tried to say a few words, and, when possible, gave a short address. I went to the guard-room, and from house to house. In one house I distributed Gospels and tracts, and offered Testaments to the soldiers, but they would not have any. I sat down amongst them, talked about the fearful war, and the dangers thereof, of death, judgment, and eternity, and of the justice and love of Christ. I tried to show them how necessary it was to possess the Holy Scriptures, and told them a little of my experience; how some people had considered the word of God superfluous, but in times of trouble had found a

great deal of hope and consolation; thereafter attracting their attention by telling them of a Danish officer, who had been lying for several days on the field of battle sorely wounded, and was found with an open Testament in his hands, and that he had said, 'During these three days I have spent the most happy hours of my life.' One of the soldiers said to me, 'Let me also have such a book,' and all the rest followed his example.

"From thence I went to a place where about eighty soldiers were employed in placing gabions. They accepted tracts and Gospels. An officer scoffed at me, and the soldiers very readily followed his example; but as the officer did not prevent the distribution, I nevertheless continued. When I had supplied all, and they did not cease mocking, I said aloud, 'Here, behind the ramparts, you may well scoff about God and his holy word; but, poor men, consider death! In a short while you may be called to judgment before God; do you think you will then still be able to mock? The time may soon come when you will be glad to possess a pamphlet which shows you the way to heaven.' An officer looked at me inquiringly, they ceased mocking, and I proceeded.

"Towards evening I returned to the house I mentioned before. All the soldiers were at home. I proposed to conduct a Bible class, which they agreed to. It commenced at half-past six o'clock, and lasted till nine o'clock, and then they thought it was too early to conclude. Then I proposed to spend an hour in which they should exchange thoughts about the word of God. At eleven o'clock they could no more refute me; passages of Scripture had instructed them for the better. Then we took supper; some thought they could sit up all night conversing on such matters. The landlord gave me his bed to sleep in. After I had left the house next morning, a soldier overtook me, and desired me to come to the guard-room; the sentinels had been relieved, and the present soldiers on duty wished for tracts. I went, and each bought a New Testament. I visited some large farm-yards, was kindly received, and distributed many tracts. In a village I entered a hospital. When I found that strangers

were not admitted, I went to the attendants' room; these referred me to the physicians; they were very kind, and said, 'We are very grateful that you care for our sick, and give them good books; go to all the rooms. If you should wish to say a few words,

we must only beg of you to be very short, as they are very weak.' I thanked the doctors and praised the Lord, and provided all the sick with tracts. That evening I journeyed to Flensburg, next day to Apenrade and Hamburg."

General Baptist Incidents.

A CURIOUS FACT ABOUT SINGING.

IN a few months after Mr. Randall had settled with the church in Virginia Street, London, the practice of singing in public worship was introduced. This was thought too great an innovation to be made by the sanction of a common church-meeting; but a general visit to all the members being appointed, the messengers were directed to ask the opinion of each individual on the subject. There appearing a considerable majority in favour of the proposition, and none who directly opposed it, the church agreed, March, 1722, to introduce it as soon as convenient. Yet they only ventured, at this time, to sing once in each service: it was not till 1729 that they began to sing after the sermon.

HOW A CLERGYMAN BECAME "A DISCIPLE."

ABOUT the beginning of the present century Mr. Driver, the co-pastor with Mr. Freeston of the General Baptist Church, Hinckley and Thurlaston, went over to the latter place to preach. When it was known that Mr. Driver would come, the chapel was crowded, many persons attending from the Established Church. The clergyman, Mr. Thistlewaite, finding his congregation thereby diminished, was anxious to ascertain the secret of Mr. Driver's popularity. For this purpose he went and stood under the window of the chapel while Mr. Driver was preaching. The Spirit applied the word to his heart. He found that he had been hitherto a stranger to the grace of Christ. In this state of mind he sought advice of Rev. W. Robinson, then vicar of St. Mary's, Leicester, and once well-known

both for his evangelical preaching and his widely circulated "Scripture Characters." The result was the acceptance of evangelical views, and for many years afterwards those views were advocated by him with marked success. Both dissenters and his own people held him in great esteem. Mr. Thistlewaite also established prayer-meetings, in which both parties cordially united. The circumstances of his conversion are recorded in his diary, portions of which were published after his decease.

EARLY PREJUDICE OF THE GENERAL BAPTISTS.

THEIR progress in knowledge was also retarded by a prejudice which too many of them entertained against the use of human compositions in the search of divine truth. So great was this prejudice at one time, that when their more studious ministers had recourse to the works of some learned men, they thought it prudent to conceal their acquaintance with those authors from their hearers. This unhappy dislike might arise, in part, from the ignorance and wickedness of the neighbouring clergy, who, it is probable, were the only learned men with whom they had much acquaintance; but it doubtless sprung from a more laudable source—their high opinion of the Bible, and their full persuasion that it contained all that was necessary for them to know in religious concerns. Yet, as they had every thing to discover and investigate by their own study of the sacred oracles, their progress would be slow and irregular, though the final results might be less tinged with human alloy than if they had availed themselves of the assistance of commentators or divines.

Science and Art.

A NOVEL INSTRUMENT FOR REPORTING.—M. Bryois has invented an instrument for taking short-hand notes with more rapidity than the ordinary method. It consists of a series of levers worked by keys like a piano, and acting on a set of types which impress themselves on a strip of paper that is gradually unrolled. Working only with one finger, an ordinary reporter can work as quickly as the best short-hand reporter, but by using the two hands the rapidity is increased immensely.

DISCOVERY OF STALACTITE CAVERNS.—A quarryman at Brixham, in Devon, discovered the opening to an extensive cavern after he had been blasting. A scientific exploration of the cavern will shortly take place. Many of the crystals of lime in the cavern have assumed the most beautiful and curious forms.

A STATUE OF THE VIRGIN AND CHILD has been discovered eight feet below the surface of a bog in Lisdoonvarna, county of Clare. It is of carved oak, two feet six inches in height, and in good preservation.

CHEMICAL COMPOUNDS GYRATING IN WATER.—Mr. Tomlinson, of King's College, has discovered that besides camphor, oil of bitter almonds, if exposed to the air in a watch-glass, will, in the course of some hours, solidify into thin crystallized flakes of benzoic acid. One or two of these flakes placed on the surface of clear water in a clear glass will rotate with great vigour, throwing off a visible film, the reaction of which produces the motion. In a shallow glass vessel, four inches in diameter, the motions last longer than in a vessel of smaller diameter; but when the adhesions of the surface is satisfied, by being completely covered with a thin film, the motions can be renewed by removing the flake of benzoic acid to a vessel of clear water.

FIRST PORTRAIT OF NAPOLEON BUONAPARTE.—This portrait, executed in oil by David, has been in private possession in the Swiss village of St. Cerques for the last thirty-seven years. The picture once stood in the boudoir of the empress.

A ROYAL ENGRAVER.—Rupert of the Rhine, the dashing cavalry officer of the Royalist forces two centuries ago, was a skilful mezzotinto engraver. Several of his works are in the British Museum. Another royal engraver has appeared in the person of the present King of Sweden. He is a member of the Society of Engravers in Paris, and has lately sent them a very splendid line engraving, executed in his leisure moments.

GRADUAL RISE IN THE COAST OF CHILI.—M. Pissis, who has recently spent much time in geologically exploring the provinces of Arancio and Concepcion, has recently communicated with the Academy of Sciences, Paris. The coast of Chili is now rising in a similar way to the coast along the Baltic.

SIR EDWIN LANDSEER'S small cabinet picture of "A Piper and a pair of Nutcrackers," in the Royal Academy this year, has been sold for £1,700.

FOUR HOLBEINS.—There are now four splendid paintings by the elder Holbein on view in the Cathedral at Augsburg. They formerly belonged to the church of the Abbey of Weingarten, Swabia.

KAULBACH FRESCOES.—The cycle of the Kaulbach frescoes in the new Berlin Museum, has been completed by the sixth and last painting, "The Reformation."

MOSAICS IN ST. PAUL'S.—The first mosaics in this cathedral have been uncovered.

THE POET AND BAKER, REBOUL.—A statue to this gifted man is about to be erected at Nismes.

"UNDERTONES."—The painter of this picture has been awarded the silver medal of the Society for the Encouragement of the Fine Arts. The painter's name is Buchanan.

ORIENTAL COURT AT THE KENSINGTON MUSEUM.—The decorations of this court have been entrusted to Mr. Owen Jones, are now nearly complete, and are splendid to the last degree.

JOSEPHINE, NAPOLEON BUONAPARTE'S FIRST WIFE, is to have a statue in Paris on the square before the Alma Bridge.

Literature.

ROBERT ALFRED VAUGHAN.*

THE name of this gifted young writer is not unknown to our readers. His "Hours with the Mystics" were noticed in the pages of this Magazine some few years back, and one of its charming episodes reproduced. The memoir given in the first volume before us indicates the deep affection and honest pride of the father's heart, and the letters from Sir James Stephen, Justice Talfourd, Revs. H. R. Reynolds and J. B. Paton indicate the high esteem in which he was held outside his own family. Chiefly a student, his life presents few startling incidents. Born at Worcester, trained at the Lancashire Independent College, at the London University, and at the University of Halle, settled first at Bath, with Mr. Jay, and afterwards at Birmingham, which last sphere he was compelled to resign through ill-health; seeking, what never returned, vigour of frame, now at Bournemouth, then on the continent, and again in England, and dying at the early age of thirty-four—such are the chief facts of his outward history. But of his inner life there can be given no such analysis. He tells us that he first learned to love literature as he sat quietly in his father's study, following the bent of his own fancy, and meanwhile "listening to the scratching of his father's pen." "The one effort of his life was, to realize a generous culture for himself, and to minister to its realization in others." We do not purpose, however, to attempt any analysis of his character and genius, but rather to introduce the reader to some illustrations of both.

It was in the spirit indicated in this extract from his diary that he became a student in the Lancashire Independent College:—

"Sunday, July 17, 1843.—I earnestly desire to devote every capability in the utmost to Christ—to spend my life in the immediate service of such a Master, and,

as far as my poor ability goes, to be made useful to the cause of his truth in my day and generation. I consider no labour too great to endure for the realization of success as a preacher of the Gospel. In that occupation alone do I expect happiness, because then alone can I be most entirely devoted in my gratitude to the Redeemer. It is my fervent hope that my weakness may be made strength in so great a cause. To be presented faultless, unblameable. And by what means? At what cost?

"What is the beautiful or the great of earth compared with this? Here is a subject, at the very least, worthy all the puny powers of any child of man. *Well* may angels desire to look therein. This is the thing, whatever we remember, which we mortals are constantly forgetting—this is the thing which I wish constantly to proclaim, and to ring it in men's ears till I die. This is the thing of which I hope ever to have such a growing conviction myself, that no prosperity, or adversity, or chance, or change of this life, may be able to shake my humble trust in Him in whom I have trusted, or obscure my increasing knowledge of Him in whom I have believed."

Here is a picture of German life which will be new to some:—

"December 21, 1846.—Halle. . . . Some days ago, a student died here. He was about twenty-two, reading for the law; his disorder a nervous fever. Yesterday he was buried, and the spectacle was certainly an imposing one. A white coffin of carved wood, ornamented with wreaths, and with the cross swords laid on the top, was borne on the shoulders of men in long black cloaks and cocked hats; then followed a band playing solemn music; then a long train of students, the seniors of the student corporations, with their drawn swords, white gauntlets, white scarfs, and plumes in their caps; and in the rear a small body of the volunteer troops. When we came to the grave, the swordsmen surrounded it in the first row, and Tholuck, who was there in his gown and doctor's cap (exactly like the pictures of Martin Luther), gave a short address. Among other things, he said—'The grave is but a little hill, yet from it how small do the great affairs of life look—how great the small!' As the coffin was lowered, the instruments sent forth some of the saddest, softest, most sweetly melancholy tones I ever heard. We then sang, all of us, a few words—the clouds were thrown upon

* Essays and Remains of the Rev. Robert Alfred Vaughan. Edited, with a Memoir, by the Rev. Robert Vaughan, D.D. Two vols. London: J. W. Parker & Son.

the coffin, and the ceremony was over. There was something to me inexpressibly mournful and beautiful about the whole scene which I shall never forget. The student here is not buried as every one else is buried, but with an honour peculiar to himself. But I wondered where his soul was, and thought of the sorrow of those to whom he was dear."

Robert Alfred Vaughan was largely imbued with the poetic spirit. Some quotations from his earlier poems are given, and one or two from his latter ones: but it is rather in poetic diction that he excelled than in poetry. Sir James Stephen rightly says of his style in one of his essays, what is, however, equally true of nearly all, that "the landmarks of prose and poetry are thrown down." Robert Alfred Vaughan's estimate of the poet's mission was tintured with the hues of his own imagination, and yet most thoughtful men will acknowledge the general truthfulness of these words:—

"The poet makes man wiser by causing truth to speak to him in a language that appeals to his whole nature, not merely to a part of it, and which reaches the heart as well as the intellect. Taught by him, we render it filial love as well as filial obedience. He makes man better, too, by revealing as none else can do the native loveliness of generosity and patriotism, affection and self-sacrifice. It is no fair argument to urge that many poets have fallen short of such precepts in their practice. Truth and beauty are not changed by the imperfection of their human advocates. If some have been 'like diamonds cut with their own dust,' such fate, while mournful for themselves, has ever been among the most memorable of lessons for others. The very monument posterity sets up perpetuates the warning as well as the glory. The failure of the undistinguished has its teaching for a few. But when the hero falls, all eyes are upon him. It is not before the dismantled hut, but when gazing on the ruined temple, that we feel with most solemnity the frailty of man. Poetry does much, also, to increase our happiness by keeping alive within us those early feelings of love and confiding faith which a life of contact with the world tends so commonly to extinguish. It prevents the heart from growing old with the body, and like Idunna's fragrant apples, whose taste preserved the gods of Valhalla from old age, renews within us a divine youth."

Mr. Reynolds regards power of analysis as one of his distinguishing

features, but that above all was his manifest and irrepressible love of truth; and in virtue of this love he thinks that Robert Alfred Vaughan has thrown light on the relation of revelation to philosophy. His essays on "Origen," "Schleiermacher," "Hypatia," "Dr. Tauler," and others, may be looked upon as among the most successful of his efforts. There is a wealth of illustration in them all that marvellously enchains the more youthful taste, and that even a soberer judgment does not despise because of the admirable uses to which it is put.

We give the following from his paper on Origen:—

"We are told that the seagulls of Abyssinia are wont to baffle the attacks of the hawk by vieing with their assailant himself in the height to which he must soar for the success of his stroke, thus preventing him from attaining that elevation above them which may enable him to make the fatal swoop. Somewhat similar were the later efforts made by philosophy in Alexandria. It was assailed by religion, and it aspired to become itself a religion. The religious spirit of Platonism was drawn forth, arrayed, and eulogized by Plotinus. Founded on his metaphysical system, there arose under the hands of Porphyry and Iamblichus a kind of philosophical church. While Christianity and philosophy were thus weighing in the balance, Constantine threw the sceptre into the scale of the former. Like King Pedro, who disinterred and enthroned the body of his beloved Ines de Castro, Julian afterwards extorted homage from all to the lifeless form of the eclectic philosophy. The unnatural pageantry was soon over. It was left for Proclus to weep over the remains and to pronounce the funeral oration. The reign of Justinian witnessed the complete interment. The philosophical school of Alexandria had become extinct, and there was no apotheosis."

Origen's views of "our earth" and its guardian spirits, are summed up in this brilliant fashion:—

"Our earth, as Origen viewed it, was a spot made awful by the constant presence of what is unearthly. Nothing was mean, or of trivial import. The most obscure event was always the decline or the dawning of something momentous. The seen was lost in the unseen. By a vast theory, as by the lever of a spiritual Archimedes, the world seemed to have been moved to the very threshold of the infinite. The angel, the demon, and the man were ever in closest intercourse. Did the Christian

faint beneath the heat and burthen of the day, a cloud of heavenly witnesses hung over him, and sought with their wings to shelter him under the scorching noon of his affliction. To the guardian angels of the good—the 'little children' of the Gospel—it was alone permitted to behold the face of our Father who is in heaven. Did the wicked man return from the error of his ways, his emancipated guardian ascended nearer to the Deity; and as his charge grew to the stature of the man in Christ Jesus, presented himself, radiant with joy, at the throne of God—an earnest of one more soul redeemed by the blood of Christ. Thus the good man and his angelic guide were united by the strongest ties, and lived in the constant interchange of service. That flower of the field, the life of man, was the prize for which mighty agents of good and evil entered the arena of our world. Each day of each mortal's history was the strife renewed. Love aided man to win a new jewel for his future crown; hatred sought to make him forge another link of his fetters. The enemy of man sent the worm to the root beneath; his friend sent the dew and the sunshine from above. Did a night's tempest spread terror, and strew the earth with the pride of some mountain forest—a demon, exulting in the power granted him for awhile, had passed that way in his flight, his heart full of the wantonness of evil. Did morning break, and earth, in the fresh sunlight and singing of birds, seem to forget the past—good angels were at hand, smiling, as they saw the children go forth to gather in the fallen branches that would be fuel for their hearths through the winter, and rejoicing to behold an emblem of the joy, which, under the eye of their Father, they had so often caused to spring out of sorrow. As Origen gazed on the stars, shining with the intense brilliance peculiar to the nightly firmament of the orientals, he felt that their strange sympathy with man was no mere poet's fiction. They, like man, were clothed in material bodies. Like him, they long to be unclothed, and to rise to a higher life. But they had seen their Lord, the Creator of all things, assume humanity—they had beheld him suffer, were sharers in the blessings that followed, and so they patiently fulfilled their courses till the time of release should come. The stars were the letters of flame, the hieroglyphics, wherein was prophecy concerning the rise and fall of nations written out upon the heavens as on a scroll. But the record could not be deciphered by man. It had no influence on the freedom of his will. It was the written language of the angels. On moun-

tain summits, which seemed to the eye of mortals all solitude, sat those sons of God, reading the history of the future. A futile and presumptuous science, called Astrology, had arisen from a few words and broken sentences of this celestial language which fallen spirits had communicated to bad men. Thus, man was never alone. Empires, provinces, cities, and families, had their guardian angels. It was the office of some to watch over the succession of animal life, of others, to superintend the ripening of the seed and the budding of the flower. Every locality, every heart, every science, was held in charge by those who watched it unseen. As Origen traversed the scenes once hallowed by the presence of our Lord, he longed for the removal of that veil of flesh which hid from his view the angels who still walked there in holy converse, pointing out to each other place after place, where the miracle had been wrought, the tears had fallen, and the blood been shed. All these spirits would at last give in the account of their watch to God, and be promoted to a higher rank, or removed to a lower, according to their vigilance in this service. At the final restitution, the most malignant of the enemies of God would exchange enmity for penitence. All suffering was designed to heal rather than to punish. When it had done its purgatorial work, and cleansed away the love of sin, the lamentations of the lost would be at an end, and over the new heavens and the new earth all creation would rejoice. Some would again sin, and must pass through new trials. The rise and fall of immortal souls, the creation and dissolution of other worlds, their places of abode, would continue for ever. But if the happiness of none was secured beyond possibility of change, neither was the suffering of any to be prolonged without end.

"The people of Nuremberg were wont to hang a small bell under their tables, which was sounded when an expression escaped the lips of any guest which transgressed the limits of propriety—and would that, amid these high festivals of his imagination, this great man could have been recalled by some warning sound within the boundaries of truth and soberness. His toilsome research was on many subjects so much labour to supply fuel to enthusiasm. He appeals to Scripture, quotes the very passage that seems to destroy his position, and enrols it in the train of his argument, as his fancy, like a hawk which breaks loose from the fist of the falconer, soars away, carrying her trappings along with her. To his theory, as to the music of Orpheus, the whole universe must move in harmony. Reason

was the knight-errant of speculation, and was sent to the ends of the world in search of adventures, to return and lay the trophies at the feet of that fair visionary. He seems at times to have said with Faust, when following the ignis-fatuus:—

‘The limits of the sphere of dream,
The bounds of true and false are past,
Lead us on, thou wandering gleam!
Lead us onward, far and fast.’”

As examples of his satire, take these passages from his review of Mackay’s “Religious development in Greece”—

“Humboldt tells us that he met one day in his travels with a naked Indian, who had painted his body so as to represent a blue jacket and trousers, with black buttons. The religion of Mr. Mackay presents a similar substitute of colour for attire. If that Indian might be pronounced dressed, Mr. Mackay may be called a Christian. No doubt he rejoices in the indirect benefits of Christianity, and would probably be displeased bluntly to be told that he is no Christian. But how, in the name of common sense, can we give the name to a man who denies the reality—who repudiates utterly all supernaturalism—when, if that supra-naturalism be untrue, Christ was an impostor, not a pattern, and Christianity an enslaving delusion, not an emancipating truth?”

Again:—

“In what way the warm personal love towards a father is to be transferred, unchilled, to the impersonal order of the universe, we are not exactly informed. It must be a peculiar kind of ‘intellectual culture,’ indeed, which will enable a man to respond with empressement to the ‘sublime love of the universe,’ when that affection is manifested by the importunate domiciliary visits of a pestilence, the disastrous and elephantine courtesies of an earthquake, or the warm embraces of a conflagration. There is a certain religious culture which sustains the Christian amidst such evils. But the cold necessity of Naturalism brightens into less repulsiveness only in the reflected light which radiates from the doctrine of our Lord. Surely Mr. Mackay should account it beneath him to steal the ‘children’s bread.’ *O cæca gens mortalium!* we may well exclaim. Had men but known that Science was their appointed deliverer from spiritual bondage, and positive philosophy the real ‘desire of all nations,’ the knowledge of the body would have been to them the cure of the soul. Calvinism would have disappeared long ago, before a more efficacious treatment of the torpid liver. Obstacles to belief and to digestion would have been removed together, and we should have found in dietetics all our divinity.

Mankind would have gone in quest, not of a divine revelation, but of the doctor’s prescription—have found their city of refuge in the shop of the pharmacopologist—their spiritual life in a diaphoretic, or a brisk cathartic dose—the secret of spiritual strength in tonics, of sanctification in sarsaparilla. O foolish George Fox! An ‘aged priest’ recommended him, in his spiritual troubles, tobacco and psalm-singing. Had he but tried the narcotic, at least, might not his irritated system have been soothed, and Quakerism reserved among the unrealized potentialities of Nature?”

Only one other quotation can be given. It is from “the legend of the Sangreal,” or holy vessel. The early history of this legend carries us back to the expulsion of the rebel-angels. It is said that when the thrones and principedoms of the fallen were driven over the bounds of heaven “with hideous ruin and combustion down,” the falchion of the archangel Michael, descending full upon the crest of Satan, dashed into a thousand fragments his resplendent crown; that one jewel, struck off like a spark, leaped out into space, some time hovered in mid-air, and at length dropped upon our earth. Angels became its guardians, a vessel of wondrous potency was fashioned out of it, which held the bread at the last supper, and afterwards became the symbol of salvation. For a long season the Grâl remained suspended in the heights of air, because no worthy guardian was found for the sacred treasure. Only to the pure in heart could the Grâl become visible, only to one who had in him the spirit of the little child. Godly knights and true came upon it unawares as they rode about redressing wrongs and delivering the oppressed.

“See it stand, gorgeous in the light of the setting sun, near the summit of Montsalvage. Around it are black rocks, holding here and there unmelted snows; and beneath, on the shoulders and spreading sides of the mountain, grows an impenetrable forest of cypress. The topmost tree-points are touched ruddily by the sunset; the rest stand dark and stately, like a host of banners of green velvet, close-ranked, hanging heavily in a great calm. In the centre of the temple rises a dome covered with a golden mail, fantastically overrun by branching veins of blue enamel; and on the summit flames a giant carbuncle, the beacon of every Templar

homeward-bound. Around the great central cupola stand six-and-thirty towers, each with a spiral staircase winding round its outer wall. Above each tower there seems to hover motionless, poised on its outspread wings, an eagle made of gold. The slanting sun-rays are flashed back from the burnished breasts of this wondrous circle of birds. Each eagle is in truth supported by a cross of crystal, planted on the summit of every tower, too transparent to be visible from where we stand; a symbol this, to the pious fancy of the soldier-monks, of that invisible support the Cross affords to man. At the base of every one of the six-and-thirty towers are two octagonal chapels—the minor shrines which girdle the precincts of the central sanctuary.

“Within the dome the knights see above them a blue vault of sapphire, on which are represented sun and moon in diamonds and topaz; while a circle of brazen columns supports this heaven of precious stones. The crystal pavement reflects the azure of the roof; so that the armed heel appears to stand on air, and every shining pillar is imaged by a line of light that seems to pierce unfathomable depths, like that column of glory which descends from an evening sun into the calmness of the sea. In this crystalline floor the art of the mosaic-worker has inserted fishes of every form, carved in onyx, that glance and seem to glide as lights and shadows pass or fall upon them. The deep-browed windows are rich with many-coloured marble and many-coloured glass. The hues on one blend together in a ruddy autumn brown; those of another flame with gold and crimson, like the illuminated capitals of a missal; while a third is crossed with blue over interstices of red, like a trellis-work of amethyst filled with roses. Here the quaint design multiplies a pale flower, like a faint azure flame shooting up between two plume-like leaves of emerald. There lustrous arrow-heads, or *fleur-de-lis*, seem to chase each other round the border. The graceful fantasies of oriental arabesque overrun the snowy marble of the screen. Dragons and gryphons on the groinings of the roof plant their claws on mystic scrolls. In circlets of opal are traced lambs with banners, or castle gateways with pillars of malachite and purple portcullises, in colours borrowed from the thunder-clouds of summer and the foliage of spring.

“Enshrined in the holiest place, bowered deep in exquisite enclosures of sandalwood and gold, of lapis lazuli and marble, lies the Holy Grál. The virtues of this stone of stones prolong the life and sustain the vigour of the gallant company of guardian knights. Were a wounded man at

the very point of death, one look thereon would give him six days' life. He who sees it daily, holds the secret of perpetual youth, and need fear no decay or any sickness. By its life-giving power the phoenix springs out of his funeral flame and lives anew—the type of resurrection. On Good Friday a dove, descending from the skies, lays a consecrated wafer on the Grál; and thus its miraculous potency is every year renewed. It has power, continues the legend, to change a crust into a banquet; and has been thus permitted to repeat the miracle which fed the five thousand among the Galilean hills.

“Let us now take a scene from the poem already mentioned, and see how its author, Wolfram, has handled the tradition.

“Parzival, weary and belated, was riding onward one dark night, whither he knew not, when he heard the distant fall of surf upon a beach. Making his way toward the shore, he discerns the twinkling light of a fisherman's hut. There he is directed to a neighbouring castle. Arrived under a gloomy mass of wall, he winds his horn; answers questioning by pronouncing the name of the fisherman; rides across the echoing drawbridge, and is received in the courtyard by attendants with torches. He sees with surprise that the tiltyard is overgrown with rank grass, as though many a year had passed since any knight had broken lance there for love of fair lady. They usher him into a vast hall, dazzling with the blaze of a hundred torches. He passes up between couches of costliest workmanship, whereon lie four hundred knights. On the dais stand three marble vases filled with burning aloë-wood, raising clouds of fragrant incense. In the centre he sees a sick man reclining on a couch. It is Anfortas, the Grál-king. He beckons Parzival to approach him. At this moment a page brings in a lance from which blood is dropping; he carries it round among the knights, who gaze upon it with looks of sorrow, some uttering lamentations, others sighing and groaning sorely at the sight. Parzival looks on in silence. The preceptor of his youth, the sage Sir Gournemanns, had once warned him against asking questions. The wise advice is, in this instance, unwisely followed. Then, through a door of shining steel, enter four princesses bearing golden candesticks; and these, with their robes of scarlet, are followed by eight maidens in grass-green samite, carrying a slab of polished garnet. Then, amidst her ladies, the beautiful Repanse de Schoie comes in, the queen of the Grál castle, and lays before Anfortas a vessel of precious stone.

“Now the feast is about to begin; the hall is thronged with attendants, bearing golden ewers, setting out the tables, and

presenting bread before the Grál. The bread thus offered is placed upon the tables, and is, in the very act, transformed and multiplied into the various viands of a royal banquet. There are peacocks, the nightly birds, garnished with their plumes, hoars' heads, and venison; and in the beakers glance and mantle the hippocras, and malvoisie, and foaming mead; while fruits worthy of paradise blush among their leaves in baskets of fretted silver. Parzival at last retires to rest, still without having asked a question; passes the night troubled by mysterious dreams; and in the morning, surprised at the universal quietness and silence, goes out through the now deserted hall, and quits the castle as he came. As he departs a page cries after him, asking tauntingly why he had put no question to his entertainers.

"As it is possible that some of our readers may not be so utterly destitute as Parzival of curiosity, we may add for their benefit that the silent knight lamented long and bitterly his lost opportunity. The shadow of his great disappointment followed him everywhere, darkened hope and faith, filled his soul with impious murmuring, and drove him out on lonesome wanderings, far from all Christian folk and sound of holy bells. At last this pride dissolves in penitence; his faith returns; his purification is accomplished.

A messenger is sent to summon him to the Grál temple; he himself is to be king. Entering the castle a second time, he finds Anfortas still a sufferer from the wound of the poisoned spear, sick almost unto death, but unable to die by reason of the life-sustaining virtue inherent in the Grál. Parzival releases him in an instant from his pain by asking the long-desired question, 'What ails thee?'

"It is pleasant to recognise the existence of such an ideal of Christian knighthood as that which animates the legend of the Sangreal in its more elevated forms. In an age when physical prowess was so highly valued, this tradition gave the highest place to that moral greatness which conquers pride and abandons self. At the same time, this self-conquest is no 'cloistered virtue,' ascetic, pharisaical, and useless. The champions of the Grál did not hide themselves from the world, though their relic and their residence were to the world so great a mystery. The brave four hundred were imagined riding through all the lands of Christendom, the hope of oppressed innocence, the terror of lawless strength.

"Men call this nineteenth century prosaic. But are there not with us also realities more wondrous than the phantom-temple of the Grál, which only the lowly-hearted can discern?"

Intelligence.

BAPTIST UNION AUTUMNAL SESSION.

MR. EDITOR—

My dear Sir,—It will afford your readers pleasure to know that the AUTUMNAL SESSION of the Baptist Union will be held at BIRMINGHAM in the second week of October. The necessary arrangements are already in a good state of forwardness, and I have reason to know that the brethren at Birmingham are anxiously making preparations to give a hearty reception to the delegates. By the courtesy of the Committee of the Baptist Missionary Society it has been resolved that the Quarterly Meeting of its Committee, together with the Autumnal Meeting of the Society, shall also be held at Birmingham in the same week, so that there may be no hindrance to a full and influential gathering of representatives.

I am, dear Sir, yours very truly,

J. H. MILLARD, *Secretary.*

Baptist Library, Aug. 21, 1864.

THE MINUTES FOR 1864.

IN the absence of the Editor through domestic affliction, we desire to mention that Mr. E. Barwick informs us of an error in the subscription list, where Stoney Street, Nottingham, is reported as furnishing only £2 9s. 4d. for the Home Mission. We have not an opportunity of referring to the copy to ascertain with whom this mistake originated, but we find that the Home Mission Cash Account for the Nottingham district, mentions for this year—

STONEY STREET.

Collected by Mrs. Lewitt .. £2 9s. 4d.
Collections 7 18 4

10 7 8

We hope this correction will be satisfactory.

WINKS & SON.

P.S.—We wish also to state, in reply to many applications for Minutes for 1864, that although we printed one hundred more copies than were ordered, we have none on hand. If friends *will not* order in due time they ought not to blame the Secretary if he cannot guess the number that will be required.

Our Churches.

MINISTERIAL.

LONGFORD, *Union Place*.—On Wednesday, July 11, a tea meeting was held in Union Place chapel to welcome the Rev. E. Stenson, late of Tydd St. Giles, the newly-elected pastor. After tea a very interesting meeting was held, when addresses were given by the following ministers, S. S. Allsop of Longford, H. Cross and W. B. Davies of Coventry, J. E. Sargent of Wyken Square, and the minister, E. Stenson. The choir added to the interest of the meeting by singing at intervals some pieces of sacred music. H. P.

REV. W. M. ANDERSON has resigned his pastorate of the General Baptist church, Ilkeston, near Nottingham.

CHAPELS.

BOSTON, *Lincolnshire*.—The services connected with the opening of the new school and lecture rooms in connection with the General Baptist chapel, High-street, Boston, commenced on Sunday, July 24, with two sermons by the Rev. T. W. Mathews, pastor. On the following Monday there was a public tea, after which addresses were given by the Revs. T. W. Mathews, J. T. Wigner (of Lynn), and W. Cholerton (of Sutterton), Mr. W. Stout, &c. The chair was taken by the Rev. T. W. Mathews, who gave a very interesting account of the origin of the General Baptists in Boston,—a history which dated as far back as the year 1653, when their forefathers worshipped in a "corner secure and alone," a most uncomfortable little spot of a chapel below Captain Garfit's, just outside the town, as near as they could for convenience, and just far enough to avoid the interference of the mayor, who at this period would not tolerate such meetings. From thence the chapel was removed to somewhere in Strait Bargate, in 1763, when a Mr. Saul built a small chapel just in front of the one they now worshipped in. In 1837 the present chapel was erected, which has been altered and enlarged and additional accommodation afforded, bringing it down to its present condition. Some years ago an old chapel in Heslem alley was purchased for £60, and, with £40 added, a Sabbath-school was opened and conducted. At that time this was a large sum to

raise, and some of the stout-hearted friends feared they should never raise the money. But it was accomplished, and soon after Witham green school-rooms were built at a cost of £300. This amount also, after a long struggle, was met, and a balance of £20 in hand formed the nucleus of a fund to erect the present commodious lecture and school-room. The rev. gentleman concluded his interesting remarks by stating that the cause never was in any part of its history in such a prosperous condition. At the close of the meeting a presentation was made to the Rev. J. T. Wigner, of Lynn, who, a short time ago, entertained in such a princely manner the ministers and friends of the Baptist Association, held at Boston, when they went to Lynn for a day's relaxation. The present consisted of "Smith's Biblical Dictionary," beautifully bound, in three vols. A vote of thanks to the chairman brought this interesting meeting to a close.

THURLASTON, *Leicestershire*.—The Baptist church in this village, like many more in this country, had its origin in the pious concern of a good man for the spiritual benefit of his neighbours. Mr. E. Parkinson, a farmer, coming to reside here in 1784, opened his own house for preaching. For many years they were supplied from Hinckley, and in 1814, were formed into a separate church. On Lord's-day, July 31st, two appropriate sermons were preached by the Rev. T. Yates, of Kegworth, son of their former indefatigable pastor. On Monday the Rev. J. C. Pike, of Leicester, preached in the morning, and in the afternoon and evening public meetings were held in the chapel, Mr. J. F. Winks presiding in the afternoon, and Richard Harris, Esq., in the evening. Addresses were delivered by Revs. Parkinson, Yates, Goadby, Smith, and others. A sketch of the history of the church was read, containing many remarkable facts—one of a former clergyman of the parish who, listening outside under the window in the dark one week evening, heard and received the Gospel, and then preached it. A large tent was erected on the adjoining ground for tea, of which hundreds partook in succession. The day was fine, and all were joyful at this village jubilee.

KIRTON LINDSEY.—On Sunday, June 26, two sermons were preached by the Rev. W. Rowe, of Wrawby, in the General Baptist Chapel, in aid of the

funds of the Sabbath school. The collections amounted to. £1 12s. 9d. On the following day the children, with their teachers, met to regale themselves with tea and plum bread. When the children had partaken of their repast, several of the friends of the children sat down with the teachers to tea. On the following Sunday six handsome Bibles were given to several scholars in the upper classes.

BURNLEY, Enon Chapel.—On Lord's-day, July 31, the annual sermons on behalf of the Sabbath school were preached by the Rev. J. Ross, of London. On the following Monday evening a public meeting was held in the chapel, presided over by the Rev. J. Alcorn, when Mr. Ross delivered a lecture on "Storing for God, and giving to God." The collections amounted to £70 1s. 2d.

OVERSEAL.—On Lord's-day, Aug. 7, two sermons were preached by Mr. J. F. Winks, of Leicester. The next day a tea-meeting was held. Rev. R. Kenney presided. After tea, addresses were delivered by several friends. The congregations were good, and the collections, with the proceeds of the tea, somewhat in advance of last year. S. J. F.

MISCELLANEOUS.

THE THIRTY-SIXTH ANNIVERSARY OF THE LINCOLNSHIRE AND CAMBRIDGE-SHIRE SUNDAY SCHOOL TEACHERS' UNION was held at Sutterton on Thursday, July 21, 1864. At seven in the morning a teachers' prayer meeting was held. At ten o'clock the reports of the schools were read. At eleven the public service was commenced with reading of the Scriptures and prayer, by the Rev. J. Staddon, of Pinchbeck; after which the Rev. W. Dyson, of Long Sutton, preached a very appropriate sermon from Psalm cxxvi. 6—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." At a quarter to three o'clock Mr. F. Squier, of Pinchbeck, took the chair, when, after a short address, the business of the Union was attended to, and questions relative to Sabbath schools discussed.

1. The minutes of the last meeting read and confirmed.

2. That the next meeting of the Union be held at Fleet, on the last Thursday but one in July, 1865.

3. That the Rev. J. Staddon, of

Pinchbeck, be the preacher; or, in case of failure, the Rev. J. Cholerton, of Sutterton.

4. That Mr. M. Scott, of Sutterton, be the chairman.

5. That the thanks of this meeting be given to brother A. Trysh for his services as secretary during the past three years.

6. That Mr. B. Robson, of Spalding, be the secretary for the next three years.

7. That the alternate monthly correspondence with the schools during the year be as follows, viz., Boston with Spalding; Pinchbeck and Long Sutton; Gosterton and Gedney; Broad-gate, Sutterton, and Fleet; Holbeach and Sutton St. Edmonds; Witham Green and Coningsby.

The following questions were proposed and discussed with animation:—

1. Is it not desirable that there should be in our Sabbath schools direct instruction imparted on our distinctive peculiarities as General Baptists, both doctrinal and ecclesiastical? Moved by the Rev. W. Dyson, seconded by the Rev. T. W. Mathews,—That we recommend to our Sabbath school teachers that there be direct instruction imparted on our distinctive peculiarities as General Baptists, both doctrinal and ecclesiastical. To assist them in their efforts we recommend the Catechism of Nonconformity written by the Rev. T. Goadby, and published under the sanction of the General Baptist Association.

2. What means can we employ to train our teachers into preachers? After a long discussion, it was moved that we pass to the next business.

3. That the question for discussion at the next meeting be—"The relation of the Church to the Sunday school." That brother Cotton, of Holbeach, write a paper on that subject.

The evening meeting commenced at half-past six o'clock. The following brethren spoke on the occasion:—Revs. J. Staddon, Pinchbeck; T. W. Mathews, Boston; W. Sharman, Coningsby; and Messrs. T. Sharman and W. Green, Spalding; Swan, Boston.

Votes of thanks were passed to the Rev. W. Dyson for his excellent sermon; to the friends at Sutterton for their kind and liberal providence for the comfort and accommodation of the friends; also to the chairman for his efficient services. The services during the day

were well attended and deeply interesting, and, we hope, will be productive of lasting good.

SHEFFIELD, Cemetery Road. — On Tuesday, July 27, a farewell tea-meeting in connection with the removal of Rev. H. Ashbery was held. About 300 sat down to tea. Rev. Brewin Grant, B.A., presided at the subsequent meeting. Letters of apology were read from several ministers, after which Mr. M. Gill presented Mr. Ashbery with a testimonial from the working men of the congregation, consisting of a purse of £40, accompanied with a beautifully mounted address. A case of razors had also been forwarded that day to Mr. Ashbery, by a gentleman connected with the Wesleyans. After a suitable reply by Mr. Ashbery, addresses were delivered by Revs. J. Flather, R. M'Brair, H. Tarrant, J. Calvert, and Messrs. Davidson, Winks, and others.

Other Congregational Churches.

GENERAL CONFERENCE OF THE FREE CHRISTIAN BAPTISTS OF NEW BRUNSWICK AND NOVA SCOTIA.

[The following account of this Conference, sent to the Free-will Baptist newspaper, will be read with deep interest.—E.D.]

THE Free Christian Baptists of the two British Provinces of New Brunswick and Nova Scotia number nine or ten thousand communicants. They are considerably the most numerous in the former Province. They are entirely at one with us in doctrine and usages, though not ecclesiastically united with us. In each province there is a General Conference. These conferences are not organically connected, but simply correspond with each other, after the manner of our Yearly Meetings. The Conferences correspond precisely to our Yearly Meetings, if ours were not organized into a General Conference. This year the General Conference of New Brunswick held its session at Fredericton, the capital of the Province, a beautiful place of five or six thousand inhabitants on the river St. John, some eighty miles above the city of St. John, which is at the mouth of the river. The Conference began on the 1st of July and probably closed on the 7th. The Conference of the other Province is to assemble about the middle of Septem-

ber. It was my privilege, in company with Revs. C. O. Libby and Jas. L. Phillips, to be at the Conference at Fredericton three or four days of this session. Then brother L. and myself left, but brother Phillips tarries in the province for a while for reasons presently to be named.

Ten years ago for the first time I visited a number of the churches of these brethren, and met such a friendly greeting that I have longed to be at every conference since, though I have been unable to attend but one, and that two years ago. That privilege greatly increased my desire to meet with them, and most gladly did I embrace the opportunity afforded me this year.

In passing, we may mention that the communication between Boston and St. John is by a line of excellent steamers, which touch only at Portland and Eastport. From Portland to St. John the time required is about twenty-three hours, including an hour or two at Eastport, the last point of our territory eastward. The travel on this route is rapidly increasing. The sail up the St. John river by steamer is one of the most delightful in the world, especially in the months of July and August, as the temperature is just about that of May in New York. By those seeking relaxation in the summer months this trip is to be preferred to any other with which we are acquainted. The scenery, the temperature, the excellent salmon, the safety, and everything else, but the high rate of exchange in these times, renders this trip very tempting.

But to return to the Conference. It was largely attended and deeply interesting. The chief charm of all was the presence of the spirit of deep devotion. The indications of increase of numbers and graces during the past ten years are encouraging in the highest degree. While the denomination is rapidly improving in almost everything that indicates Christian culture, they retain the fervour and devotion of an earlier day. In this they are very wise, and are in the direct path to great usefulness in their province. The Sabbath school concert, which we witnessed, in music and all its exercises, would be regarded by any denomination in our great cities as no ordinary success. In their recent conference they passed by a unanimous vote resolutions looking to the immediate organization of an educa-

tion society, and the forming of a literary institution. One of their number, a layman, read an essay, which in clear and striking language set forth the claims of education upon the conference, and best of all, the suggestions made as to the measures to be adopted were eminently wise and practical.

Those who have carefully watched the acknowledgements of moneys received in aid of Foreign Missions, as those acknowledgements appear in the *Star* from week to week, have sometimes observed that these brethren contribute to our Foreign Mission Treasury. But they have never had any concert of action on this subject. They have been too much pressed by home demands to found Foreign Missions for themselves. But it appeared from what transpired at the recent conference that the subject had rested with great weight on the minds of many of them for years, and that they had desired some plan of wise co-operation with our Foreign Mission work. On the other hand, we informed them that though we have five missionaries under appointment, the state of exchange is such that probably all would be compelled to forego preaching to the heathen for a long time, unless new friends came to our aid; we reminded them that in sustaining foreign missionaries in Orissa one dollar of their money is equal to about three of ours in these trying times.

Then occurred a scene over which there is reason to believe the angels in heaven rejoiced. A Foreign Mission Society was formed, auxiliary to ours, and the missionary who was with us was at once adopted as the missionary of the new society. Many brethren expressed the opinion that the newly formed society will be able to meet at least the salary of their adopted missionary, and perhaps even to do more. The brethren from Nova Scotia heartily seconded the measure, and pledged their co-operation, expressing the opinion that their churches will sanction and sustain the measure. Whether they can raise enough for the entire support of their missionary or not, they show the disposition to do what they can. About four hundred dollars (equal to gold) were pledged at the Conference alone. Besides, arrangements were at once made to have Bro. Phillips visit and address as many of their churches as his limited time would permit.

CARDIFF.—On Tuesday, Aug. 16, the memorial stone of the new Bethany chapel, now being built in St. Mary's-street, Cardiff, was laid by Thomas Hopkins, Esq., who had been chosen to do so on account of his long connection with the church, extending over a period of nearly sixty years, during nearly the whole of which period he has honourably filled the office of deacon; he is also the only surviving member of the church at its formation; and though in his eighty-fifth year he did the part of mason well, handling with uncommon dexterity the beautiful silver trowel with which he was presented on the occasion. In the stone was deposited a large glass bottle containing copies of the magazines and of *The Freeman*; a record of the church's history, prepared and read by the pastor, the Rev. Rees Griffiths; a history of the Baptists in Cardiff, by Dr. Thomas, of Pontypool College; a jubilee history of the Bethany Sunday school, by one of the teachers; together with the photographs of the different pastors of the church, and of the building committee, &c. The pastor was assisted by the Rev. J. W. Lance, of Newport, and by some of the ministers of the town, who, with all present, seemed deeply interested in the proceedings. We may intimate that the building is progressing rapidly, and will be opened early in the new year—we should be pleased to add free from debt.

ROCHDALE, *Drake Street*.—This chapel, under the ministry of the Rev. A. Pitt, after undergoing extensive alterations, was re-opened on Thursday, Aug. 4, and Sunday, Aug. 7, when excellent sermons were preached by the Revs. C. M. Birrell, W. F. Burchell, of Blackpool, and E. C. Lewis, of Rochdale. On Saturday, Aug. 13, a public meeting was held in the chapel, when addresses were delivered by the Revs. G. Marshall, B.A., E. C. Lewis, H. W. Parkinson, L. Seddon, W. M. Fox, R. Eardley, B.A., A. Pitt; Messrs. John Ashworth, W. J. Hall, and T. Watson. The attendance on each occasion was large, and all the services deeply interesting. The entire cost is £600, of which £505 have been raised. H. Kellsall, Esq., with his accustomed liberality, is building a large, handsome two-storied school-room, which will cost £1,200, situated behind the chapel.

Notes of the Month.

ECCLESIASTICAL.

COLOGNE has just been thrown into a fever of excitement, the occasion of which will at once show the aptness of the title which that city has earned. Seven hundred years ago, according to the legends of the priests, the skulls of the three Magi were brought from Milan to "the German Rome." The recurrence of the seven-hundredth anniversary has been turned to account by the priests. Peasants from the surrounding villages, and pilgrims from far distant parts, have been flocking into the city to take part in the celebration. In every street of the city men were busily vending strips of paper containing authentic portraits and biographies of the Magi, and prayers to them, on which were written the following:—"O holy three kings, Caspar, Melchior, and Balthasar, pray for us now, and in the hour of our death.—This note, which has been rubbed on the skulls of the three kings, is good against all injuries from cuts, against headache, swooning, fever, witchcraft, and sudden death, by help of an unshaken faith!" Just so. But how are the poor dupes to secure this when it is known that the priests charged with the preservation of these relics, in an evil moment, thought fit to consult Dr. Schaffhausen, the celebrated professor of medicine of the university of Bonn, and that he at once pronounced that one of the skulls was that of an infant, and that the jaws still contained the milk teeth! Are we living in the nineteenth century, when such festivals are possible in Germany?—Another Mortara case has occurred at Rome. Some Jewish parents had apprenticed their son to a shoemaker, at Quatho Capi, No. 13. A priest, a customer of the youth's master, had noticed the activity and good temper of the boy, and at once resolved to bring him into the true fold. The priest asks that the lad may be sent on an errand to his house, from whence he takes him in a coach to the *Catéchumènes*, and there leaves him despite his tears. Poor Michel and Fortunata Coën, the parents of the

apprentice, are alarmed. The truth ekes out. The priest is firm, and despises whatever public opinion there may be at Rome, and keeps the lad. And, says the *Temps*, a liberal Parisian paper, "it is all the more cutting to think that all this takes place under the protection of a French army, in which there have been, and still are, no doubt, officers who are French by birth and patriotism, but Jews by faith."—The sister island and one of the small cluster of islets in the British Channel have both been the scene of very disgraceful Papal uproars. At Belfast the riot was only trampled out by the intervention of the military; and at Jersey a Mr. Owens, a Protestant lecturer, was mobbed, and the lives of his audience put in great jeopardy. The Belfast riots were a disgrace to the town, and neither parties were blameless. But the disturbances at Jersey were the result of the maddest bigotry.—The notorious Colenso is about to be starved into a surrender. The council of the Colonial Bishops' Fund, out of which nearly £700 of the salary of the bishop of Natal is paid, have transferred this amount to a reserve fund, pending the decision of the bishop of Cape Town's judgment, by which Colenso is suspended from his see.—A Mr. Jonas King, of Narbiton, has been writing to the Archbishop of Canterbury about the increase in the use of images in the churches under the delusive title of "Emblems of the Faith." The archbishop "is not at all aware" that there is any increase, and intimates that if there is, he has nothing to do with it; "the proper person to whom the complaint should be addressed is the bishop of the diocese." We fancy Mr. Jonas King will have a good deal of correspondence before the "emblems of the faith" disappear.—The bishop of Oxford is generally in hot water. The Lord Chancellor told him to his face in the celebrated debate on the *Essays and Reviews*, to which we called attention last month, that he had no objection to himself and his fellow bishops being "harmlessly

busy." Nor do we think he would have much to say against the bishop of Oxford's recent declarations at the Oxford Clerical Congress. His startling assertions about inspiration accord as little with his own declaration about the priority and supremacy of the church to the Scriptures as with the emphatic teaching of the thirty-nine articles. He has since attempted a defence, and lays all the blame of his statement on the reporters. He has also been in correspondence with Mr. Blackstone, formerly M.P. for Wallingford. This gentleman calls him to account on the inconsistency of his encouraging choral celebrations of the Lord's supper, in which choristers, who are only young children, are obliged to join in a service which is only intended for communicants. "There is no law, canon, or constitution of the Church of England which *forbids* their employment," says the saponaceous bishop, and there the matter for the present will end.

GENERAL.

THE Queen is expected to leave Osborne for Windsor before this reaches the eye of our readers, and after a few days' stay will proceed to Balmoral.—Lord Palmerston, and other members of the Government and of the House of Commons, have begun what the *Times* calls their extra-parliamentary utterances. Notwithstanding the silence of many of the working-men, the Premier's visit to Bradford was a decided success.—The unusual drought still continues, and even the pasture lands are now as bare and dry as the patches of grass in the Australian bush. The wheat crop will be an average one, so the corn kings of Mark Lane tell us. Much of the fruit, especially stone-fruit, is falling off the trees through the unusual dryness of the season.—An important meeting has been held at Geneva. It was a Convention to secure that in times of war, ambulances, military hospitals, and their staffs, shall be recognized as neutral; that the several wounded shall be attended to irrespective of nationality, &c. Better do away with war altogether, and all necessity for such regulations. But alas! in these days of military furor such projects are treated as little less than Quixotic.—France has been fêting the King of Spain, although the

weather was against the fêtes. Napoleon has had his usual feast-day duly celebrated.—The news from the continent is chiefly about kings and their entertainers.—Some dark facts have recently oozed out about the Polish sufferings. At the time when Lord Napier from Petersburg, and Lord Brougham in the House of Lords, were assuring us "that from their acquaintance with the benevolent disposition of the Emperor Alexander, they were convinced he would do his utmost to stop" the atrocities of the Russian troops, the most fiendish barbarities were of every day occurrence. Men had their eyes thrust out, and vitriol and spirits of wine poured into the bleeding sockets; their noses, lips, and ears were cut off, and then numbers were spitted through the cheeks, and driven to prison in herds at the points of goads and pitchforks. This was in the neighbourhood of Winmicia, a district town in the northern division of Podolia. Graves were ransacked for jewellery and clothing. Victims, after the tortures above described, were burnt: and all these things were done with the approbation of the Russian authorities. But enough. One's heart sickens over such unnatural deeds.—The German powers, like robbers, are now quarrelling over their booty.—Austria has, unlike these isles, been deluged with rain, and the crops have thereby been endangered.—Turkey, in consequence of the united representations of the American and English ministers, has made a further concession in favour of Christian missions. Religious controversy is to be permitted in Protestant books, but no insult is to be offered to the Koran.—From America the news is still fluctuating. The scale is now up and now down for both parties. Stanton has resigned. Grant has suffered severe loss before Petersburg. The Confederates have again entered Maryland in force. Lincoln has called for five hundred thousand more men. Already plans are being devised for the next presidential election. Many think Lincoln will not be returned.—The detectives of the Federal government have recently laid bare a gigantic system of "smashing." Many hundreds of thousands of counterfeit bank notes have long been in circulation, but the guilty agents have now been secured.

Marriages.

July 12, at the Baptist Chapel, Swindon New Town, by the Rev. R. Breeze, assisted by the Rev. J. Preece, of Westbury, Mr. Joseph Dawson, of London, to Emma Jane, second daughter of the late Rev. R. Whitmore, of Malmesbury.

July 15, at Llandudno, by the Rev. W. Jones, of Derby, the Rev. J. Pritchard, D.D., of Llangollen, to Miss Dexter, of Llandudno.

July 19, at the Baptist Chapel, Houghton Regis, Beds, by the Rev. Thomas Davies, D.D., Haverfordwest, assisted by the Rev. Daniel Gould, of Dunstable, the Rev. George Hicks Davies, minister of the above-named chapel, to Ann, third daughter of John Cook, Esq., of the Manor House, Bramingham.

July 20, at Howard Street Chapel, Sheffield, by the Rev. R. C. Lumsden, F.R.G.S., William, son of Mr. W. Nixon, of Cambridge, to Elizabeth, daughter of the late Mr. W. Jackson, Clarke-house Road, Sheffield.

July 22, at York Street Chapel, Walworth Road, by the Rev. C. H. Spurgeon, Mr. James Nicholls, jun., of Morley, near Leeds, to Celina Sarah, only daughter of the late Mr. James Garratt, solicitor, of London.

July 23, at the Congregational Church, Hastings, by the Rev. C. Stanford, of Cam-

berwell, Edward George, Esq., to Selina, eldest daughter of Dr. George Moore, of Hastings.

July 23, at the Baptist Chapel, Thames Street, Wallingford, by the Rev. Thomas Brooks, Mr. George Hodges, of Hungerford, to Sarah, eldest daughter of Mr. James Jacob, of Ewelme, Oxfordshire.

July 27, at Sion Chapel, Bradford, by the Rev. J. Makepeace, Mr. Ephraim Manchester, of Calverley, to Miss Hannah Townend, of Bolton.

July 28, at Myrtle Street Chapel, Liverpool, by the Rev. H. S. Brown, G. C. Harrison, Esq., of Forest House, Bacup, to Josephine, daughter of J. J. Godfrey, Esq., of Belvidere House, Prince's Park, Liverpool.

Aug. 3, at Abingdon, by the Rev. S. G. Green, B.A., President of Rawdon College, Matthew Gutteridge, Esq., Head Master of Gravesend Proprietary School, to Mary Jane, second surviving daughter of the late Theophilus Williams, Esq., of Reading.

Aug. 4, at the Ashburton Road Chapel, Totnes, by the Rev. Francis Tucker, B.A., of Camden Road Chapel, London, uncle of the bride, Mr. B. W. Hayman, Barnstaple, to Ellen, second daughter of Mr. William Tucker, Totnes.

Deaths.

April 27, at Port Louis, Mauritius, after a lingering illness, the effect of cholera, aged 40, John William Jeffreys, for some years connected with the newspaper press in that island, and second son of the Rev. John Jeffreys, formerly missionary in Madagascar.

July 8, at Dunrossness, Shetland, the Rev. Sinclair Thomson, aged 79.

July 14, at Bombay, after a few hours' illness, Gregory Wilberforce Hawson, the youngest and beloved son of the Rev. Gregory Hawson, of Clifton, late of Staines.

July 25, at Upton, Pembroke, the Rev. J. Rees, late of Myrtlewy. Mr. Rees had been an earnest preacher of the Gospel for upwards of thirty years. He had sustained the pastorate of the church at Myrtlewy for twenty years.

July 27, aged 28, Ellen, the beloved wife of Mr. W. Beckingsale, High Street, Cheltenham, and daughter of the late Mr. John Wood, of Westfield, near Naunton.

July 30, at Hanley, Etruria, daughter of the Rev. R. H. Smith, in the fourth year of her age.

Aug. 4, at his residence, Grove House, South Hackney, George Ofor, Esq., J.P., in the 78th year of his age.

Aug. 6, at the Vicarage, Kensington, Miss Catherine Sinclair, daughter of the late Right Hon. Sir John Sinclair, Bart., and authoress of "Modern Accomplishments," "Modern Society," and other works.

Aug. 14, at Melbourne, Derbyshire, Mr. Joseph Brooks, formerly of the General Baptist Depository, Belgrave Gate, Leicester, in the 58th year of his age.

Aug. 17, after a few days illness, Marguerite Annie, infant daughter of Rev. J. Jackson Goadby, Leicester.

Aug. 19, after a short and very severe illness, Mr. Wileman, of Longton, Staffordshire, greatly lamented by a large circle of kindred and Christian friends.

Missionary Observer.

THE JUGGERNAUT SATURNALIA.

It is not very often that Juggernaut and his devotees are made the text of English newspaper leaders. However well known to the readers of the *Observer*, and to those who have long felt a deepening interest in the Orissa Mission, the general public of this country are not equally acquainted with the hideous idol of the Hindoos and the rites associated with the car festival. It will be their own fault if that ignorance any longer remains. A recently published and most graphic account of the Juggernaut Saturnalia from the pen of the *Times* correspondent, who was himself an eye witness, has given several representative English papers a new topic, which at this "dead season" they have not been slow to take up. Their necessities, however, will have this good effect—through the length and breadth of England, among the rich and poor, the car festival will no longer be a mere name. The fact that under the sovereignty of the Queen, as Empress of Hindostan, suicide should still be permitted, has provoked the warmest indignation of the *Standard*. That only a day's march from the capital of India, the rites of Dahomey should be celebrated; that a horde of savages should dance to their Moloch amid the groans of dying men; provokes the writer to ask whether "the car of Juggernaut is to be licensed by Royal authority, and we are to close our ears to the cry of blood?" The *Times*, while still repeating the worn-out epithet to the natives, persistently styling them "*mild* Hindoos," suggests that one sure way of extinguishing the festival altogether would be, to prevent in future these cases of suicide. "After a few bloodless repetitions of the ceremony the spectators will diminish. They will not walk fifty miles to see a performance not one-hundredth part so wonderful or so striking as the passing of a locomotive. They will feel, indeed, that the ceremony has been robbed of its chief ornament and its unique interest." In a different strain the *Saturday Review*, thinking it well that Englishmen should know "what the Hindoos are really like, what they care for, and what it entertains or contents them to do," accepts even thankfully this "long and lively description of the festival of Juggernaut." We are glad, however, to find that this sneerer of all good works does nevertheless believe "that the leading thoughts of English planters, soldiers, lawyers, and *missionaries* will tell with increasing rapidity upon the Hindoo population." May we not hope that the general attention awakened to this subject will prepare the way for yet wider sympathy with the efforts of the Orissa Missionaries? The following is the letter of the *Times* correspondent:—

THE Snan Jattrra and the Ruth Jattrra are still two of the greatest festivals of Hindooism. They form the great Juggernaut saturnalia, so widely celebrated. Tens of thousands of persons, of all classes and ages, flock to attend them; women will walk thirty or forty miles in a day, carrying their children astride on their hips, to be present; and on the nights preceding the principal days the road-sides are filled with men, women, and children, lying down asleep, wearied out with their long march. In former times many were in the habit of increasing the general happiness by throwing themselves under the wheels of the Juggernaut car. That pleasure, as I thought is now denied them. Government decided that it was better for them not to commit self-murder. I will tell you presently how far they heed the Government. The festival began on Sunday, the 19th of June, by the priests bringing forth the god to be bathed. It ended on the 6th of July, when the cars were drawn back by thousands of people, and the god was replaced in his home. I went to see both these ceremonies, and you may, perhaps, have some curiosity to know how the Hindoos, upon whose education we are spending so much time and thought, perform their religious rites at the present day within twenty miles of the capital of the empire.

The enjoyment of the Bengalee out for a holiday consists in his eating pan till he is utterly stupefied, and making as much noise as the means which nature has given him will admit of. On the Sunday morning I speak of, they swarmed along under the influence of these pleasures, quite heedless of the temperature, which naturally was the first thing that struck the European. A June day in the plains of Bengal is not a good time for going out to see sights. On this occasion the thermometer marked 135 degs., and the ground beneath one's feet was like hot lava. Once fairly in the steaming crowd, the atmosphere was simply horrible, but the Hindoos thoroughly enjoyed it. The great living stream was suddenly stopped by a procession, which turned out of a narrow lane. It was preceded by tall fellows carrying silver wands, headed by an old one-eyed devotee, who looked ready either to worship his deity or commit a murder, on the spur of the moment. Then came a horde of latee-wallahs—

men carrying sticks to keep off the mob; then a few musicians, and after them the object to which every eye was turned, and to which every one was paying reverence by joining the hands and bringing them to the forehead in a supplicatory manner. This was the god Krishna, a little ugly wooden figure, dressed in bright colours and gold, and playing on a pipe. He sat on a sort of throne, and he had a canopy over his head to keep his blessed brains from adding in the sun. Behind him came a vast tumultuous throng, ten times as numerous as that which ordinarily closes a London procession, but less boisterous and wild, for your Bengalee is a man of peace, and hates to get his head broken.

With immense shouting they carried this potentate to a large platform, on which were already assembled a crowd of Hindoos, ministering to several huge blocks of wood, hideously daubed with red and yellow in the human likeness. One of these immense heads had an arm beneath it, made of brass, and with the open hand out-stretched. Into this hand the pious poured two and four anna pieces, or pice, and the priests swept the money away as fast as the hollow palm was filled. The figure was Juggernaut himself. I asked a native who stood by what was done with the money. He replied to me by begging a cheroot—so rapid is the march of intellect in this country. Every now and then a tall lank figure came to the front of the platform and waved his long skinny arms wildly about; this is the signal for the crowd to shout, and they obeyed it without hesitation, and stood looking vacantly at the two gods on the platform and at Krishna. The sweetmeat and pan sellers went continually among them, and there were also men selling rude images of animals, coloured a very bright red or blue. A scarlet and green cow sold for half an anna. This went on for a very long time without any variation, except when the contributions flagged, and the priests came forwards and cried out, and tom-toms were beaten and cymbals clashed around the gods. The people stood very patiently talking and toying with each other, after the Bengalee manner, until the priests brought some water from the holy Gunja, and dashed it over Juggernaut. Then the crowd set up a tremendous shout, and for a moment or

two seemed excited. The money flowed in more briskly than ever, for now the god was bathed, and his spirit was appeased. By-and-by the rain fell in torrents, and these thousands of people dragged along the weary roads or through the jungle to their huts reeking with damp and malaria.

This part of the festival was a farce; that which followed on Wednesday last was a tragedy,—a most sickening and revolting tragedy, which it was impossible to witness without horror and disgust. The crowd seemed infinitely more dense than it had ever been on the former occasion, and all along the road were booths filled with sweat-meats, hideous masks, trumpery Birmingham ware, and images of Juggernaut and Krishna, and other deities of the Hindoo mythology. It was a barbarous copy of a country fair. There were whistles and tom-toms, shell-fish, smelling horribly in the sun, huge "jack" fruit, some damaged pine-apples, and here and there a rudely contrived "merry-go-round," with stout baboos enjoying the sport which that machine is capable of furnishing. There are nautch girls, hideously ugly, chant-their drawing, monotonous strains to the music of an old fiddle and a tom-tom. Then there were little acrobats, who made "Catherine wheels" like the boys who run, or used to run, by the side of the omnibusses in London streets. There was also a stereoscope, with views of the last Great Exhibition, on show at one pice each person. The confusion was indescribable, and when a shower of rain came on, as happily it did once or twice, the throng seemed to get tied up in a knot and to be incapable of disentangling itself, or of doing anything but roll helplessly from one side of the road to the other.

The centres of attraction were the two Juggernaut cars. These are immense lumbering masses of wood, about 60ft. in height, carved into all sorts of angles, and decorated on every square inch with figures of the deities. They are constructed in four stories, so to speak, and upon each of these a crowd of Brahmins and their friends were collected. Large idols were placed at each corner, and two ropes of great length were attached to the front of the car. They moved upon six heavy wheels, and the entire weight of the ponderous fabric must have been enormous. Hour after

hour the multitude streamed past the cars, which were at some distance from each other, or they turned aside to a shed beneath which were placed a number of indecently painted idols, afterwards decorated with a little drapery and hoisted on to the car. It was not till nearly four in the afternoon that a big gong was beaten on the topmost division of the first car, and with a great shout Juggernaut himself swathed in red cloth, was brought to the spot. A rope was fastened to him, and with much exertion he was hoisted from stage to stage by the Brahmins—for by himself the god seemed rather helpless. They dragged him up and uncovered him, and the crowd salaamed to him in their usual fashion. A huge ugly thing he was, with enormous eyes, painted black with a broad white rim around them. Then another god was brought, and hoisted up in the same way, but to a lower division, and so on till all were full. The crowd meanwhile kept throwing garlands and donations to the Brahmins—dirty, common-looking men, with nothing whatever to distinguish them from the common mass except the white Brahminical thread over their shoulders. When the gods were all in their places, two large wooden horses were brought out, one blue and the other white, each with a thick tail sticking up at an angle of 90 degrees. These gay steeds were fastened to the car, and a Brahmin stood upon the back of each, holding by the rope.

At this time the scene was extraordinary. Close by the side of the car was a large native house, broken and crumbling, like most native houses. Through iron bars in front of this house some women were peering, and on the roof there were more women of the zenana, with an old crone keeping watch and guard over them. On the other side of the road was a Juggernaut temple, crowded with women. The road itself was quite impassable for the crowds of people, whose oily bodies and dirty ways did not improve the flavour of the heated atmosphere. Far as the eye could reach this throng extended, and when a thousand gongs were set beating and the Brahmins called upon the people, a thrill of wild excitement ran through this enormous living mass. The ropes were fixed, and multitudes rushed to them, eager for the honour of pulling their deity along. On the car itself there could

scarcely have been less than 200 men. Perhaps there were 1000 pulling at the ropes, but they pulled for a long time in vain. The car had been in one place for a whole year, and had made a deep hole for itself by its great weight. Again and again the Brahmims shouted and gesticulated, laughing among themselves. At last the mob happened to pull together instead of one after the other, and the huge mass moved forward a few yards, groaning as if it had been a living creature. It stopped, and for a few minutes the crowd stood in almost perfect silence. Then the Brahmims again gave the signal, and this time it crushed out a life with every revolution of its hideous wheels, covered as they were with human flesh and gore.

The vast multitude seemed suddenly possessed with a fit of delirium. They fought and struggled with each other to get near the car, which had stopped as if by magic. They stooped down, and peered beneath its wheels, and rose with scared faces to tell their friends of the sight. I made my way to the back of the car, and there saw upon the ground a very old woman, all wrinkled and puckered up, with scarcely a lineament of her face recognisable for blood and dust. Her right foot was hanging by a thread, the wheels had passed over the centre of her nearly naked body, and a faint quiver of anguish ran through her frame as she seemed to struggle to rise. Not one in the crowd offered to move her, or raise her miserable grey head from the ground, but they stood looking on with vacant stares, while the Brahmims from the car gazed down with as much unconcern as could well be written upon a human countenance. The mob cried that there were more under the car, and when I looked beneath it seemed as if the wheels were choked with dusky bodies. Two or three chokeydars here made their appearance, and compelled the crowd to move back. Upon getting closer to the wheels I saw that one of them was half over the body of a man, and that it had crushed out his bowels, and fastened itself like some insatiable monster in his blood. Close by him there lay another man crushed to death—he was but a heap of mangled flesh. The Brahmims still looked down from the car upon these poor wretches with perfect unconcern, and were even signalling for the crowd to pull again,

but the few policemen present made them drag the car back, so that the bodies could be got out from between the wheels. The mob cried out, "*Apse, apse*,"—that they did it of their own accord; and, indeed, there was no appearance of an accident. Their bodies were far under the car, where they could scarcely have got unless they had lain themselves down in front. I saw two other men lying there when the car first stopped, but they got up and walked away. The three bodies were placed together, and the car was dragged on by the people once more. I did not stay to see whether its track was made in fresh blood.

This horrible affair surprised the authorities when they heard of it, and they are now making a great stir to prove that the police were not to blame, and that the whole thing was an accident. One's own eyesight, however, is better testimony than the statements of local policemen who were *not* on the spot; and the mere fact of other men lying under the car waiting for it to move, until they were forced to get up, gives a colouring to the cry of the crowd that it was a voluntary sacrifice. If two or three Europeans had not been at the scene, nothing would have been heard of all this. I will tell you why. In the Mofussil it is not customary to hold an inquest on the bodies of persons found dead. The police make a report in a loose way of so many persons being accidentally killed, but the manner of their death or the cause of it no one ever inquires. It is, therefore, impossible to say how many persons are really killed at this festival every year. I saw three killed, and I do not believe that it was an accident. The police here, as everywhere else, are ingenious in explaining away circumstances which prove that they have been remiss in their duty. The Bengal Government is not likely to be so easily satisfied on the present occasion.

LETTER FROM REV. WILLIAM BAILEY.

My dear Brother,—In our communications to the *Missionary Observer*, it is far more congenial to dwell upon that which is bright and hopeful than upon the discouraging incidents connected

with missionary life. If, however, the bright side only of the picture be presented, our friends will form a very inadequate idea of our responsibilities, trials, and difficulties. It is true that the pioneers in the work had much more to encounter than we have, but there is quite enough now to make any man pause well before he engages in such an enterprise.

The saddest of all our trials is, to see those who have professed Christ before the heathen, make shipwreck of faith and a good conscience. A few months ago we had such a case in connection with our church at this station. A native brother, and one who, like Demas, had been a companion in travel and fellow labourer, fell into the snare of the devil. His poor wife (who is truly an excellent woman), when referring to the sad calamity, said her husband had neglected prayer, and if that were the case we need not wonder at his fall. This has been to me the heaviest trial since I came to Orissa.

Another very heavy trial is the careless indifference of the heathen to every thing connected with their spiritual interests. This is not the case in every place, but it is especially so with the inhabitants of Berhampore. It has been frequently said, that when the Hindoos relinquish their faith in idolatry, they will relapse into fatalism; and from personal observation I should say that this is highly probable. Idolatry is still perpetuated in the town, but you can see no evidence of devotion at the shrines. The daily offerings are presented and ceremonies performed, but the officiating priests will tell you without the least reserve that this is only done from the personal advantage they obtain. The festivals, with occasional exceptions, are kept up, but it is the lasciviousness, revellings, and banquetings that are the attraction of the people; and though there be gods many and lords many, we may truly say that God is not in all their thoughts. The god of this world has eclipsed all the rest; to serve him the priests have forsaken the altars, and have turned the temples into places of merchandise.

To preach to such a people who are apparently given over to a reprobate mind, who are past feeling, and have given themselves over unto lasciviousness to work all uncleanness with greediness,

is a trial of patience which none in Christian lands can ever know. Were we to seek for a stimulus in the circumstances around us merely, we should soon be driven to despair, but our faith rests on the omnipotence of the Gospel, and the eternal promise of Christ—"My word that goeth forth out of my mouth shall not return unto me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The longer I live and labour in a heathen land, the more am I disposed to rest upon the promise of Christ. And truly we need the rich consolation that these promises give, for, like the prophet, we are set down in a valley of dry bones; we dwell not only in the land of darkness, but in the shadow of death; but if our faith rests on the power of the Gospel, then shall we see the darkness dispersed, and the valley of dry bones become an army for the living God.

Yesterday an interesting inquirer from Pileparda came to see me. He told me that not only himself but all the members of his family were estranged from everything connected with idolatry, that he kept holy the Sabbath-day, and that all the people in the village regarded him as a Christian. He really wishes to be baptized, but he has so many connections with those who are bound by the bonds of heathenism, that he fears to take the final step that would place him for ever beyond the pale of caste. While I was urging our brother to be courageous and strong, and to count not even life dear unto himself so that he might win Christ, one of the early Khundittur converts drew near, and I was exceedingly pleased with the manner in which he urged his brother to confess Christ. Notwithstanding the graphic descriptions that have been given by one and another of the sacrifices that converts have made, our friends at home can after all have but an imperfect idea of the keenness of the trial.

A few weeks ago the cholera broke out in the station, and though ourselves and native Christians were mercifully preserved, a very dear friend, the wife of the government schoolmaster, fell a victim to this dreaded pestilence. She had been a regular attendant at our English services, and was much beloved by all who knew her for her humility and devotedness. I visited her two or three times before she died, but the

disease was so rapid that she did not long retain her consciousness; her end was peace. She was the daughter of a Mr. Beer, a missionary who came out under the direction of Lord Congleton and Morris Groves nearly thirty years ago. Mr. Beer and Mr. Bowden, his colleague, were located in the neighbourhood of the Godavery river. The former died a few years ago, but the latter still remains. They came out with the intention of supporting themselves, but like all or nearly all who have made similar efforts, they failed, and were compelled to appeal for help.

It is nineteen years to-day since I left England for the first time. How many who bade us God speed on the day of the farewell services have passed away! Pike, Derry, Smith, Wallis, Peggs, Goadby, and many others! May we be followers of them who through faith and patience inherit the promises! As the day is far spent, whatsoever our hands findeth to do, may we do it with our might; and when the summons shall come, may we be enabled to say with our divine Master, "I have finished the work thou gavest me to do."

NOTES OF COLD SEASON LABOURS.

BY REV. W. HILL.

IN company with Mr. Bailey and Bho-banee, our scripture reader, I commenced my cold season preaching labours on Friday, November 27th. Our first stage was to **ITCHAPORE**, a town sixteen miles south of Berhampore. Here we remained three days preaching the Gospel in the town and neighbourhood; but as a large proportion of the people were Telegoos, our congregations were not so large, nor our opportunities so favourable as we could have wished. Humanly speaking it would be a great advantage were we possessed of the gift of tongues, as the languages and dialects are so numerous in India that we are often precluded from speaking of Christ to people with whom we come in contact. It is no uncommon thing for six or eight languages to be spoken in a small town; and many of the lowest order of servants can converse in three or four languages. Hearing these languages from their infancy they speak them with the greatest fluency,

though they are not able to write a single letter in any one. In a large Oriya village five miles from Itchapore, we had a good, attentive congregation; and as Mr. Bailey was exposing the folly of Hindooism, a grey-headed old man exclaimed, "Tell us what we must do to be saved." The Hindoo idea of salvation, however, is often very erroneous, and relates simply to the present life. "Tell us how we may escape *death*," is a request which is frequently made; and, "You die as well as we," is often urged against Christianity, and to show that it is no better than heathenism. As the heathen are "without Christ," and have "no hope in the world," they look upon death as a fearful and unmixed evil; nor can we expect them to regard it in any other light so long as they are without the hopes and consolations of the Gospel.

"This is the pillar of our hope,
This bears our fainting spirits up."

On Lord's-day afternoon we had a short service in English, with the only European family residing here—a family which at different times has rendered considerable pecuniary help towards our missionary operations—but with one exception the children are all married, and are scattered over various parts of India. Altogether we numbered only five; and our thoughts were directed to Eph. iii. 15, "The whole family in heaven and earth." After service the conversation related more especially to a son-in-law, who was married by Mr. Wilkinson nine years ago, and who has recently died, leaving a widow and four children. In his last illness he stated that he was "looking for the mercy of our Lord Jesus Christ unto eternal life." He also stated that he had known what the joys of religion were; and from what I could learn he was once a Sabbath school teacher in a Baptist school in or near London. From some cause or other he enlisted for a soldier and came to India; and though he wandered from Christ in life, he found him precious in death. Unquestionably the last day shall bring to light thousands of similar instances—instances of wanderers who were despaired of as lost, being brought back to Christ, and which shall constrain the once weeping parents to exclaim with joyful and overflowing hearts, "For this my son was dead and is alive again, he was lost and is found."

On Monday afternoon we went to **KONCHILI**, a distance of thirteen miles.

Here we found a temple and a resting-place for travellers, but very few houses; so the next morning we went on to **JALANTRA**, the residence of an Oriya rajah. The rajah died four years ago, and, as his children are under age, the estate is under the management of government. As is the case with the majority of native rajahs, the rajah died while quite young, or rather killed himself with licentiousness; nor does it scarcely seem possible for a young man to withstand the temptations which are thrown in his way by the sycophants who crowd his court.

To give an idea of Hindoo royalty, I may just state that some time ago I saw a list of questions which had been sent to the various rajahs in Orissa, and to which the government required answers, in order to avoid disputes as to property, heirs, &c. One of the questions was, "How many wives have you?" to which nearly all replied, "It is not at all certain." But enough of royalty like this.

We took our stand on the steps of a temple, and were soon surrounded by a crowd of people. For a time they heard well, but afterwards became restless. **Bhobanee**, who was employed as a scripture reader but who possesses considerable talent as a preacher to the heathen, spoke exceedingly well. He commenced by saying, "See! the sun has risen; and as it rose this morning first one and then another opened their eyes to its light. All did not get up at once, but those who were first up called out to their brethren, Get up, get up, the sun has risen! So the Sun of Righteousness has risen; we have got up first, and are come to call you—'Awake thou that sleepest, arise from the dead, and Christ shall give thee light.'" During the morning we remained in a grove, and early in the afternoon rode on for ten or twelve miles to **HURRIPORE**.

Five miles from this place is the residence of the **MUNDESSA** rajah. Adjoining the palace there is a town of considerable size, which we visited on two occasions. As the Gospel has not been preached here frequently, and not at all for many years, the people did not appear to have any knowledge of our books. Many, however, heard from our lips the tidings of salvation—would that we could say the *glad* tidings, but as they were not gladly received they could

not gladden the heart. On the latter visit we had the pleasure of an interview with the rajah, who appeared pleased to see us, and begged that we would come again. He received us in the court-yard without fuss or ceremony. He and his two sons sat in one verandah, we sat in another on his right hand, and his attendants sat on the left. "My minister has been telling me that you say there is no Juggernaut," said the rajah. That is a great mistake, said we in reply; certainly there is a Juggernaut, i. e., Lord of the world. What we said was, that the block of wood at Pooree is not Juggernaut. Long conversations about the other gods, the Hindoo shastres, &c., followed, and, as it was growing dusk, we retired, leaving with the rajah several tracts and a copy of the New Testament. With the bright intelligent appearance of the rajah, and with our interview with him, we were much pleased; and though we can scarcely hope that it will be attended with important results, we trust it will not be altogether in vain. **Hurripore** being a **Tellegoo** village we were not able to do much preaching there, but to a few people who understood Oriya we made known the way of life.

CASEBUGA, a place nine miles distant, was our next encampment. The greater part of the way lay through a jungle, in which we saw deer and peacocks. In this village most of the people were pure Oriyas, but they told us it was the last Oriya village on the trunk road—which runs, however, near the coast. Inland, a person might travel for days through a pure Oriya country. The people were quite delighted to hear their language, and said that we were the first sahibs that they had heard speak it. We took up our position in a shed, and were quickly surrounded by a host of brahmins. For a time one and another had a little to say in favour of the gods, and one wise man after another was called upon to come to their defence, but by degrees my colleague beat down one and another until they were not only silenced, but utterly confounded. They seemed equally astonished with their opponent and themselves, and looked just as men do look when they have not an argument left. Our tent not having come up, we had breakfast about eleven under a tree. We were followed out of the village by a host of lads who were anxious to get books.

Foreign Letters Received.

BERHAMPTON.—W. Bailey, June 16.
POOREE.—I. Stubbins, May 17.

CUTTACK.—J. Buckley, May 16, July 1.
" I. Stubbins, June 4.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
From June 20th to August 20th, 1864.

BISHOP'S STORTFORD.		£	s.	d.	NOTTINGHAM, <i>Stoney Street.</i>		£	s.	d.					
By Miss M. A. Keen	.. ..	0	5	0	Rev. J. Lewitt—Profits of a Lecture	at Archdeacon Lane, Leicester	0	15	9					
BOSTON.					SMARDEN.									
Collection at Annual Meeting	13	9	9	E. West, Esq.	.. ..	2	0	0	Public Collections	.. ..	1	15	2	
CAVERSHAM, <i>near Reading.</i>					LEICESTER, <i>Friar Lane.</i>					Rev. T. Rofe	.. ..	1	0	0
By Miss Wilkinson—					From Juvenile Collect. Books	3	10	2	Rev. J. H. Wood	.. ..	0	10	0	
LONDON, <i>Commercial Road.</i>					NORWICH.					Collected by Miss Hosmer	.. ..	1	1	0
Sabbath School Children	.. ..	1	10	0	Friends at Surrey Road Chapel,					" Miss Mills	.. ..	0	15	0
FRIENDS AT SURREY ROAD CHAPEL,					WHETSTONE, <i>Middlesex.</i>									
by Mr. R. Crowe, for Native					Preacher	.. ..	15	0	0	Friends at Toy House	.. ..	0	10	0

DONATIONS FOR MISSION DEBT.

ASTERBY & DONINGTON.				Mr. W. Ashby	.. ..	1	0	0
By Rev. T. Burton	1	11	6	Mr. Thos. Bailey	0	10	0
BARROW.				Mrs. Cooper, Church Gate	.. ..	0	2	6
Friends at the Barrow Branch	.. ..	2	0	0	7 12 6			
of the Quorndon Church, by				LIVERPOOL.					
Mrs. Gray and Mrs. Cross				R. Macfie, Esq., by Mrs. Wilkinson	5	0	0		
BOSTON.				LONGFORD.					
Sac. Coll. at the Association	5	10	6	Mrs. Allsop's card	2	10	0
"A Reporter's Mite" towards					MARGATE.				
the extinction of the Mission					F. W. Cobb, Esq.	5	0	0
Debt	0	10	6	NEW MALDEN, <i>Surrey.</i>				
6 1 0				Mr. Charles Woodroffe	.. ..	1	1	0
CAVERSHAM, <i>near Reading.</i>				NORWICH.					
E. West, Esq.	3	0	0	By Rev. H. Wilkinson—				
DERBY.				Miss Davey	.. ..	1	0	0
T. W. Evans, Esq., Allestree Hall	5	0	0	Mrs. Cozens	.. ..	1	0	0
Mr. W. Stevenson	.. ..	2	10	0	2 0 0			
7 10 0				NOTTINGHAM.					
HALIFAX.				Mrs. Hurst, the Park	.. ..	1	0	0
Miss Ibbotson, by the Rev. R.					SWAFFHAM.				
Ingham	5	0	0	Mr. Vynne	2	0	0
HOSE.				WISBECH.					
Mr. and Mrs. Stevenson	2	0	0	Miss Hutchinson's card	6	0	0
ILKESTON.				Total £80 6 0					
Mr. W. Harrison	1	0	0	Aug. 25th.—The promises received to				
LEICESTER, <i>Friar Lane.</i>				this date for the removal of the debt of					
Mr. J. Hawley	5	0	0	£1,600, amount to about £1,095.				
Rev. J. Taylor, Kegworth	1	0	0					

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester; from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

OCTOBER, 1864.

“THE RIGHT HAND OF FELLOWSHIP.”

To the practice of presenting “the right hand of fellowship” to persons on their union with the church, none but carping and hypercritical folk will object. We shall most of us agree in wishing to retain it. Of course there is no “virtue,” physical or moral, communicated by the minister when he grasps the hand of the member in the name of the church; at the same time, it is a plain and simple method of expressing welcome, fraternity, and community of privilege. My worthy brother, Iconoclast, differs from me here. He is for undoing, pulling down, and breaking up. Destruction in general is his delight. One sometimes is compelled to wonder what *would* be left were he to use the ecclesiastical battering-ram as much as he likes. Probably nothing short of what is actually inspired and divinely instituted would come out of the fray safe and sound. With all deference to him then, my friend and fellow-member must excuse me pledging my word to rise and second every vote of demolition and spoliation which he proposes at the church-meetings. He is a good fellow and means well, but, like many of the same order, he is so carried out of his orbit by crochets, that one is constrained frequently to join issue with him. As I was about to observe, I am certain what *he* would do about this matter of hand-shaking. He would shake it out of the church. I can well imagine the strong things he would affirm about its being a relic of superstition, a chip of the old block of Popery, and so on. But I cannot agree with Iconoclast here. Let the practice remain: keep up the form—always provided that the spirit fills the form which ought to fill it.

The *spirit* that ought to fill it—about this something needs saying, and ought to be said. Is that right hand of fellowship carried out by members as well as by ministers? Does it go on when the service is over as well as while it takes place? Is that of which the salutation is only the symbol and the sign to be found as much as it should be in our churches? These are not trivial inquiries; and the reader, if he is hearty in his service to Christ, will admit this.

VOL. LXVI.—NEW SERIES, No 10.

Now what does the right hand of fellowship mean? What is its significance? Briefly this, "We, the members of this church, hereby and through our minister, declare our affection for and interest in you, the newly baptized. We receive you as brethren, and we will treat you as brethren. We will do what in us lies to help you forward." As hand-shaking ordinarily signifies friendship, so this hand-shaking denotes Christian friendship. Now, we gladly admit that many a member actually fulfils the pledge which he thus gives, maintaining a lively interest in those to whom it was given, keeping sight of them and their religious condition, rejoicing when they "grow in grace," and sorrowing when "the spirit is willing, but the flesh is weak," showing by his very looks, by the manner in which he speaks, and by sometimes referring pointedly and zealously to personal piety that he really has true "fellowship" with his fellow-disciple. All of us no such cases. They are to be found in every spiritual community. Albeit, it is to be feared, nay, it must be frankly confessed, that there is not as large a degree of fellowship in our various churches as there ought to be. There is too much isolation of member from member. We are often formal with each other: we ought to be fervent. How afraid of a hearty "how do you do" and a genuine shake of the hands some of us are. There are certain people who go, month after month, and though they are brought into the immediate presence of divers fellow-members, show no sympathy, offer no encouragement, in fine, act as if they had hardly anything in common.

Let no one think I am advocating cant and fuss. By no means. A wholesale and retail turning out of honied, sickly, smirking compliments, or professions of love, is not what is wanted, Sham smiles and false looks of sanctified sweetness are contemptible. Leave them to hypocrites. But without any fuss, without any cant, there is an honest, a kindly, a thorough interest which I ought to feel, and I ought to display too, to every man and woman who is worthy of being a member, with me, of a church, and *vice versa*. If I may be allowed to put it in my own fashion, I should say that a mixture of the social and the spiritual is what ought to characterise the conduct of professed disciples of Jesus in their intercourse, and that intercourse should be hearty and habitual. This is what is needed. This is where there is a deficiency. The practical fulfilment of the promise made by the "right hand of fellowship" falls short of what it should be.

The causes of this evil may be manifold. In some cases, it seems pretty certain that there is pride at the bottom of it. Jenkins was once as cordial and friendly with his brother-members as he could be. But Jenkins has risen in the world, and, unhappily, every step he has taken on the ladder of prosperity has removed him further from some who stand below. He seems to think it beneath him to act as if on an equality, either spiritual or otherwise, with those of his fellow-disciples whose purses have not filled in the same ratio as his own. Alas, my dear Jenkins, how should you go on if your Master were to reappear on earth as a poor man? There is another cause which the writer has sometimes noticed, not so serious as the one first named; I mean timidity. Natural reserve, shyness, and nervousness, keep some hearts apart which are in reality one. But, without controversy, the chief root of the evil is *want of interest in religion*. Were there more real anxiety for the spread of the gospel among others and the spread of the gospel's power in our own souls, there would not be that want of fraternal feeling and conduct which is now too apparent. It is a solemn thing to say, but it is true, and the sooner it is

said and fairly fronted the better, namely, that there are in most churches people who give little evidence of genuine piety. They did at one time. Their early days were earnest days. Their ecclesiastical novitiate was ecclesiastical zeal. But, from some sad cause or other, the vessel of their religion has sustained a fracture and the contents have gradually leaked out. They go to chapel, pay their subscriptions, are respectful and hospitable to the minister, but that is all. You never see them at a prayer-meeting: if a sermon of a more practical character than usual is preached, they are restless under it: they evidently find more pleasure in going to an evening party than to an evening service, and things literary, commercial, or political, are obviously more to their liking than things devotional.

Of course the class last described is the exception to the rule. Nevertheless, without want of charity, it may be safely affirmed that there are but too large a number of persons in our churches who do not show much fervent interest in the prosperity of religion. They seem "neither cold nor hot." The one great remedy, therefore, for the lack of that "fellowship" which is professed and promised by "the right hand" is personal piety. Let us draw nearer to God, and, by a natural consequence, we shall draw nearer to each other. More love heavenwards will be followed by more love earthwards. Devotedness to Christ will consummate itself in devotedness to Christians. If we realize more fully the value of salvation and the importance of our eternal welfare, we shall be brought closer in sympathy to all such as are enjoying that salvation. In his wonderful poem, entitled "The Two Voices," Alfred Tennyson says:—

"Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

'Tis life, whereof our nerves are scant,
Oh life, not death, for which we pant;
More life, and fuller, that I want."

That last line expresses the cure for the evil in question. "More life, and fuller," more spiritual life is what each of us may truly say "I want."

My reader, we may have it. He who is the source and fountain of all life is able and willing to bestow it. Be it ours to seek it. By renewed and earnest meditation on those great, cardinal, "gospel truths," which are so mighty in their power to touch the heart, by earnest prayer to Him who has promised invigorating influences to the fainting soul, let us rekindle our love and inflame our zeal. We shall then feel all the sympathy, and be conscious of all the interest, implied in "the right hand of fellowship," and when it is given, on our behalf, it will be no empty form, but a custom full of beautiful and Christian significance.

The blessed results of such a change would be felt not in the church only but by the world. It could not but tell upon all classes. The very sight of so much Christian love would win the admiration of men in spite of themselves. Moreover, new effort for the salvation of sinners would be made. The gospel leaven would spread. Personal effort would display itself. Individual responsibility would be realized. New victories would enlarge and adorn the kingdom of heaven.

Who that contemplates such a prospect does not desire that it should be converted from a mere prospect into a fact? Well then, my Christian friend, let you and me, whatever others may do, resolve that henceforth our "fellowship" shall be a genuine, honest, earnest thing, encouraging, strengthening, and in all ways blessing our brethren.

Theology.

THE LIBERTY OF THE GOSPEL.

THE Gospel is spiritual in its form, because it is spiritual in its power. In the following verse a sublime truth is set before us:—"And we all with open face, beholding as in a glass," or mirror, "the glory of the Lord, are changed from glory to glory, even as by the Spirit of the Lord," or, "the Lord the Spirit." This is the liberty of the Gospel. It is holiness. There is no freedom in sinning, it is bondage; as there is no faith in error, it is unbelief. If we are free as to much of formal law, and as to nearly all of ceremonial, it is because provision is made for our being free from the captivity of transgression. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death:" only the Spirit can do this. The letter may keep sin down, but the spirit turns it out. The letter may suppress its manifestations, the spirit takes away its power. The letter may make us afraid to do it, the spirit makes us dislike to have it. The letter may adorn sepulchres, the spirit only can raise the dead. And is not that liberty, when we are free to serve God in the Gospel of his Son; free to have access to him, not with straitened souls, but with the spirit of adoption; free to run the way of his commandments, because "enlarged in heart?" "God hath not given to us the spirit of fear, but of power, of love, and a sound mind." This is liberty, to liberate the man, to unloose the heart, to break the bonds of sensuality, dread, and sin; all other liberties are mere outside, superficial things. To free man as a body, as a proprietor, as a citizen, what is it all if he be "left bound"

as a soul? He is the slave whose will is in fetters; and nothing but the spirit, the Lord, can set that free. Glorious redemption, which restores the everlasting elements of our nature, its central powers, to God, and righteousness, and truth! Mighty Redeemer, who works this greatest of all emancipations of man, his emancipation from cherished habits and loved lusts, not against him, but by him! Blessed freemen, though in bondage, whom the Lord makes free! When he gently smites us, as his angel smote Peter slumbering in his chains, we rise up quickly, our fetters fall away, and we "follow" him, though in the greatness of our first surprise and joy, like him, we "wist not" that it is true which was done unto us, but fancy it "a vision." Now this liberty, though not in its essence, yet in its form and fulness, is a peculiarity of the Gospel. Good men of old could rejoice in the divine favour and the divine likeness; but they had not so large an experience of them as is possible to us. The manifestation of Christ as the spirit of revealed religion is the manifestation of all the facts and principles that, received by faith, act upon the affections and the will, and produce a cheerful, loving, and energetic obedience. The sense of right, personal obligation, gratitude, love, hope of recompense, confidence of success, these are the sentiments that create and foster true holiness, that generate and nourish true power, and these are the sentiments that are impressed upon our souls by the life, and work, and image, and influence of Christ. So that, being emphatically the personal Spirit of the Gospel, where he is, there is liberty.

THE BLOWING OF THE TRUMPETS.*

Numbers x. 1—11.

WE have received in God's word a direct command about the trumpets and the blowing of the same. This command was issued in order that the children of Israel might afterwards better conduct their marches. The proclamation of the word is often denoted by the trumpets; as indeed Paul also says, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" My brethren, we are called by God's grace to sound these trumpets, and there is a remarkable similarity between this proclamation and the proclamation of the Gospel. It appears, indeed, as if the Lord had spoken of it as a type. We perceive this when we glance—

1. At the metal out of which the trumpets should be made.

2. At the persons who should blow them.

3. At the way and manner, who; and

4. At the circumstances and times in which they should be blown.

1. The trumpets must be made of pure silver, by a skilful artificer, without mixture, of one piece, and not be put together. The Master who has put the trumpet in *our* hand has made it of pure silver; we mean the pure, unadulterated, clear word. There ought to be no mixture of vain human principles. The purer the material, the more glorious will be the sound. It may be easily perceived, when the Gospel is preached, if the tones are pure or mixed. A good ear is of course necessary to discern this; but our fellow members have such an ear. We ought to announce *something whole*—the whole counsel of God, unbroken and unadulterated. This is suitable to the need of the heart

which yearns after and desires the bread of life. I once made the attempt to announce only a part of the truth of God, so a brother came to me immediately after the sermon and said *he* had been accustomed to hear in *every sermon the whole Gospel*.

2. *The persons* who should blow the trumpets were the sons of Aaron, the priests ordained and consecrated by God—*these only*; and that was a peculiar right which they had. So also in the New Testament. There "the royal priesthood" is ordained to blow the trumpet of the Gospel,—not the men who make a monopoly of the preacher's office, and think they have a special right thereto, but *the faithful* who are born of God, who are of the seed of Aaron, the priestly race, and to whom all Christians belong. There is, of course, in the church an office of teaching which is appointed by God, but to *it* the prerogative does not *exclusively* belong, but also to every son of God. This can every one do—every one can bear testimony to what God has done for his soul.

3. *Two trumpets* must be made, which had different sounds, and could be blown at different times. This is also the case here. Sometimes we must blow strongly that a shrill sound may be given; at other times musically, softly, and pleasantly. When it is our aim to speak to godless sinners and to break their frozen heart, we must tell them that they will be lost unless they be converted. To contrite sinners, however, we must speak affectionately and mildly. The affection of Christ's heart must be represented to them,—the love of God to poor sinners, how willing he is to bless them and to receive them into his beautiful heaven. *I am not, alas!* accustomed to the latter; it is easier *for me loudly* to sound the trumpet, but *I* have always to exercise myself in order rightly to bring out the *soft tones*.

* The substance of an Address delivered at the recent Baptist Conference at Hamburg by the Rev. W. Haupt, of Bremen.

4. *The times* at which the trumpets should be blown. This happened in journeyings, in battle, on encamping, when the tents were struck, at the festivals, at the new moon, at thank offerings, as also on the occurrence of grave events. So it is indeed also in our life. We must have the Word *for everything*. When we are about again to pursue the journey through the desert, then we must exhort to be armed for the contest and to be equipped against assaults, in order to stand as brave warriors of Jesus Christ; but if the church of the Lord appears to be in a position

calling for thankfulness and joy, then it is permitted to give forth pleasant sounds and songs of praise. At other times we must blow in a solemn, earnest tone. As we have said, we must have the right word at every opportunity, and we shall be able to have it if we only use the word of God aright. I feel that I am still very defective in this art, and that I must often sit at my Master's feet in order to be able to speak with true wisdom. Now we have a precious season for it. May we rightly use it, that we may learn of Him how to blow the trumpets. Amen.

Family Miscellany.

STARS IN THE BIBLE.

"Is it not a sad pity that it is cloudy this evening? Now Fanny and Loo will not come over to trace the constellations with me. I have no interesting book; what shall I do?" asked Addie somewhat querulously of her mother, who was knitting quietly by her side.

"I am very sorry," replied her mother, "if my daughter cannot be happy with her own dear sisters, and father and mother, without an interesting book, cousin, or stars, for one evening."

"But when I have made up my mind to do one thing, it never is as pleasant to do anything else."

"The great end of life is to learn to make everything pleasant that seems to be marked out for us; to overcome this disposition to fret when our projects are thwarted; to yield cheerfully to the inevitable."

"If Maria and Kate would care anything about the stars, I shouldn't care; we would make out from memory, and that would be pleasant; but Maria is so engaged crotch-

ing, and Kate is almost always doing examples."

"O no," said Kate, "not always; my examples are done, and I am ready for the stars; and I have done what father recommended, and found places in the Bible where stars are mentioned."

"That will be a pleasant exercise for you this evening, to tell what is the result of your search."

"So it will," said Addie. "I found many interesting things about stars in the Bible," added she.

Just at this remark many voices were heard at the door, and the cousins entered the house.

"We thought we'd come if it is cloudy," said Fanny.

"We shall have just as pleasant an evening," said Loo.

"Father, why do we enjoy anything so much more when we study it with our friends," asked Addie.

"Because the Lord has made us social beings; He has made us to love each other, and to be made happy by each other's happiness. Every person who is happy makes

all others around them happy, if they are capable of happiness."

"I should think every person would be willing to receive happiness."

"One who is rich cannot receive food; the blind cannot receive beautiful forms; the deaf cannot be delighted with melody. Wrong doing shuts up all the soul's avenues to happiness. The cold and selfish can no more know pleasure than the iceberg be clad with verdure; the heart on fire with evil desires can no more know peace than flowers can bloom in the crater of Vesuvius."

"Now, father, won't you please to examine us, and see if we cannot all tell something from the Bible about the stars?" said Addie.

Her father replied that it would give him great pleasure to do so; and he told them that in all their pursuits, pleasures, studies, duties, and avocations, he hoped they would remember Him who is "the bright and morning star." "Who will tell me when and by whom it was said that 'a star should arise out of Jacob?'"

Maria replied, "When the Israelites pitched their tents on the plains of Moab, Balak the king was disturbed, and said they would lick up everything, as an ox licketh up grass; and he sent messengers to Balaam, saying, that a people had come out of Egypt who would cover the whole earth, and requesting him to curse them, saying, that whom he cursed were cursed, and whom he blessed were blessed, and they carried rewards with them, for his divination. Balaam told them to remain with him over night, and he would tell them what word the Lord brought him. But God told him not to go with them, and not curse them, for they were blessed. Then the messengers returned to Balak, and he sent princes still more honourable, telling Balaam that they would do whatsoever he wished,

and promote him to honour, if he would curse the Israelites. But Balaam replied, If Balak would give me his house full of silver and gold I cannot go beyond the word of the Lord my God, to do less or more. The men tarried with Balaam that night, and God told Balaam to go with them, but to speak the word which he commanded him. And in the morning he saddled his ass and went, but the angel stood in the way with a drawn sword, to prevent his progress; the ass saw the angel and turned into the field, but Balaam did not; and he was angry, and smote the ass, and made her go in the way; there was a wall on both sides, and Balaam's foot was crushed. And the angel stood in a narrow way, where there was no chance to turn; and the ass fell down, and he smote her with a staff. Then the Lord opened the mouth of the ass, to ask Balaam what she had done that he should smite her three times. He said she had mocked him, and he wished he had a sword in his hand to kill her. Then the ass commended herself, and asked if she had not always been patient and obedient; to which he replied in the affirmative. Then his eyes were opened, and he saw the angel with the drawn sword, and he fell flat on his face. Then the angel told him that unless the ass had seen him he would have been slain. Then Balaam said, I have sinned, for I knew not that thou stoodest in the way against me; and he offered to go back, but the angel told him to go on, and speak the word which he should bid him. Balak was pleased when he saw Balaam had arrived, only reproaching him for not coming before, and reminding him of the honours he could bestow upon him, and offering him sheep.

Then said Balaam unto him, The word that God putteth in my mouth that shall I speak. Then Balak set him upon the high places, that he

might see all the people, and built him seven altars, and sacrificed seven rams. And Balaam said that he was brought there to curse the children of Israel, but he says, How shall I curse whom God hath not cursed? or how shall I defy whom God hath not defied? Who can count the dust of Jacob, or number the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.

Then was Balak displeased, and said he had brought him there to curse his enemies, and lo! he had blessed them. Then he took him to the top of Pisgah, and built him seven other altars; but Balaam told him he could only speak what the Lord put into his mouth. And His words were that he had brought them out of Egypt, and was with them; that they should rise up as a lion, and not lie down till they eat of the prey, and drank the blood of the slain. Then Balak took him to the top of Peor, and built him other altars, and provided him bullocks and rams. Then he sought no more enchantments, but the Spirit of God came upon him, and he said, How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! And in sublime words he predicted his glory. Then follow these words:—‘I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall arise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.’ After that Balaam went to his place, and Balak went his way. Does not the star that shall arise out of Jacob refer to the Saviour?”

“It does; it refers to him to whom the wise men were led by the star in the East, when they came to worship him; to him who telleth the number of the stars; he calleth them all by their names; who sealeth up the stars; who maketh Arcturus, Orion, and the Pleiades; in whose

sight the stars are not pure; the works of whose fingers are the moon and the stars; to praise whom the stars of light are called upon. Let us not forget the admonition of the prophet who says, ‘Seek him who made the seven stars and Orion.’”

FLATTERY.

FLATTERY is a vice so common, and withal so deceptive, that men seem to forget that it is a vice. It consists essentially in leading one to suppose that we cherish for him a better opinion than, in point of fact, we do. It consists in praising a man to his face, or through some public channel, beyond our actual estimate of his merits. It puts soft words in his ear, the effect of which is to inflate beyond all healthful or safe proportions. In fact, it is artful deception, and the word of God classifies it with the vices. “A man that flattereth his neighbour spreadeth a net for his feet.” “A flattering mouth worketh ruin.” “Therefore meddle not with him who flattereth with his lips.”

It may be safely averred, as a general rule, that a mind weak enough to desire flattery is both weak and bad enough to be injured by it. Obviously, there are times and circumstances in which it may be proper to express to an individual our favourable opinion. He may need it for the support or encouragement of his own heart. It may be the honest utterance or the artless tribute of a genuine affection. But there are no cases in which we are justified in the sin of flattery. It is always a contemptible falsehood, justly odious in the eyes of all sensible people. It is no mark of sense, and no proof of friendship. Those who receive it as such have only to learn, in order to be undeceived, that those who practise it are quite as likely to backbite on the

one side as to flatter on the other. It is, moreover, an exceedingly nauseous vice, requiring on the part of the flattered very strong nerves and stomach, or an unreasonable amount of weakness, to bear it.

Flattery may be acted as well as spoken. The civilities of courtesy may be carried so far as to become offensive. Though not common, you will sometimes see persons in perfect raptures when they see an acquaintance, and, judging from external manifestations, in perfect agony when the acquaintance leaves. On the outside they have more kindness than one knows what to do with. Supposing this necessary to politeness, they woefully overact the matter; they act out vastly more feeling than they possess, and injure both themselves and their friends.

Those who judge all this parade but an honest expression of real views and feelings towards them are deceived; and those who indulge the habit are but confirming themselves in the practice of a vice which will react fearfully on their own reputation and happiness. It is all hollow parade, as any one will find who appeals to it for any practical purpose. It may be called an educated misfortune, or a vicious foolery, but it is never genuine politeness. If one does not wish to see another, it is not required that he "die of a rose in aromatic pain;" if he does wish to see him, then the natural expression of the fact should be abundantly sufficient. Whatsoever is more than this is deceptive, and tendeth to evil.

Poetry.

CHILDREN.

COME to me, O ye children!

For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows,
That look towards the sun,
Where thoughts are singing swallows
And the brooks of morning run.

In your hearts are the birds and the sun-
shine,

In your thoughts the brooklet's flow,
But in mine is the wind of Autumn,
And the first fall of the snow.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,

Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

—H. W. Longfellow.

General Correspondence.

BAPTISMAL REGENERATION, AND "THE EVANGELICALS IN THE ESTABLISHMENT."

MR. EDITOR,—

Dear Sir,—By the time the October Magazine is issued, most of your readers will have seen the excellent sermon of Mr. Spurgeon on "Baptismal Regeneration," and sufficient time will have elapsed for them to have weighed its merits; but there are so many in our churches who manifest so little disposition to examine the New Testament upon this, and other subjects, that their conduct appears almost inconsistent with the principles by which they profess to be guided. It is therefore for these, mainly, the present lines are intended. With reference to the conduct of those "good clergymen in the Church, (or, in other words, "The Evangelicals in the Establishment,") who do not believe in baptismal regeneration," Mr. Spurgeon speaks out in a clear and unmistakeable manner, earnestly and fearlessly, dispassionately and impartially; but, in speaking of the "many in the Church of England" who "preach against her own teaching," there is a peculiar solemnity attaching to his words, he exclaims, "I rejoice in their enlightenment, but I question, gravely question, their morality." This sentence has called forth the bitterest expressions of feeling towards its author, and many who ought to approve it are foremost in the condemnation of its utterance and meaning. It is generally admitted, that whatever is calculated to diminish the virtue or to impeach the character of the ministers of religion, must also tend to lessen the influence of religion upon mankind; still this is not a sufficient reason why any servant of Christ should shrink from a bold avowal of the truth, and from the discharge of his duty as a Christian. Assuming that there are clergymen in the Church of England who are sufficiently enlightened to have discovered that the doctrine of "Baptismal Regeneration is unscriptural," "Why, then, do they belong to a church which teaches that doctrine in the plainest terms?" and

what can they say with respect to the "Oath" they have solemnly taken that they "sincerely assent and consent to a doctrine which" they "do not believe?"

In a letter recently written by Baptist Noel, he tells Mr. Spurgeon that he has "ascribed immorality to brethren whose lives disprove the charge," and that in denouncing "the Evangelicals in the establishment" as "unworthy the friendship of honest men," he has "blasted the memory of some of the most excellent men who ever lived."

These charges being brought against Mr. Spurgeon by a man who has won for himself the almost universal esteem of the Christian world, require to be received, not only with that respect which is due to his character, but to be examined in the clear light of truth, and to be valued according to their worth. It will be well, therefore, to inquire, first, Do "the Evangelicals in the Establishment" believe in the doctrine of "baptismal regeneration?" If it be answered, "They do not;" the question is, Have they not, then, solemnly taken "Oath" that they "sincerely assent and consent to a doctrine which they do not believe?" This question can only be answered in the affirmative, and it therefore remains for Baptist Noel to prove that Mr. Spurgeon has "ascribed immorality to brethren whose lives disprove the charge." Truly "It is time that there should be an end put to the flirtations of honest men with those who believe one way, and swear another."

But, is there no "immorality" in this course of conduct? Is it strictly moral for individuals to take an "Oath" that they "sincerely assent and consent to a doctrine which they do not believe?" It is certain that a man in private life, acting in the same manner, would be thought a bad man, a man destitute of principle, and with whom it would be scarcely less dangerous to be on terms of professed friendship than of open enmity. In the schools of early discipline, where youth is usually initiated in the studies of humanity, we have been taught to believe that virtue is founded on truth, and that the distinctions of right and wrong are

as clearly definable as those between the meridian sunshine and the midnight shade. We have been most truly told, from the highest authority, that happiness is to be found in rectitude of conduct; and that, under all circumstances, whatever may be the consequence, nothing can justify the dereliction of integrity. The sacred Scriptures, parental authority, and the laws of our country, all combine to convince us that morality is founded upon the rock of truth, and whatever may be said as to blasting "the memory of some of the best men who ever lived," it is time to stem the torrent of ecclesiastical corruption which is continually rolling down its foul tide upon all the attempts to spread the gospel in its purity throughout the world. But how is this evil to be stayed? One great means has at length been used, and the most popular of modern preachers has boldly raised his voice, and borne his testimony in favour of truth; he is found standing, perhaps before the largest assembly met together on the same Lord's-day professedly to worship God, and he exclaims, "The burden of the Lord is upon me, and I must deliver my soul." "It is as much as my soul is worth to hold my peace any longer." "This day, standing in the immediate presence of God, I shall speak honestly what I feel, as the Holy Spirit shall enable me." After having solemnly made use of these expressions, Mr. Spurgeon at once takes up his subject, and without fear or favour he denounces "the doctrine of baptismal regeneration" as "the great error we have to contend with throughout England," and as being "in direct opposition to" the word of God.

It may be distasteful to some not to be able to prove from scripture that the reasoning of Mr. Spurgeon is false; the high position others occupy in the religious world, may seem to require from them a denial of the statements which are made respecting this doctrine of the Church; still, if the word of God does not contain one single sentence in favour of it; if those high in authority and office in the Church cannot point to scripture in support of it, they ought at least to remain silent; but for an individual who has withdrawn from the Church to attempt to blame Mr. Spurgeon for the ground he

has chosen to occupy, on the assurance that he "values and desires the friendship of those Christian men" whom he has left in a Church with which he could no longer conscientiously remain connected, is a circumstance which may well occasion surprise. What connection has private friendship with religious conviction? If a man is "cultivating friendship with those who are either unscriptural in creed, or else dishonest; who either believe baptismal regeneration, or profess that they do, and swear before God that they do when they do not," it is his own fault; and, although he may be very highly esteemed, of reputed abilities, and certainly possessing extensive knowledge, he does violence to religious principle whenever he allows relationship or private friendship to dictate the course he may or may not pursue. Whatever may be said in extenuation of the conduct of those "Evangelicals in the Establishment" who declare that they do not believe in the doctrine in question when they have taken oath that they do, it proves too much for them, because, according to the articles of their own Church, they would not be allowed to take "Holy Orders" without the "Oath," however much they might object to it, and this is one of the chief objections to the union of Church and State, which they approve. It is inconsistent with the free spiritual pattern of the Christian church and ministry exhibited in the New Testament, and whenever the civil government enforces obedience of this nature it exceeds the right limit of its authority over its subjects. Men of weak minds may submit to this dictation, but it is an invasion of the Divine prerogative to govern the minds of men in matters of faith and conscience. "Evangelicals in the Establishment" may incline to remain silent upon the subject, but by continuing in their position, they uphold that system by which they are compelled to make a surrender of the authority due to Christ to that of the world.

This surrender Baptist Noel has long since refused to make by separating himself from all connection with the Church, and it is therefore the more to be regretted that he should blame Mr. Spurgeon for the course he has taken.

It will be acknowledged that all

human creatures are weak and fallible, and that many good men have exhibited remarkable instances of this common imbecility. Great allowances are therefore very properly made for errors in judgment, but when a man is advanced in life, and especially when that life has been mainly spent in the study and proclamation of God's truth, it is high time that he should lay aside every consideration of private friendship, (however that friendship may be "valued and desired") and take his stand on the broad basis of Christian principle, inculcating the supreme importance of the principles and precepts of the gospel, and the duty of obeying those precepts, regardless of consequences. It is needless to attempt to defend Mr. Spurgeon from the many insignificant attacks which have been made upon him, since he is better able to defend himself; but there is one peculiar feature and characteristic which attaches alike to every sermon and letter which has been published in reply to Mr. Spurgeon—no one has dared to charge him with falsehood. He is designated "unkind," "uncourteous," "ungentlemanly," "abrupt," &c., but there is a word which cannot be applied to anything he has uttered; there is a word at which the natural sensations of the Christian's heart always revolt, and it is unfortunate for the opponents of Mr. Spurgeon that the word "untrue" cannot be added to the number of their charges. Baptist Noel, in his letter, tells Mr. Spurgeon that had he "criticised the services, and said nothing of the men," he "would have done more for the cause of truth."

Now, to sensible minds, this assertion appears valueless, because there could be no effect in the services, as such; it is from the fact that men are to be found upholding and conducting those services that they are rendered effective at all, either for good or evil. Baptist Noel asks Mr. Spurgeon if God employs "liars to extend the kingdom of His Son?" It is not difficult to answer this question, God does not "employ liars to extend the kingdom of His Son," but it cannot be denied that "liars" very frequently profess to do this under the cloak of hypocrisy. Again, Baptist Noel asks, "Were Paul here, would he not say to you, Who art thou that judgest another man's servant?" This question may be

answered by asking another, Were Paul here, would he blame a faithful preacher of the gospel for condemning evil in the world, especially if that evil were found to exist among the professed servants of Christ? Baptist Noel speaks of the honesty and usefulness of Thomas Scott, Henry Martyn, Charles Simeon, John Newton, Mr. Fletcher, and John Venn. These men are no longer in the flesh, and it would be indecorous now to call in question their truthfulness and usefulness; we trust they are in heaven, singing around the throne "Worthy is the Lamb that was slain, and hath redeemed us to God by His blood." Illustrious immortals! redeemed unto God, not by baptism, but by the blood of Christ. By the simple preaching of the sermon in question Mr. Spurgeon has rendered good service to the cause of Christ.

Many are beginning to question the propriety of infant baptism, as well as the consistency of the so called "Evangelicals in the Establishment." His opponents may write and speak against him, they may pour forth the virulence of a malice, in some instances unchecked by truth, and encouraged by those whose worldly interests are identical with a state religion, but the light of truth and common sense cannot be extinguished by the thick fogs which arise from the putrid pools of ignorance and superstition.

May God Almighty, who has freely dispensed the glorious privilege of thought and genius unto our brother, uphold and strengthen him still to declare his truth in the world.

J. S. C.

THE ANNUAL LETTER.

MR. EDITOR—

Dear Sir,—If, when the writer of an Annual Letter has received the best thanks of the Association for his production, and it is printed by order in the Minutes, it is to be regarded as expressing the sentiments of the denomination at large, a grave responsibility rests, not only on the writer of such letter, but on all who give it their sanction. Whether brethren at the end of a sitting, after listening to a letter, often hastily read, are in the best position to give their judgment on its contents, may be doubted. To me

it is matter of astonishment that the last Association Letter should have been sent to the churches with all the sanction which the Association could give it. To the writer it appears that the letter is unsound in its Theology, and dangerous in its morality. That some of its reasoning is founded on false premises, and some of its facts followed by apologies which destroy their effects. Dancing, says Mr. S., was sanctioned under the Old Dispensation and is uncondemned under the New, this is just what the slaveholders of the South say of slavery, and if Mr. Stevenson's argument proves that dancing is scriptural, the same argument proves that slavery is so too. Capital punishment was sanctioned under the Old Dispensation, and is uncondemned under the New, yet the same Association which approved of the argument in favour of dancing, resolved to petition Parliament in favour of the abolition of Capital Punishment, and, strange as it may appear, was thankful for exhortations addressed to young christians, urging them to be diligent in learning the killing trade, that, when required, they may do business by wholesale. Mr. S. has not shown that dancing, as a worldly amusement, and in a way analogous to that in which it is now carried on in this country, ever had the Divine sanction, and we think he cannot show this. "Dancing," says Mr. S., "is a natural movement. Few persons, I suppose, can listen to lively music, especially where the time is strongly marked, without feeling inclined to move in step. Many little children seem instinctively impelled to it." Mr. S. affirms dancing to be a natural movement, and seeks to prove it by *supposing* what men are *inclined* to do. If dancing be a natural movement, how is it that ALL are not inclined to move in step, and that this inclination is only felt when the music is lively? If some kinds of music incline to move in step, other kinds incline to pray. We have yet to learn that dancing is anything else than an art which, like others, must be learned.

With respect to games, even cards and dice, Mr. S. says that with one important proviso they are innocent in themselves. The proviso is, that on no pretence whatever shall there be

stakes, however small. If mischief is done, it is not the cards or dice which do it, but playing for stakes. But if these games are innocent in themselves, need we wonder if some should fail to see the evil of playing for a mere nominal stake. But that, we are told, is to introduce the gambling element. In the opinion of the writer the gambling element is in the games themselves. The stake is the fruit coming after the blossom. Mr. S. says we are to play for the honour of victory, but what honour can there be in winning games of pure chance or hazard? And then the honour of victory! what is that? Is it not a stake, and one which has caused more strife and contention than almost any other? In games of skill, or compound chance and skill, is not the knowledge and skill of the one party pitted against the knowledge and skill of the other, and is not the honour of victory the stake played for? In the Association Letter we are told to play for this, but in an inspired letter we are told not to be desirous of vain glory, provoking one another, envying one another, (Gal. v. 26.) Those that have engaged in these contests, or have been spectators of them, well know that they have frequently led to provocation, envy, strife, and hot contention. To play for a material stake we are told may be the first step to ruin. It may indeed be *a* step, but not the first. The writer, when a boy, spent much time in watching friendly games at cards. By so doing he acquired his knowledge of the games and his passion for them. The next step was to possess a pack of cards. The next to play for the honour of victory, and the next to play for stakes. Now, to tell a man who has passed through these stages, and many have passed through them, that to play for a material stake is the first step to ruin, is to tell him what he knows to be incorrect. Both in games and dancing Mr. S. seeks to deal with effects and to defend the cause. Dancing, he says, is a natural movement, was sanctioned by the Old dispensation, and is uncondemned under the New, and an hour's dance at a social party, if freed from certain specified objections, he cannot condemn. All games are innocent in themselves, and he cannot say that a person playing a game at cards without stakes, in proper

society, is guilty of sin. Now, I hold this teaching to be dangerous. Let the young but acquire a knowledge of the things in question, and a passion for them, and then, in due time, the names of many of them will have to be added to the thousands and tens of thousands already ruined by such pursuits. When recreating, Mr. S. says, we give ourselves up to the spirit of the hour; for the time being we cast off restraint, and throw ourselves open to the influences by which we are surrounded. Then, if ye act thus, you are the creatures of circumstances, and your so called recreations full of danger. How needful, then, says Mr. S., that the spirit of those with whom, in these unguarded moments, we associate should be of a pure and Christ-like character. True, such associates may be needful, but if it be lawful to judge of the spirit of persons by their actions, we respectfully ask if those who, in the pursuit of worldly amusement, give themselves up to the spirit of the hour, cast off restraint, throw themselves open to the influences by which they are surrounded, and spend moments justly called unguarded, are, or can be, at those times, Christ-like? It is easy for persons to be mistaken as to the spirit of those with whom they take their amusements, and what is said and done in unguarded moments may be the theme of discourse in continually extending circles, to the great damage of character and usefulness. Mr. S. thinks the style of dress adopted at dancing-parties by no means free from objection, but says, I have no doubt that our fair friends thus attire themselves in the innocence of their hearts. It may be so. The ladies will be much obliged to Mr. S. for his good opinion of them, but if a person thinks differently, it is neither fair nor christian to say that his thoughts are evil, and to wish that evil may be to him. There are some who have not altogether forgotten the inspired direction, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."^{*}

Mr. S. allows that there are some passages in the New Testament which at first view seem to discountenance pursuits taken up for the mere sake of enjoyment. He refers to redeem the time—Be not conformed to this world—and not to indulge in revellings, in foolish talking and jesting, &c. These he disposes of by telling us that they do not forbid the things altogether, but only their abuse. Can the command, "Abstain from all appearance of evil,"[†] be disposed of in this way? Or, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God."[‡] The command in the former of these passages admits of no modification. The christian is bid to abstain, not only from evil, but from all appearance of evil. By the latter he is bid to do everything which he does to the glory of God. If, then, a christian can fulfil these commands by singing songs, by dancing, by mixing with worldly company, and playing worldly games, let him go on. If he cannot, no matter what modern society may have got to, or be coming to, let him, as he values his own safety, the credit of religion and the salvation of souls, abstain.

Yours respectfully,

RICHARD HARDY.

Queensbury, Sep. 6, 1864.

THE MINUTES FOR 1864.

MR. EDITOR—

Dear Sir,—We have always looked forward to the time of receiving the Minutes of the Association with great interest, but from some cause or other we are this year doomed to disappointment, not having been able to procure a single copy, and our money forwarded as prepayment for twenty-three copies returned.

Our order was given in the usual way, together with all particulars, in the schedule duly sent to the Boston Association, and now we are told to give our order in due time next year.

If the above was not *due time* we shall be very glad to be acquainted when it is? I am, dear sir,

Yours very truly,

J. HEAP.

Stalybridge, Sep. 19, 1864.

* 1 Tim. ii. 9—10.

† 1 Thess. v. 22.

‡ 1 Cor. x. 31.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. IV.—JOHN HOWE.

As there is a double composition in men—pride and humility, so there must be a double disposition in Preaching the word—of meekness and terror. Aaron's bells must be wisely rung, sometimes the treble of mercy, sometimes the tenor of judgment, sometimes the counter-tenor of reproof, and often the mean of exhortation. There is no less discretion required to application than to explication. As physicians prescribe their medicines by drams or ounces according to the patient's strength or weakness, so divines must feed some with milk, others with stronger meat. The learned should have deeper points, the simple plainer principles. Seasonable discretion must attend upon sound knowledge. Wisdom without wit is meat without salt; wit without wisdom is salt without meat. Some wells are so deep that a man can draw no water out of them; these bury their gifts in the grave of sullen silence. Some are shallow pits, that run so long open mouth till their springs are quite dry; while they will be *prius doctores quam discipuli*—masters that never were scholars, and leap into Paul's chair when they never sat at the feet of Gamaliel. There must be therefore wisdom both in the dispensers and bearers of God's mysteries; in the former to distribute, in the other to apportion, their due and fit share of the balm.—*Thomas Adam's Sermon, "Physic from Heaven."*

We have now to speak of John Howe as a Preacher, and give some specimens of his eloquence. "As a preacher," says Professor Rogers, "whether we judge from the discourses he has left behind him, or from the testimony of his contemporaries, Howe must have possessed very considerable powers. Still the impression he produced is to be attributed, I apprehend, principally to the intrinsic excellence of the matter, (equally valuable whether presented in books or sermons,) and to the earnestness, solemnity, and majesty of the manner.

The distinguishing characteristics of his genius were certainly not such as promise great oratorical excellence. Considered in this point of view, his principle defects are obvious.

He was evidently too philosophical; too fond of metaphysical discussion, of refinement and subtlety. But though Howe is quite at home in the profoundest speculations of theology, he seldom long loses sight of the elementary principles of the Gospel. On these he best loves to expatiate, and to these he perpetually returns. Even in those pieces which were intended more particularly for the initiated—for those

who had already crossed the threshold of the temple, he never fails to remind them of the terms on which they first sought and found admittance, and to inculcate, as the indispensable condition of all progress in the Divine life, an habitual recollection of the cardinal doctrines of the Gospel.

I scarcely know any discourse of his, however circumscribed the topic of which it treats, or however special the occasion which produced it, which does not contain a full, clear, distinct recognition of those fundamental principles on which rests the whole superstructure of evangelical truth."

The peculiar attributes of Howe's mind are most fully developed in his great work entitled "The Living Temple." It is the largest, profoundest, and most elaborate of all his treatises. The constitution of man is regarded as a Divine structure intended as the residence of Deity. Sin has brought this temple into ruins. The following passage describes the mournful desolation of the scene. It is one of the most remarkable specimens of Howe's rich and majestic eloquence.

"Nor can it now be a wonder that the Divine presence should be hereupon withdrawn; that the blessed God absents himself, and is become a stranger to this his once beloved mansion. We shall here take notice how apparent it is, first, That he has done so; secondly, That he was most highly justifiable herein.

And first, that he hath withdrawn himself and left this his temple, we have many sad and plain proofs before us. The stately ruins to every eye that bear in their front, yet extant, this doleful inscription—HERE GOD ONCE DWELT.

Enough appears of the admirable frame and structure of the soul of man to show the Divine presence did sometime reside in it; more than enough of vicious deformity to proclaim that he is now retired and gone. The lamps are extinct, the altar overturned; the light and love are now vanished which did the one shine with so heavenly brightness, the other burn with so pious fervour. The golden candlestick is displaced and thrown away as a useless thing, to make room for the throne of the Prince of darkness. The sacred incense, which sent rolling up in clouds its rich perfumes, is exchanged for

a poisonous hellish vapour; and here is, 'instead of a sweet savour, a stench.' The comely order of this house is turned all into confusion; the beauties of holiness into noisome impurities; the house of prayer to a den of thieves, and that of the worst and most horrid kind; for every lust is a thief, and every theft a sacrilege: continual rapine and robbery is committed upon holy things. The noble powers which were designed and dedicated to Divine contemplation and delight are alienated to the service of the most despicable idols, and employed unto vilest intuitions and embraces; to behold and admire 'lying vanities,' to indulge and cherish lust and wickedness. What have not the enemies done 'wickedly in the sanctuary?' How have they broken down the carved work thereof, and that, too, with 'axes and hammers;' the noise whereof was not to be heard in building, much less in the demolishing this sacred frame! Look upon the fragments of that curious sculpture which once adorned the palace of that great King; the relics of 'common notions,' the timely prints of some undefaced truth, the fair ideas of things, the yet legible precepts that relate to practice. Behold! with what accuracy the broken pieces show them to have been engraven by the finger of God, and how they now lie torn and scattered, one in this corner, another in that, buried in heaps of dirt and rubbish! 'Here is not now a system, an entire table of coherent truths, to be found, or a frame of holiness, but some shivered parcels; and if any, with great toil and labour, apply themselves to draw out here one piece and there another, and set them together, they serve rather to show how exquisite the Divine workmanship was in the original composition, than for the present use to the excellent purposes for which the whole was first designed. Some pieces agree, and own one another; but how soon are our inquiries and endeavours nonplussed and superseded! How many attempts have been made, since that fearful fall and ruin of this fabric, to compose again the truths of so many several kinds into their distinct orders, and make up frames of secure or useful knowledge; and after so many ages, nothing is finished in any one kind! Sometimes truths are misplaced, and what belongs to one kind is transferred to another, where it will not fitly match; sometimes falsehood inserted, which shatters or disturbs the whole frame. And what is, with much fruitless pains, done by one hand, is dashed in pieces by another; and it is the work of a following age to sweep away the fine-spun cobwebs of a former. And those truths

which are of greatest use, though not most out of sight, are least regarded; their tendency and design are overlooked, or they are so loosened and torn off, that they cannot be brought in so as to take hold of the soul, but hover as faint ineffectual notions that signify nothing. Its very fundamental powers are shaken and disjointed, and their order towards one another confounded and broken; so that what is judged considerable is not considered; what is recommended as eligible and lovely, is not loved and chosen. Yea, the 'truth which is after godliness' is not so much disbelieved as hated,—'held in unrighteousness,' and strives as too feeble a light in that malignant 'darkness which comprehends it not.' You come amidst all this confusion as into the ruined palace of some great Prince, in which you see here the fragments of a noble pillar, there the shattered pieces of some curious imagery; and all lying neglected and useless amongst heaps of dirt. He that invites you to take a view of the soul of man, gives you but such another prospect, and doth but say to you, BEHOLD THE DESOLATION! All things rude and waste! So that should there be any pretence to the Divine presence, it might be said, If God be here, why is it thus? The faded glory, the darkness, the disorder, the impurity, the decayed state in all respects of this temple, too plainly show the great Inhabitant is gone."

A CHURCHMAN'S OPINION OF ROBERT HALL.

A HEAD so metaphysical, seeming to have little in common with an imagination so glowing; declamation so impassioned, with wisdom so practical; touches of pathos so tender with such caustic irony, such bold invective, such spirit-stirring encouragement to heroic deeds; and all conveyed in language worthy to be the vehicle of such diverse thoughts, precise or luxuriant, stern or playful—that most rare, but most eloquent, of all kinds of speech, the masculine mother-tongue of an able man, which education has chastened, but not killed; constructed after no model of which we are aware; more massive than Addison, more easy and unconstrained than Johnson, more sober than Burke; such are the features of Hall's deliberate compositions, and such is our most willing testimony to their worth.—*Rev. J. J. Blunt, B.D., late Margaret Professor of Divinity at Cambridge.*

Sabbath Schools.

"A LITTLE CHILD SHALL LEAD THEM."

THE name of Little Willie brings before me visions of his blue eyes and golden hair, of his rosy cheeks where dimples loved to linger, and the ruby lips that so often used to say, "Tecer, are I a dood boy to-day?" But best of all were the gentle words and winning smiles that made him such a sunbeam in our little school. His heart seemed overflowing with love and sympathy for every one. I remember how he came to me one day, after a regiment of soldiers had marched past the school house, bringing a strip of a buffalo robe, covered with long hair, which he had found beside the road; and as he held it up, he said, pityingly—

"Do thee; thomebody losth their whithkers."

One afternoon I told the primer class, of which he was a member, how Christ took little children in his arms and blessed them, and I taught them the verse, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." That afternoon, after school was excused, as I was locking my desk, Willie stole softly back. Climbing upon the desk, he put his arms around my neck, and kissed me, saying—

"I love oo, tecer."

"What is love, Willie?" I asked.

He thought a moment, then replied earnestly—

"It's what makes us dood to folks." After a little pause, he added—"Tecer, who is Kwist that best 'ittle children?"

Before I could reply there came a knock on the door. I opened, and a little girl handed me a billet, saying timidly—

"Mrs. Hamlin supposed it had been sent before."

It contained an urgent invitation for me to spend the afternoon with a friend of mine. I knew that Willie was the child of irreligious parents, and that I ought to encourage this his first seeking after Divine truth; but the tempter whispered to-morrow will do as well, and I yielded to the voice. To-morrow! how many broken hopes, how many duties unfulfilled, come

from too firm a reliance on its deceitful promises.

But the next day Willie's place was vacant. I missed the bright face and ringing laugh of my little pet, and after school had closed, I directed my steps towards his father's house. On my way I met his sister. Taking my hand, she said hurriedly—

"O! teacher, won't you come right down to our house? Willie is so sick, and he don't know any of us."

In a few moments I stood by the bedside of the little sufferer. He was tossing to and fro with restless pain, and they told me that scarlet fever was drying up the fountains of that young life.

As I entered the room he said softly, "Who is Kwist that best 'ittle children?" Sitting beside him, I told him then the sweet story of the cross. But reason was dethroned, and when I ceased speaking he said with pleading earnestness—

"Pleath tell me who is Kwist that best 'ittle children?"

"Will you pray for us?" asked the father.

It was all he could say, for his heart was full. Kneeling there, I prayed that God would spare our darling if it was his will, and if not, that he would comfort the hearts of his parents in their great sorrow, and make me more faithful to his little flock committed to my charge.

When we arose, a convulsion came over Willie, and the little form writhed in agony. It was but for a moment, then he lay still with closed eyes and clasped hands. Silently we watched beside him, till the ticking of the old clock in one corner seemed like a sombre interlude, weaving the moments of suspense together. An hour passed on. Then there was another convulsion. It was longer and harder than the last. At its close, he lay pale and exhausted. Suddenly he opened his eyes, and his lips unclosed. There was a strange, agonizing earnestness in his voice, as he pleaded—

"Pleath tell me who is Kwist that best 'ittle children: O! pleath tell me who is Kwist that best 'ittle children."

"Pray for him, *pray for him*," sobbed the father; and I prayed then as I had never done before, that Christ would reveal himself to that dying child.

God heard the prayer, for as we watched him an exultant look glanced across Willie's face. He lifted his head, and stretched forth his small white hands toward heaven. I shall never forget his last words—

"*There is Kwist that best 'tittle children. I coming, I coming.*" And the golden head was buried in the pillows. The beating heart was hushed for ever.

Two days after, when the clouds were weeping rain-tears, we laid him down to sleep. And as the aged pastor told us Willie had gone to see Jesus Christ who blessed little children, there were eyes unused to tears, and hardened, sunburnt faces that were moistened with something else than the rain-drops that were falling thickly around us.

Brief was his life, beautiful his death; yet through God's blessing they were the means of leading his parents to fix their hopes, for both time and eternity, on that dear Saviour who blessed little children. And in the great day of account, how many ransomed souls will there be who have fulfilled the prediction—"And a little child shall lead them!"

NED HAMMOND.

NED HAMMOND, a boy of ten years, has established a fair character. All the persons who know him have formed an opinion of him. Perhaps they are scarcely aware of it, yet when Ned's name is mentioned, or he is met in the street, it is very evident they have, and the opinion is that Ned is a fine boy.

It has been said by several persons, "Now, if I wanted a boy in my store, my office, or my house, I should prefer Ned Hammond to any boy I know."

Ned had been unconsciously establishing a good character. He had been doing little things, the little every-day things of life, in a right manner. All these things put together made a character.

A boy one day tried to make him join a party to rob an orchard, and when Ned said, "No," the boy asked him if he thought it dishonest? "I

ask you," said Ned, "if you think it honest?"

"Well," answered the boy, "All I know is, all the boys do it, and father used to do it, and once he had grand fun. The stick he knocked off apples with was caught in a trap, and the boys hid, and saw the old fellow who owned the orchard spring out to see who was caught."

Ned said he liked apples and liked fun, but he hated to feel ashamed, and he did not mean to do what he should feel ashamed of if caught doing it.

As these school-boys stood under the teacher's open window, of course he heard the talk between them, and he said to himself—

"There is a boy to trust. He has the sense of honour. He will be a gentleman if he never has a broadcloth coat, a kid glove, or a fashionable hat. He will be a valuable citizen. Such boys make the men who are an honour and a defence to the country they dwell in.

Now can you, Frank, Harry, Tom, Eddie, whatever your name, can you say, "I don't care what folks think of me; I am going to do just what I please;" even when you know it to be wrong?

Yes. I know there are just such bad boys. They think it boys' fun to deceive their father, make their mother's heart ache, plague their sisters, and cheat their teachers. They little think they are taking their first lesson in pursuits which fit them for a state prison life. The boy who values the love and approval of his friends will be prepared to look upward and seek his heavenly Father's love.

THE LAST READING.

In one of the coal mines in England, a youth about fifteen years of age was working by the side of his father, who was a pious man, and governed and educated his family according to the word of God. The father was in the habit of carrying with him a small pocket Bible, and the son, who had received one at the Sunday-school, imitated his father in this. Thus he always had the sacred volume with him, and whenever he enjoyed a season of rest from labour, he read it by the light of his lamp. They worked

together in a newly opened section of the mine, and the father had just stepped aside to procure a tool, when the arch above them suddenly fell between them, so that the father supposed his child to be crushed. He ran toward the place and called to his son, who at length responded from under a dense mass of earth and coal.

"My son," cried the father, "are you still living?"

"Yes, father, but my legs are under a rock."

"Where is your lamp, my son?"

"It is still burning, father."

"What will you do, my dear son?"

"I am reading my Bible, father, and the Lord strengthen me."

These were the last words of that Sunday-school scholar; he was soon suffocated.

Christian Work.

THE GERMANS IN LONDON.

THE German population in London is upwards of 60,000, and is fast increasing. Many of them are totally destitute of any acquaintance with the Scriptures or Christianity. Various attempts have been made to evangelize them. We give the following sketch of some recent efforts among them:—

A missionary in whose district German families abound, being an Englishman, was so moved with zeal and compassion that he set himself to acquire "their beautiful but difficult language." After some time, he so far succeeded that he was able "both to read and speak some earnest words of exhortation to them, and to direct their minds to the blessed Saviour." The people evinced much gratitude, and listened "thoughtfully" to the reading of the Scriptures. All he met with could read, and German tracts were thankfully received. The German lodging-houses were open to his visits. In these, however, riot and wickedness largely prevail. Yet even in one of these the proprietor was brought to read the Scriptures, give up Sunday work, attend the church of Dr. Kübler (an excellent godly man), receive visits with thankfulness, join in serious conversation, and send his long-neglected boy to school.

The German clockmakers (from Baden) in London form a class by themselves, and their numbers are 1100. Among these, and the French and other foreigners in the west of London (especially in Soho and Leicester Square), a missionary, German by birth, has carried on an important work. He

mentions that the 1100 clockmakers, forty of whom bear the name of Fehrenbach, "are all Roman Catholics." Being out all day with their clocks, they are only to be found at home after five in the afternoon, and then "one may sit down with them and talk freely until ten or later." His illustrations are pictorial. Here is one of them: "In — Street I visit a clockmaker's shop. On entering I speak to a workman who is near the door; he refers me to the master. He is an active and lively man, knowing very little about religion; however, he is delighted to see a missionary coming to his house. He shows me into his back parlour, and then calls the men who are about the premises. 'Come in, men,' he says to them, 'and sit down, a missionary is here.' The men obey the order. They tell me what I know already, that they are collecting money for a Roman Catholic (German) Church in London. They are afraid they will be deceived again, and that some one will take the money and run away, &c. I expose some of their dangerous errors, open the New Testament, and teach the way of salvation by Christ alone. They accept tracts gladly."

Many of the poor Germans coming to London work as sugar-bakers; by pressing necessity they are forced to adopt that trade, while totally unacquainted with it, and with constitutions unfit for the employment. The heat is so excessive that all at work have to take off the greater part of their clothing. As a stimulant they are furnished with an unlimited supply of beer; habits of intemperance are formed, and misery and poverty follow.

AMERICAN LADIES' SOLDIERS' AID SOCIETIES.

SINCE the outbreak of the American war various societies have been established for the relief of the wounded and the sick. Vessels have been fitted up as hospitals in which ladies have largely assisted by personal service. The stores, &c., have been furnished in great abundance by generous sympathisers in all parts of the North. One of the lady-nurses thus writes :—

“The last hundred patients were brought on board late last night. We were awakened in the dead of the night by a sharp steam-whistle, and soon afterwards felt ourselves clawed by little tugs on either side of our great ship, bringing off the sick and wounded from the shore, and at once the process of taking on board hundreds of men—many of them crazed with fever—began. There is the bringing of the stretchers by the side ladder between the two boats, the stopping at the head of it, where the names and home addresses of all who can speak are written down, and their knapsacks and little treasures numbered and stacked; then the placing the stretchers on the platform; the row of anxious faces above and below deck; the lantern held over the hold; the word given to ‘lower’ the slow-moving ropes and pulleys; the arrival at the bottom; the turning down of the anxious faces; the lifting out of the sick man, and the placing him into his bed; and then the sudden change from cold, hunger, and friendlessness into positive comfort and satisfaction, winding up with the invariable verdict, if he can speak, ‘This is just like home.’ I wish you could hear the men after they are put into bed. Those who can speak, speak with a will; the others grunt or murmur their satisfaction. ‘Wall, this bed is most too soft; I don’t know as I shall sleep for thinking of it. What have you got there?’ ‘That is bread; wait till I put some butter on it. ‘Butter on soft bread!’ he slowly ejaculates, as if not sure he is not Aladdin, with a genie at work for him.”

Another account describes the work of the ladies after a battle. The letter was written after the battle of Gettysburg :—

“On the day that the railroad bridge

was restored, we moved up to the depôt, close by the town, and had things in perfect order—a first-rate camping ground, in a large field directly by the track, with an unlimited supply of delicious cool water. Here we set up two stoves, with four large boilers always kept full of soup and coffee, watched by five black men, who did the cooking under our direction. Then we had three large hospital tents, capable of holding thirty-five patients each; a large camp-meeting supply tent, fitted up with tables, where jelly pots and bottles of all kinds of good syrups, blackberry and black currant, stood in rows. Barrels were ranged round the tent walls; shirts, drawers, dressing-gowns, socks, and slippers, rags and bandages, each in its place, on one side; on the other, boxes of tea, coffee, soft crackers, tamarinds, cherry brandy, &c. Over the kitchen and over the supply tent we women rather reigned, and filled up our wants by requisitions on the commission depôt.

Twice a day the trains left for Baltimore, Harrisburg, and twice a day we fed all the wounded that arrived in them. A government surgeon was always present to attend to the careful lifting of the wounded from ambulance to car. Many of the men could get along very nicely, holding one foot up, and taking great jumps with their crutches. When the surgeons had the wounded all placed, with as much comfort as seemed possible under the circumstances, on the train, we went from car to car with soup made of beef-stock or fresh meat, full of potatoes, cabbages, or rice, with fresh bread and coffee, and when stimulants were needed, with ale, milk punch, or brandy. All our whisky and brandy bottles were washed and filled at the spring for the soldiers to take with them. I do not think that one of the 16,000 wounded, who were transported during our stay, went from Gettysburg without a good meal, rebels and Unionists together; we made no difference, and all were pleased. It was strange to see the good brotherly feeling that came over the soldiers, the rebels and our own, when side by side they lay in the tents. ‘Hullo, boys,’ they would say, ‘this is the pleasantest way to meet, isn’t it? We’re better friends when we are as close as this, than when we are farther off.’”

General Baptist Incidents.

LABOURS OF THE FIRST MINISTERS.

As the denomination increased through the self-denying exertions of the early preachers, the travelling from place to place made an addition to their toil, of which few can form an adequate idea. An instance or two will convey more information to our readers than a long description.

Of Mr. F. Smith, of Melbourne, his biographer writes thus—"For twenty years successively he preached the gospel without any recompence of a worldly nature, except a few small presents, in some of the latter of them from a very small number of individuals. He frequently worked hard through the day; then walked three, six, and sometimes ten miles, to preach in the evening; and returned home afterwards in order to pursue his daily labour next morning. This he sometimes did, two, three, or four times in the week. On the Lord's-days he had two or three times to preach, and generally to walk from ten to thirty miles or more. Every other Friday night he, for years, met the ministers in conference; and, as they could not afford to lose their time in the day, to transact their business, six o'clock in the evening was the appointed hour of meeting. It was my father's regular method to work hard till three o'clock in the afternoon, and then walk to Barton, the place of meeting, which is not less than fourteen miles from Melbourne. Seldom had they finished their business till midnight, when he returned home, sometimes so fatigued with his journey and want of sleep, that, as I have heard him declare, it required the exercise of considerable resolution to prevent him from lying down to rest on the cold earth. This he did without the most distant expectation of any pecuniary recompence, and indeed without desiring any." Respecting another of these ministers, Mr. S. Deacon, the pastor of the church at Barton, we are informed that, "During the early part of his ministry, his labour was almost incredible. On the Lord's-day, he frequently travelled from

twenty to forty miles on foot, and preached twice and often three times. He has repeatedly walked from Ratby to Melbourne, a distance of twenty miles, on the Lord's-day morning, and returned after evening service, not reaching his humble habitation till two or three o'clock the next morning; and this he has done when he was obliged to go early to work the same morning as a labourer. In the week-days, also, he frequently walked, after a hard day's work, to Barton, Hugglescote, or Hinckley, to give an exhortation, or to attend the affairs of the society. The nearest of these is eight miles from Ratby, and Hinckley eleven, and he seldom tarried all night. This has been done, too, in winter, amidst rain, snow, and dangerous floods, through which he has often waded deeper than his knees in the dark."

READING SERMONS.

THE jealousy with which they had watched each other, while at variance, had induced several ministers, under pretence of greater accuracy, to read their sermons. This was so directly opposed to the practice of their most eminent preachers, in the most flourishing times of the General Baptist cause, that the Association hastened to prevent the evils with which they thought it fraught; and, in 1722, adopted the following strong resolution, "Taking into consideration the corruption that is like to ensue in the church, by the liberty that some take in reading sermons, under the notion of having them more correct, and falsely call it preaching, we bear our public testimony against, and utterly disallow it, as it tends to the destruction of spiritual gifts, and is like to introduce a mere formality in religion; hinders the edification of souls, and greatly discourages honest and faithful men in the exercise and improvement of their gifts, and wounds the consciences of many sincere persons. We desire, therefore, that such a dangerous practice may be discountenanced in all our churches."

Science and Art.

LACTOPROTEINE.—This is the name of a new albumenoid substance, discovered in milk by two French gentlemen. It has hitherto been believed that casein is the only protein compound in milk, but these chemists have now shown that after this has been removed there remains a substance possessing many, if not all, the characters of albumen.

BEN NEVIS.—A new survey has confirmed the claim of Ben Nevis to be the highest mountain in England. The height of Ben Machui is 4,295 feet, that of Ben Nevis 4,406 feet.

A NEW SILKWORM has been found in very great abundance in a wild state on the lands of the Carrentine Mission, South America. The tree on which the worm is found is a species of *mimosa*; the cocoons are of an orange colour when fresh, but become pale through the action of wind and rain. The silk produced is very fine.

TRACES OF LAKE DWELLINGS.—Dr. Liory has discovered the remains of habitations in the old bed of the Lake of Fimon, four miles from Vicenza. A number of flint implements, others made of bone, the remains of stags, and other animals which have disappeared from those parts, have also been discovered.

BRITISH ASSOCIATION.—The thirty-fourth annual meeting of this body, which was held this year in the City of Bath, has just closed its sittings. The topics which have been discussed include the mineral springs of Bath, the antiquity of man, geology, museums, geography, domestication of animals.

THE ALBRECHT GALLERIE, published at Vienna, has just reached its thirtieth number in folio of lithographic facsimiles of drawings by old masters in the private collection of H. I. H. the Grand Duke Albrecht.

A NEW METHOD FOR COMPRESSING STEEL and homogenous metal has been devised by Mr. Joseph Whitworth, of Manchester.

THE FARNESE COLLECTION of statues, bassi-relievi, and detached frescoes, has been purchased from the ex-King of Naples by the British Museum for £4,000.

POMPEII.—One of the most curious and interesting discoveries for some years at Pompeii has just been made. It consists of a large square marble block, upon which is carved an almanac with some extraordinary and interesting data.

CHANTREY'S "SLEEPING CHILDREN."—The thousands who have admired Chantrey's master-piece in Lichfield Cathedral will regret to hear that the marble gives signs of premature decay, and that already the figures are pierced in various parts with small holes similar to those made by worms in old wood.

MR. LEIGHTON has in hand three pictures which will probably be exhibited at the next Royal Academy exhibition. The first is a subject taken from the *Iliad*: Helen going with two attendants to the Scæan Gate of Troy to see her husband and kinsfolks before the duel between Menalaus and Paris. The second is from the *Psalms*, David sitting on the roof of his palace and gazing at the hills, "Oh that I had wings like a dove," &c. The third is a *genre* subject, a woman and child, the later holding a basket of flowers.

PROFESSOR DONATI, the astronomer of Florence, announces the discovery of a new comet, the third this year, in the constellation of Leo Minor.

STATUES IN EDINBURGH.—Two statues, one to Allan Ramsay, the poet, and the other to John Wilson, the famous Christopher North of *Blackwood*, are about to be erected in Princes-street Gardens.

TRAJAN'S COLUMN.—Copies of the bas-relief of Trajan's Column at Rome, brozed by the galvano-plastic process, have been placed in the Galerie Napoléon of the Louvre.

EROSION OF LEAD BY INSECTS.—The insect which bored the French bullets in the Crimea was not known in Russia, but is said to be common in Jura, in France, and in Germany and Sweden, as well as England. It is a wood insect, and usually attacks silver firs and pines. It is the larvæ of the insect which thus proves so destructive. The mandibles of some of these creatures consists of a saw, toothed and cut like a file.

Literature.

THE NEWBURYS.*

OUR grandfathers would have knitted their brows at the idea of a Christian reading a novel; much more of him writing one: what would they have said to his being made its hero? But we live in a different day. The public, religious and otherwise, has long been accustomed to see almost every historical portrait, political maxim, and even moral lesson, presented to it in the dress of fiction. Setting aside the legion of fictitious narratives of a specifically religious tone, which have followed in the wake of "The Dairyman's Daughter" and "No Fiction," and which generally hold a second-rate position in point of literary excellence, scarcely any author of the first eminence in this walk of intellectual labour has refrained from employing his easel upon religious character; sometimes finding in its foibles and inconsistencies a favourite theme for ridicule, which, whether just or not, would be sure, with a large class of readers, to be popular, and sometimes recognizing, with the impartiality which naturally belongs to minds of a masterly order, the inimitable dignity and sweetness which is alone attainable by the due combination of superior endowments and genuine piety. Few more exquisite delineations, whether for power or tenderness, enrich the enchanted pages of the author of *Waverley* than some of his portraits of the Covenanters, pursued by the bloody footsteps of Claverhouse, or of the Puritans of the time of the Commonwealth. How could we dispense with his *Ironsides*, or ever forget *Jeanie Deans*? And if, in later days, the genius of fiction, with characteristic inconstancy, has changed her temper towards us, and in the pages of *Dickens* and *Thackeray* sported in a mockery of caricatures which are her own creations, and made itself merry with "extinct Satans," we need scarcely fear that such effigies will be mistaken for the portraits of honest and sensible Christians, whose uprightness and intelligence sufficiently defend their own position, while they "adorn

the doctrine of God their Saviour in all things." If

"An honest man's the noblest work of God,"

we have no hesitation in saying that such a character may, and will, always be greatly elevated and ennobled by the possession of true religion: and calmly surveying such a representation of excellence, replete in the well-proportioned development of manly abilities and virtues, of intellectual and moral culture, and social graces, and all enriched with the "gifts of heavenly grace," the impartial critic is compelled to confess that "a Christian is the highest style of man."

Upon the whole, then, we see no reason to look with disfavour upon fiction as applied to the delineation of religious character. For that reason we hail with satisfaction the appearance of the modest volume, whose title stands at the head of these lines. It is an attempt to sketch the circumstances, the trials, and the moral and religious peculiarities of Baptists, as they were found in England two hundred years ago. As our readers are aware, the work has been before them in a series of papers already given in this journal. To detail the plot of the story afresh is therefore, on our part, quite needless. Suffice it to say that the scope of the narrative includes some of the most stirring and momentous events of that most eventful time: taking us in succession through the battle of *Naseby*, the plague, and the great fire of *London*. In his hasty pencillings of these great national tragedies, the author has not assumed the pomp of the historian, but has judiciously limited himself to such side-views and episodes as the consistency of his story required. His strength seems to have been expended where, according to the title of his book, it was due, upon the personal conduct and spirit of sincere Christians in times so trying to principle and so sure to test the elements of character. In this task we think he has achieved success, quite commensurate with the modest appearance of his volume, and full of the promises and tokens of greater things to come. Many of his scenes are instinct with truth and pathos, and powerful in their dramatic effect. The correctness of the chronological pro-

* *The Newburys: their Opinions and Fortunes. A Glimpse of Baptists in England two centuries ago.* By *Edwin Goadby*. London: E. Marlborough and Co., Ave Maria Lane.

perties of the tale, as to dress, fashions, customs, and modes of speech, is admirable; especially in a first essay of historical romance. The author evidently feels the inspiring power of the subject he handles, and dilates with just and natural admiration upon the qualities of those illustrious heroes of truth and freedom, upon whom we look with reverence and pride as our moral, as well as natural, ancestors, and whose fame we ought never willingly to let die. Mr. Goadby has rendered his tribute of homage where it is most justly due. We thank him for it. His book ought to be given to our children, lent to our friends, and diligently studied by ourselves, as supplying a rebuke which our degeneracy sadly needs, and an example of the "gospeller in armour," whose valour shines a noble beacon to his followers of the present day. The best of those followers may be aptly described as "faint yet pursuing." The general apathy of free religionists shames us. How many dissenters seem almost ashamed of their position? Who seems to remember that the intelligence, freedom, and piety of England are mainly due to the holy zeal of persecuted sects? And who is found proudly and eagerly teaching his children what a noble heir-loom it is to be descended from men who have defied popes and emperors abroad, abolished priestcraft and tyranny at home, trampled down idols and laughed at superstition, till the blue savages who yelled at Cæsar's landing have become the free-breathing lords of

"The first gem of the ocean, the first isle of the sea."

The notion of hereditary piety may be promptly dismissed in the pages of a Christian periodical which ever has been, and, we trust, ever will be, inexorably evangelical. We stand firm as the poles for our cardinal doctrine, that religion is a personal thing, and that "if thou be wise, thou shalt be wise for thyself; and if thou scorn, thou alone shalt bear it." But we do not forget the promise that "after the fathers shall come up the children," and we think we are justified in pointing the eyes of an affectionate posterity to those models of ancient excellence, who have left us so grand an "ensample that we should follow their steps." Traitors and renegades we shall have in every generation; and it may not be useless to hold up even to them a mirror which displays the figures of the

insatiable monsters and hardened villains in whose shoes they stand. Again, we say, that in doing this by a calm and able reproduction of historical facts, and embellishing that by an expansion of fiction strictly faithful to nature and to logic, Mr. Goadby has abundantly entitled himself to our thanks. The author honours the subject, and the subject honours the author. We say all honour to them both. If there is a point where pride is pardonable, we think it is in the glow which mounts into a man's face when he thinks of the virtue of his ancestors. While scamps and boobies, with self-satisfied industry, trace

"their blood
Through all the scoundrels since the flood,"

be it ours to proclaim that

"Not all the blood of all the Howards
Can e'er ennoble knaves, or fools, or cowards."

But there is a higher genealogy in which by loyal obedience we may claim kindred. It is the line of those worthies who are "faithful in their generation." Our day has its duties. Let us remember them. In this spirit-stirring tale Mr. Goadby has done his part in summoning our attention to the deeds of valour which have lightened up with glory the days gone by; be it ours to profit by the call, and no longer neglect the lamp that has been committed to our hands, lest it expire in darkness. O. M.

Bunyan is becoming popular in Germany. Several German versions of the "Pilgrim's Progress" already exist; and now the "Holy War" is being translated and published at Eisleben by the *Christliche Verein*.—*Enoch Arden*, Tennyson's new volume of poems, is amazingly popular. The publishers, we are told, cannot keep pace with the demand.—The publication of extracts from Archbishop Whately's *Common-place Book* has awakened a good deal of interest among his numerous admirers. One of the most characteristic pieces in it is, an examination of some flaws in "Robinson Crusoe," by which the archbishop ingeniously shows that the book is not founded on fact. He calls attention to two facts of a very remarkable kind in Selkirk's history of which no use is made by De Foe. Altogether the volume is, in our judgment, full of the shrewdness for which Whately was proverbial.

Intelligence.

BAPTIST UNION.

AN AUTUMNAL SESSION OF THE BAPTIST UNION will be held at Birmingham on Tuesday and Wednesday, Oct. 12th and 13th. The Rev. J. P. Mursell, of Leicester, will preside; Rev. J. H. Hinton will conduct the devotional services; Rev. G. Gould, of Norwich, is engaged to introduce the subject of "Romanism and Scepticism viewed in relation to Baptist principles;" Rev. J. P. Chown, of Bradford, will open a discussion on the important question, "Church work in large towns;" Rev. W. Underwood, of Chilwell College, "The present position of General Baptists;" Rev. W. Brock, D.D., is to preach on one of the evenings, and a public meeting will be held on the other.

Our Churches.

THE YORKSHIRE CONFERENCE assembled at Allerton, Aug. 30, 1864. In the morning a public meeting was held in the chapel to consider the pecuniary difficulties of the Foreign Mission, in accordance with the wish of the Association recently held at Boston. The Rev. W. Gray, of Birchcliffe, opened with prayer; Mr. S. White, of Allerton, presided; and the following resolutions were adopted:—

1. That we perceive with extreme humiliation and distress the present condition of our Foreign Mission, and bear with dismay that one missionary has already been recalled, and the intimation that the very existence of the Mission is threatened.

2. That we earnestly urge each church in this Conference to assist in the removal of the oppressive debt, to the amount of one shilling per member at least.

3. That we solemnly and prayerfully determine to increase the annual income of the Mission. With this design, resolved—

4. That the Revs. R. Horsfield, R. Iugham, T. Gill, J. Alcorn, B. Wood, and Messrs. Woodson, of Leeds, and

Rhodes, of Bradford, be a committee to promote the interests of the Foreign Mission in the Yorkshire and Lancashire district. Rev. R. Horsfield to be the secretary, to correspond with the general secretaries, &c.

The Conference met to transact its regular business at 2.30 p.m. Rev. R. Hardy, of Queensbury, by request of the Allerton friends, presided, and led our devotions.

The reports from churches were then received, from which it appeared that seventy-seven had been baptized and three restored since last Conference, and eleven remained as candidates.

The doxology was then sung, the minutes of the previous Conference read, and the following attended to:—

1. The committee for Dewsbury reported through its secretary, Rev. J. Wood, a first-class preaching room had been engaged in a very eligible position in the town of Dewsbury at an annual rental of £40. Regular services had been commenced; several of our regular ministers had already spent a Sabbath each there; sixteen baptized Christians were already worshipping together there; congregations encouraging; and a Sabbath school was to be opened on the following Lord's-day.

2. That this Conference has heard with great pleasure of the hopeful efforts of their committee and of their esteemed Christian brethren at Wakefield-road, Dewsbury, to promote the glory of our divine Redeemer, and assure them, not only of their cordial sympathy, but also of their determination to co-operate with them in their blessed work so long as it shall be necessary.

3. That we, as a Conference, having heard of the vote of £15 for Dewsbury by the General Home Missionary Committee, hereby grant £25 from the funds of the Home Mission for the Yorkshire district, and thus provide the rent of room for one year.

4. That this Conference requests the churches of this district to allow their pastors to supply at Dewsbury in rotation for twelve months, and to find their own supply; the travelling expenses to be paid from the Conference fund.

5. That we make a collection forthwith in this meeting to replenish the Conference fund.

6. That we express our gratitude to the General Home Missionary Committee for their opportune grant in behalf of Dewsbury.

7. The thanks of the Conference were presented to the committee for Dewsbury, with a special recognition of the earnest efforts of their secretary, Rev. J. Wood, and they were requested to continue another year.

8. Rev. E. Gladwell, of Edgeside, Rossendale, reported that they were proceeding rapidly in the erection of their new chapel, the cost of which will be nearly £1,200. They expect the roof to be completed and on in a few weeks, and have obtained in subscriptions or promises over £400, including £50 from the Home Mission fund. Resolved,—That £25, being the latter half of £50 promised towards our new chapel at Edgeside, be forthwith paid over by our Home Mission treasurer.

9. Rev. T. Gill and W. Salter were appointed to audit Home Mission accounts.

10. The committee of the projected "Loan Fund" for the Yorkshire district reported—In pursuing their inquiries they had corresponded with the secretary of the Baptist-Building Fund, who had encouraged them to seek union with their Society, and to act as an auxiliary. Resolved,—That the question of our uniting with the "Baptist Building Fund" be deferred to the next Conference, and that we request our committee in the meanwhile to continue their inquiries.

11. That the next Conference be held at Byron-street, Leeds, on Tuesday, Dec. 27, 1864; the committee on Mission arrangements in Yorkshire, and the committee for Dewsbury, to meet in the morning at halfpast ten; Conference business, afternoon; and public meeting in the evening.

The Rev. C. Leigh, of Clayton, preached in the evening.

T. GILL, *Secretary*.

P.S.—The Conference was well attended considering the locality, and an earnest brotherly feeling manifested throughout the day.

THE WARWICKSHIRE CONFERENCE was held at Nuneaton, on Munday, Sept. 12, 1864.

Brother Allsop, of Longford, preached in the morning from Col. i. 28—"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Brother J. F. Winks, of Leicester, presided over the business meeting of the afternoon. Reports were received from all the churches except two. Since last Conference twenty-four persons have been baptized; twelve now remain as candidates.

After the reports of the churches were given, a long conversation was held upon the state of the funds of the Foreign Mission, during which several brethren expressed their strong attachment to the Mission, and determination to support it in its present difficulties. This conversation was associated with special prayer on behalf of the Mission.

The next Conference to be held at Walsall, on the second Monday in January, 1865. The Secretary to preach in the morning.

J. HARRISON, *Secretary*.

THE MIDLAND CONFERENCE was held at Barton-in-the-Beans, Leicestershire, on Tuesday, Sep. 20. The day was unusually favourable, and the attendance was good. Rev. W. Chapman, of Melbourne, read the scriptures and prayed, and Rev. Giles Hester, of Loughborough, preached from 1 Cor. iii. 21—23. Rev. James Salisbury, of Hugglescote, presided at the afternoon meeting, and Revs. Watson Dyson, of Long Sutton, and J. Barnet, of Blaby, prayed. From the reports given it appeared that 89 had been baptized since the Whitsuntide Conference, that thirty-five remained as candidates for baptism, and that three had been restored to fellowship. After singing the doxology, the minutes of the previous Conference were read, and the following business transacted:—

1. *Whitwick*.—The Committee appointed to attend to the case presented by this church at the last Conference reported that £200 of the £300 required had been borrowed, that the responses to the circulars sent out to the churches asking for aid in obtaining the remaining £100 had been very few; that the secre-

tary, (Rev. James Salisbury, of Hugglescote, near Ashby-de-la-Zouch,) had only received promises amounting to £10; and that, as the case was urgent, they hoped immediate and hearty assistance would be rendered by the churches of the Connexion.

2. *The Orissa Mission.*—According to the request of the Association, the present financial condition of the Orissa Mission, and the best means for improving it, was discussed at great length, the afternoon sitting being indeed chiefly devoted thereto. After a warm debate, the following resolution was adopted:—That this Conference urges upon all the churches in this district an immediate response to the appeal for liquidating the debt by raising the one shilling per member, and as much more as possible; this Conference also expresses its earnest hope and trust that the General Committee will be able to keep the expenditure within the income.

3. *Autumnal Session of the Baptist Union at Birmingham.*—Attention was called to the meetings to be held on Tuesday and Wednesday, Oct. 12th and 13th, and it was unanimously resolved: That this Conference cordially recommends the churches to respond to the circular on this subject from the Local Committee by sending representatives to the forthcoming meetings.

The next Conference will be held at Osmaston Road chapel, Derby, on Tuesday, Dec. 13th, Rev. Harris Crassweller, B.A., of Mary's-gate, Derby, to preach in the morning, or in case of failure, Rev. — Cockerton, of Castle Donington.

J. JACKSON GOADBY, *Sec.*

BAPTISMS.

LOUTH, *Northgate.*—After a sermon by the Rev. W. Orton, the pastor of the church, from the words, "Why baptizest thou then?" three persons were baptized by the Rev. Thomas Burton, and were welcomed to the Lord's table on the following Sabbath.

VALE, *near Todmorden.*—At the branch station, Hurst Wood, two persons were baptized on Sept. 22.

MINISTERIAL.

STALYBRIDGE. — On Wednesday, Sept. 14, the members of the church and congregation welcomed the Rev. W. Evans as stated minister. The ladies

had very tastefully decorated the tea-tables with flowers. After tea the chair was occupied by the Rev. W. Salter, who gave an appropriate address on the relations which ought to exist between pastor and people. Mr. Thomas Priest, the senior deacon, then spoke on the unanimous feeling in the church in regard to the call which had been made and accepted; and in the name of the church he gave Mr. Evans a cordial and hearty welcome. The chapel choir sung with much effect Montgomery's beautiful hymn—

"We bid thee welcome in the name
Of Jesus our exalted Head;
Come as a servant, so He came,
And we receive thee in His stead."

Suitable addresses were delivered by the Revs. W. Evans, A. Kirkland, J. Ash, and by Messrs. Samuel Woolley, Abel Brooks, John Green, and James Farron. During the evening the choir, conducted by Mr. J. Pownall, sang several choice selections of music.

WORKSWORTH.—Mr. James Orchard, of Chilwell College, has accepted an invitation to serve the church at Worksworth, Shottle, &c., for twelve months.

THE REV. J. C. SMITH has resigned the pastorate of the church, Carley-street, Leicester, and is open to invitation.

CHAPELS.

WHITTLESEA.—The General Baptist chapel in this town having been greatly improved by new flooring the upper end of it, by erecting an orchestra and platform in the place of the pulpit and singing pew, by altering some of the pews, and by thoroughly cleaning, graining, and painting the whole building. Re-opening services were held a few weeks since, when sermons were preached by the Rev. T. W. Mathews, of Boston, and a handsome sum was realized towards defraying the expenses incurred. But as a considerable balance was left unpaid, the proceeds of the chapel anniversary and harvest home festival were devoted to this object. Accordingly on Sunday, Sept. 18, the Rev. S. S. Allsop, of Longford, preached two sermons, and a thanksgiving service was conducted by the pastor, the Rev. G. Towler. On Tuesday afternoon a beautiful harvest sermon was delivered by the Rev. W. H. Wylie, of Ramsey (the chapel being decorated with fruit and sheaves of wheat). About one hun-

dred and seventy sat down to tea. In the evening the chapel was full, and many had to sit in the school-room. Several pieces were finely sung by the choir,—Mr. Bundy, junr., presiding at the harmonium. Appropriate and excellent addresses were given by the Revs. W. H. Wylie, J. Keed, of Cambridge, S. S. Allsop, T. Barrass, W. Telfer, and G. Towler. More than enough was raised to clear off the remaining debt. We cannot omit to refer to a disgraceful circumstance which took place during this service. Just as the Rev. S. S. Allsop was beginning his speech a large stone was thrown by an evil-disposed person, which broke the glass of two windows, and greatly alarmed and endangered those assembled. Two guineas are offered as a reward for the discovery of the offender, which it is hoped will bring this shameful affair before the proper authorities.

G. T. W.

LEICESTER, Dover-street.—On Lord's-day, August 28, two sermons were preached on behalf of the Sabbath-school by Rev. Thomas Toller, of Kettering. Collections, £21.

BOURNE.—Anniversary sermons were preached in the General Baptist chapel on Sept. 18, in the morning and evening by Rev. W. R. Stevenson, M.A., of Nottingham, and in the afternoon by Rev. John Stevenson, M.A., of Derby. The annual tea-meeting was held on Monday evening, Sept. 19. Addresses were delivered by Rev. J. Stevenson, and Messrs. D. Horscroft, T. Shaw, &c. The concluding sermon was preached after the addresses. Collections, &c., £30.

BURTON-ON-TRENT.—On Lord's-day, Sept. 11, the new school-rooms which have been erected in connection with our chapel were opened. The Rev. C. Clark, of Halifax, preached two sermons. On Monday, Sept. 12, we held a public tea meeting—the trays were furnished gratuitously. About 380 sat down to tea, and afterwards a large congregation assembled in the chapel. The chair was occupied by the Rev. R. Kenney, and appropriate addresses were delivered by the ministers of the town and the Rev. C. Clark. The attendance at each of the services was large. The cost of the rooms is upwards of £200, towards which £130 have been received, viz., £40 from the services, and £90 in contributions.

J. B.

RAMSGATE.—The One Hundred and Fortieth Anniversary of the General Baptist chapel, Ramsgate, was held on Lord's-day, July 24, 1864. Two sermons were preached by the Rev. H. Hunter, of Nottingham. Collection rather better than on the last occasion.

CHILWELL COLLEGE.

THE NEW SESSION was opened at the beginning of September with eleven students, five of whom are fresh young men admitted on the usual probation. The work of the Session commenced by free and familiar addresses from the president to the students on points pertaining to their studies, preaching, domestic order, and general comfort. His good wishes for their improvement and usefulness, and his anticipations of a prosperous and happy Session, were warmly reciprocated by all the students.

FRATERNAL MEETING.—On Friday, Sept. 16, the tutors and students of the Congregational Institute in Nottingham having been invited to spend an afternoon and evening with our brethren at Chilwell, the Rev. J. B. Paton, and between thirty and forty of the young men under his training, presented themselves at the College. There a hearty welcome greeted them from our own tutors and students. The afternoon being beautifully fine, two or three hours were spent in the open air, some occupying the time in pleasant chat and stroll in the field or grounds adjoining; the young men, however, for the most part fraternizing at cricket, or other out-door sports. Tea was at length served in the lecture-room and library, after which a very interesting meeting was held. The Rev. J. Lewitt gave out a hymn and prayed; the President of the College then first spoke a few words of Christian greeting to the visitors, and afterwards read a pithy and very judicious address on the spirit and behaviour proper to students for the ministry. The Rev. J. B. Paton followed in an earnest and very beautiful speech, in which, after responding to the kind sentiments expressed by Mr. Underwood, he dwelt upon the subjects of study most important to young men preparing for ministerial or home missionary work. He urged with especial emphasis the thorough mastery of the English tongue, together with the careful study of the Bible and theology. After a few addi-

tional words from the Revs. W. R. Stevenson and J. Lewitt, this very pleasant and long-to-be-remembered fraternal gathering came to a close.

THE TREASURER begs to acknowledge the following sums received:—

<i>General Account.</i>		£	s.	d.
Rev. W. R. Stevenson, M.A., Nottingham	8	0	0	
Spalding	7	4	0	
Leicester, Friar Lane	6	9	8	
Rev. J. Shaw	5	0	0	
<i>Purchase Account.</i>				
Rev. J. Finn, Todmorden.....	1	0	0	
Mr. Esberger, Louth	1	0	0	

MISCELLANEOUS.

PACKINGTON, near *Ashby-de-la-Zouch*.—On Thursday, Sept. 15, a small bazaar was opened in the school-room of Packington chapel. Most of the articles were useful, and had been made by two or three of the ladies connected with the place. The purchasers exceeded the number of articles to be sold, so that all were gone in a short time. A public tea was also provided,—the trays were freely, and amply, and richly furnished by the ladies of the congregation. In the evening the Rev. C. Clarke, B.A., gave, by request, a lecture on the "Model Woman," as a counterpart to the one he delivered recently on the "Model Man." The proceeds of the tea and bazaar were about £20. This money, with much more which it is hoped to raise next year, is to be devoted to the restoration of the chapel, and to make it in its internal appearance what it is by its associations and by the devotedness and energy of some of its supporters—a credit to the denomination.

STALYBRIDGE. — On Lord's-day, Aug. 21, two sermons were preached by the Rev. H. Wilkinson, on behalf of our Foreign Mission. The collections and donations amounted to £12 10s. In the evening Mr. Wilkinson gave a most interesting address to the teachers and scholars of the Sabbath school, which we trust will be the means of reviving the missionary spirit in the juvenile portion of our congregation.

Miscellaneous.

A MODERN MIRACLE.—A soldier was cited before the police-court of Madrid for having stolen a golden cup of con-

siderable value which had been placed as a votive offering on one of the numerous altars dedicated in that city to the Virgin. The soldier at once explained that he and his family being in great distress, he had appealed to the Holy Mother for assistance, and that while engaged in prayer and contemplation of the four millions worth of jewels displayed on her brocaded petticoat, she stooped, and with a charming smile handed him the golden cup. This explanation was received by the court in profound silence, and the case handed over to an ecclesiastical commission, to whom it at once occurred that however inconvenient the admission of the miracle might be, it would be highly impolitic to dispute its possibility. They therefore gave the cup to the soldier, solemnly warning him for the future against similar favours from images of any kind, and impressing him with the conviction that the Virgin required profound silence from him as a proof of his gratitude.

SHIPWRECK AND ESCAPE OF THE BISHOP OF LONDON.—The Bishop of London and family have lately been residing on the banks of Loch Fyne. They recently went to the Island of Arran in a small steamer to spend the day. When returning in the evening the sky became overcast, the weather stormy, and the night dark. When near the entrance to Loch Fyne they were suddenly startled by the cry, "Breakers ahead!" and before the steamboat's course could be altered, they were aground upon rocks. The boat being iron, it was dangerous to back her off, for fear she might have received such injuries as to make it impossible to keep her afloat. They were therefore obliged to land in the small boat. When the party reached the shore a new difficulty presented itself. They discovered that they had landed, not upon the mainland, but upon a rock which might possibly be covered by the flowing tide. They soon, however, found that they were safe at least from that danger. They were able to construct a tent by means of some tarpauling, and under the shelter which it afforded they spent the night. When day dawned they were soon relieved from their disagreeable position, and we are glad to hear that none of the party have suffered from exposure during a night of somewhat stormy weather.

Notes of the Month.

ECCLIASTICAL.

Is Popery on the increase in England? We think there can be no doubt of it. Perhaps it would not be safe to accept with unquestioning faith all that Papist authorities tell us of their successes; but when the Lancashire Sessions vote £100 a year for a Papist chaplain at Kirkdale, and £150 for a chaplain at Preston, with the addition of £40 for "vestments, chalice, linen, crucifix, candlesticks," &c., for the chapel; when Augustine friars once more show their faces in London, it is useless to deny the fact of Papist progress in England. Of course some will contend that Lancashire has always been a stronghold of Papists, and that London abounds with Irish. But this is by no means a sufficient answer. It appears to us rather that the Papists are beginning to reap some of the seed sown so plentifully by the Puseyites, and that the Church, whose boast it once was that it was the grand bulwark of Protestantism, is effectually doing the work of Roman Catholicism. As a proof how near the wind some avowedly Anglican clergymen can sail, we have only to point to the notorious proceedings of Brother Ignatius at Norwich and elsewhere. What with invocations to the Virgin, and hymns to the saints, we cannot for the life of us discern where the line of demarcation between Romanism and his Anglicanism really exists. Some Anglican journals are waxing wroth at the extravagancies of the said Ignatius. That he should celebrate the Feast of the Assumption with Papist accessories, which is, however, not reckoned a festival by the Anglican Church, and that he should seek to link all this on to the Establishment, seems to one journal to demand summary dealing. "The Bishop of Norwich can cite him into his own court, and if he be contumacious, can proceed to excommunication;" and the writer marvels that the thing is not done. Meanwhile the quondam friend of Ignatius, Mr. Stuart, of London, still conducts avowedly Protestant worship under Papist forms, and the keen-sighted bishop of the diocese makes no sign. Every Sunday

crowds are attracted to see Mr. Stuart's bold and unblushing use of vestments and ceremonies for which no single line can be found in the canons of the Anglican Church, and St. Margaret's has therefore become as much a raree show as any of the continental churches. Time was when Bibles were chained in English churches. It would seem as if in these days the canons of the Church needed to be chained there, that the worshippers might mark how far some priests ventured to deviate from their own professed standards of authority. Nor is it only among Puseyites that this avowed laxity exists. A writer in the *Guardian*, speaking of the Evangelical clergy, says, "Subscriptions and declarations of conformity sit very lightly upon them, as we have occasion to know; for, happening the other day to be in one of their churches, we took up the Office-book, and found all the passages in the Baptismal Service which asserted baptismal regeneration, were bracketted to be omitted." With such glaring instances of deviation, what becomes of the proud boast of uniformity? Where is the honesty of men who can thus verge on the one hand into "flat Popery," and on the other swear to maintain one of its dogmas whilst doing their best to show its falsity? It really becomes a grave question whether the laxity shown by the men who have hitherto claimed to be "gentlemen and scholars," has not assisted to lower the tone of morality among those who have looked up to them as spiritual guides. Nor is this all. In the face of such patent inconsistencies men are found in the ranks of the clergy who take advantage of their position on the magistrates' bench to fling their bigoted sneers at Dissent as one main cause of gross immorality. We shall not deign to reply to these. They contain their own refutation. But so long as such men remain on the bench, it is impossible to expect even-handed justice. We devoutly wish that the Lord Chancellor would use the power invested in him to strike off every holder of a benefice from the list of magistrates. The controversy

on "baptismal regeneration," re-opened by Mr. Spurgeon's sermon, still continues. The *Saturday Reviver* has, of course, thrown its own particular mud at the "Shimei of the Tabernacle," and, in its anxiety to bespatter the Dissenter picks out of the "reply" of a renegade the epithet "anabaptist Caliban," and adopts it as a heading for its bilious vituperations. It is not a little amusing to see how this would-be oracle tries to "settle" the differences between high church and low church. It says, "The Church of England, as a matter of fact, consists of two parallel but not identical lines of thought; the one expressed in the Articles, the other in the Prayer Book. All things, religious doctrine included, have two sides—what, in Coleridge's slang, or classical language, is called the objective and the subjective. The Church formularies express the objective, the Thirty-nine Articles the subjective of—perhaps the same—truth. The Evangelicals unfold and exaggerate the one aspect, High Churchmen the other. *It requires a scientific and especially theological and educated mind to reconcile the two.*" We should think so, decidedly. But what are plain people to do who have not such a mind? Bow, we suppose, to the decision of their betters.

GENERAL.

THE one topic of excitement during the past month has been the capture and return to England of Franz Müller, the supposed murderer of Mr. Briggs. The German population in London seemed at first to suppose that Müller would scarcely have a fair trial. We imagine that the calm, judicial method in which, so far, the examination has been conducted will disabuse them of this most erroneous opinion. Even the unusually exciting news from America lost its interest for the moment in the popular mind. It hardly stopped to read that Atlanta had been taken by the Federals, and that McClellan had declared for Union. Müller had been taken. This was considered excitement enough. The purveyors of news have certainly descended to the lowest depths of subserviency in detailing what he read and what he ate. But enough of such trash.—The British Association has been doing its best to

maintain its hold on the scientific public, and indeed on the general public. Its recent sessions at Bath were a decided success. One thing alone cast a cloud over the proceedings—the untimely end of Captain Speke. Captain Burton championed himself and the King of Dahomey. We should like the sometime Mecca pilgrim a great deal better if he were not so intensely egotistical.—The Social Science Congress has also opened its annual sessions. Lord Brougham delivered a characteristic inaugural address, and revealed the keen relish with which he still enters into the things of to-day, one secret, according to Sydney Smith, of the men who live on to a green old age.—Some of the celebrities of the House of Commons are taking advantage of the recess "to pronounce" upon their favourite topics, or to show their constituents the versatility of their genius. Among the former we may mention Baxter, Laing, Newdegate, Roebuck, and among the latter, Disraeli and Palmerston.—Revising barristers are beginning their work, just now the more interesting as upon their decisions will depend many votes in the impending general election.—The Prince and Princess of Wales are on a visit to Denmark. Croakers have been disappointed. The cool looks and hisses with which they were to be greeted were neither seen nor heard. It is rumoured that the proposed visit to St. Petersburg is deferred.—The Roman question is entering into a new phase. Louis Napoleon has not dared to do what he wished, or was thought to wish—withdraw his troops from Rome; but he has propounded a sliding scale for the Pope and Victor Immanuel. Florence is suggested as the future capital of Italy, and Victor Immanuel is requested to pay the Pope a good round sum for the territories which he has annexed to his new kingdom. The French troops are then to be withdrawn at the end of two years. Such, according to the French Imperial Pythoness, is the present "solution." Riots have taken place at Turin, but were speedily suppressed. How the "party of action" will like the giving up of Rome as the capital of Italy remains to be seen.—Spain is again reactionary. Narvaez has taken the reins of the ministry.

Marriages.

July 26, at the Baptist chapel, Colombo, Ceylon, by the father of the brides, Robert Bruce Johnston, Esq., to Mary Jane, eldest daughter; and, at the same time and place, Charles Baker Dowden, Esq., to Lucy Caroline, second daughter of the Rev. James Allen.

Aug. 9, by the Rev. James Edwards, at George-street chapel, Nottingham, the Rev. Thomas James, Baptist minister, of Studley, to Miss Grace Flintoff, of Villaroad, Nottingham.

Aug. 23, at the Baptist chapel, Llan-carfarn, by the Rev. W. Jenkins, Treherbert, assisted by the Rev. J. G. Phillips, Merthyr, the Rev. J. Lewis, Baptist minister, Froedyrhiw, to Miss Price, Penmark.

Aug. 23, at St. Clement's chapel, Norwich, by the Rev. T. A. Wheeler, Arthur Richard, eldest son of Mr. Richard Gray, Heigham-road, to Jane, eldest daughter of Mr. J. Sant, of Swanton Abbott.

Aug. 23, at Geneva, Edward B. Anstie, Esq., son of the late Benjamin Anstie, Esq., of Devizes, to Suzanne Henriette Vaucher, fourth daughter of M. Vaucher-Cremieux, of Geneva.

Aug. 26, at the Baptist chapel, Pole-street, Preston, by the Rev. Richard Webb,

Mr. Richard Thornber Harrison, to Miss Ann Bleasdale.

Sept. 5, at the Baptist chapel, Queen's-road, Dalston, by the Rev. F. Edwards, B.A., of Harlow, Mr. Frederick Smith, of Dulwich, to Jane, youngest daughter of the late Mr. Frederick Chaplin, of Cains, near Harlow.

Sept. 5, at Park chapel, Camden-town, by the Rev. W. Landels, Mr. P. P. Perry, of Duston-mills, Northampton, to Mary, widow of the late Mr. T. S. Wykes, Croydon, and youngest daughter of Mr. B. Stevenson, Northampton.

Sept. 6, at Kingsland Congregational church, by the Rev. Clement Dukes, M.A., the Rev. George St. Clair, F.G.S., of Regent's Park College, to Emma, youngest daughter of the late John Acton Boden, Esq., of Salop.

Sept. 7, at the Baptist chapel, Shackellwell, by the Rev. George White, of Bradford, brother of the bride, Mr. Robert Bennett, of Brixton-hill, to Ann Maria, third daughter of Mr. White, Shoreditch and Shackellwell.

Sept. 19, at Baxter-gate, Loughborough, Mr. W. Tait, to Miss Emma Massey.

Deaths.

Aug. 20, aged forty-three years, the Rev. E. W. Finch, Wold, Northampton, son of the late Rev. Thomas Finch, Baptist minister, of Harlow, Sussex.

Aug. 23, at Barmouth, North Wales, while bathing, Charles, fifth son of Henry Spicer, Esq., of Highbury-crescent and New Bridge-street, London, aged eighteen.

Aug. 23, at Hatch Beauchamp, near Taunton, Frances Mary, the beloved wife of the Rev. E. Curtis.

Aug. 29, at Quay House, Cardigan, Miss Mary Davies, the beloved daughter of Hendry Davies, one of the deacons of the Baptist church at Cardigan, aged 21.

Aug. 31, at Bramfield, Hertfordshire, G. Prassey, Esq., aged eighty-two.

Sept. 7, aged twenty-five, John, second son of the late Mr. John Husler, stone merchant, Headingley, Leeds, who died at sea on board the steamship *Bolivar*, and was committed to the deep 300 miles west of Cape Clear.

Sept. 7, at Lincoln-villa, Nottingham-park, Arthur Jarman, only son of

Nathaniel and Maria Dickinson, in the eleventh year of his age.

Sept. 10, Anna Maria, the beloved and devoted wife of the Rev. J. T. Wigner, of King's Lynn, in the forty-second year of her age. She endured a long affliction, divinely-sustained by faith in Jesus.

Sept. 11, at Hope-cottage, Gates-street, Poplar (the residence of her son-in-law, Mr. Wilton Parker), Emily, relict of Mr. Sargeant Smith, formerly of 126, Houndsditch, London, in her eightieth year.

Sept. 11, suddenly, in her sixty-sixth year, Mrs. Hannah Potto, of Boxmoor, niece of the late Dr. Carey, of Serampore and Calcutta.

Sept. 12, Arthur Davis, youngest son of Thomas Hepburn, Esq., Clapham-common, Surrey, aged twenty-two.

Sept. 17, at Florence, Walter Savage Landor, aged 89.

At his residence, Albion House, Llandudno, Mr. J. Hobson. He was a staunch and consistent member of the Baptist church, Llandudno, and his loss is felt by a large circle of friends.

Missionary Observer.

A TOUR INTO THE INTERIOR OF THE KHOND COUNTRY.

BY REV. J. O. GOADBY.

Gopaulpore, April 30, 1864.

My dear brother Pike,—Having been very kindly invited by Captain M., the government assistant agent at Russell Condah, to accompany him on a tour into the interior of the Khond country, I gladly availed myself of it. Though I felt it would not, strictly speaking, be a missionary tour, I knew it would afford me an opportunity of acquiring a large amount of information as to the country and people, which would be very valuable to us in our future plans, and which, from want of equal facilities in travelling, viz., elephants, &c., we could scarcely hope to obtain in any other way for a long time to come.

The first stage I travelled alone—Captain M. intending to come by palky in the night. The sky looked very dark towards the ghauts on starting, and I had not gone two miles on the way before the rain came down in good earnest. The stage, fortunately, was not a long one, but from being unable to start so early as intended, most of the journey had to be accomplished in the dark and rain. The jungle, too, through which I had to pass, is infested with tigers and bears, consequently I was not altogether so comfortable as I might have been had the road lain through a genuine English wood. A score natives who were sheltering under a tree when I passed followed silently in my wake, and, fearing they might come face to face with a chetah or bear, no doubt thought themselves very fortunate in getting such a convoy as a sahib. On reaching the bungalow the elephants had gone on, and I had only my bare cot, my rug, and a couple of sheets to sleep on; so getting a little tea, and rolling myself in my rug, for it was a stormy night, without further ceremony I tried to go to sleep, but my damp clothes, the tea, or something else, kept me awake most of the night. Weary with lying, and hearing that my companion had arrived and was stirring about, I got up and found it was exactly two o'clock. At five we left the bungalow on foot for Durgaprasad, a village close to Kalinga Ghaut. For three

miles on the road we saw the footprints of a very large tiger, which must have come that way but an hour before us. We refreshed ourselves in a small engineer's shed with a good breakfast, and at two p.m. commenced our walk up the ghauts. From the foot to the summit is six good measured miles, and one continued ascent without a level piece fifty yards long. Native garries are expected to be two days getting up, and by the order of government the first two reaching the top will contain rice and sweetmeats wherewith to feast the coolies who worked upon it, and celebrate the opening. The bungalow at Kalinga was in a wretched and dilapidated state, and as rain was hanging about we moved on the following morning to Woodagiri. Here we found very comfortable quarters. The bungalow is quite new—built of brick, and an ornament to the beautiful valley in which it is situated. Captain M. very kindly gave me, on behalf of any of our brethren, permission to occupy it any time when we were travelling in the hills, and it was not engaged by a government officer. During the three days we remained there all the head men of the Khond villages near, bringing with them half a dozen of their more respectable neighbours, bearing rice, fowls, and a kid, came to pay their respects to Captain M., their chief. Several very interesting conversations I had with them, and so delighted were they to hear a sahib speak Khond that they persisted in kneeling at my feet and giving me all the honour and reverence due to Her Majesty's representative, much to the amusement of the latter, who declared he would learn their language, as he was convinced it would increase his influence over them. Another day quite a number of Khond mothers brought their daughters to see the sahib. They chatted with me without the least reserve.

THE KHOND WOMEN AND THE LOOKING GLASS.

We showed them a large looking glass my companion had with him. They had never seen such a thing before, and when they caught sight of the clear reflection

of themselves in it showed signs of fear, but afterwards laughed and grinned with delight. First they examined their hair, for young men and maidens among the Khonds pay great attention to their heads. The brass combs, red rag, and feather therein, are all put in order, and the tattooing which disfigured their faces traced with their fingers. They turned themselves round, stroked their arms, shook their heads, put out their tongues, and seeing every movement imitated, came to the back of the glass to see how it was done. And on making grimaces and perceiving the glass return the compliment, their merriment knew no bounds, for they pulled each other's ears, slapped each other's backs, and fairly squealed with delight. One poor girl, not more than fourteen years of age, had brass bracelets, one on each wrist, weighing several pounds. Her shoulders were dragged downwards, sadly disfiguring her, and the circulation of the blood in her hands being impeded by the pressure, she had scarcely any use in her fingers. In answer to a remark about the foolishness of disfiguring and tormenting themselves with such rude ornaments, her old grandmother lifted up her hands with astonishment at my ignorance, and wished to know who would ask the hand of her granddaughter in marriage if she took off the bracelets, adding with a knowing toss of the head, "The young men would not deign, and rightly, to look upon a young lady who refused to wear such jewels." I could not forbear smiling at the old dame's defence of Khond etiquette, but shook my head doubtfully.

There is a large valley beyond the one in which the bungalow stands, containing a considerable number of Khond villages. I visited the largest one, and was charmed with the reception I met with, although at first rather unceremoniously treated. On reaching the village men, women, and children fled into their houses, and closing the doors took sly peeps at me through any crevice they could find. The dogs and pigs gave me a noisy welcome, and half a dozen buffaloes with heads erect appeared half disposed to charge and drive off the intruders, for Musta was with me. However I managed to reach the middle of the long street, when I cried out at the top of my voice in Khond, "Oh my Khond brethren, why are you frightened? Come out of your houses and show your

faces." Instantly a door to my right opened, and a woman with one of the merriest countenances I have ever seen came outside, and called to her neighbour to do the same. By and by another and another of the doors opened, and shortly nearly every woman in the village stood in front of her own doorway; but as not a man was visible, I asked the merry woman what she and her companions had done with their husbands. She laughed, and replied, "They are all at home hiding." Presently they came out, and we had a congregation of more than a score men. The women stood outside the crowd with eyes glistening, clapping their hands every time they could catch a sentence, for the village children were making a terrible noise. I overheard one remark to the other, "How comes it this sahib can speak Kui or Khond? He has never been here before. Panoo (God) must have taught him." After remaining nearly an hour with them we left them with a parting salutation from all. My heart beat quick with joy as we walked home, and had I possessed it, gladly would I have given all the gold of Sheba to have enjoyed that evening full command of their soft and musical language! The Khond character is very pleasing; there is a frankness and simplicity so widely different from the Hindoo. Their merry humorous faces and childlike dispositions touch one's heart, and fill it with a longing desire to see them giving themselves to the loving Saviour who died for them.

The village stands upon the battlefield where the Khonds in 1836 fought the forces under Major Campbell and Mr. Russell. To this day the inhabitants mention incidents which took place at that time. In the Coormingia pass, about a mile and a half distant, two companies of English infantry were surprised and cut to pieces to a man, and their heads and legs hung upon the branches of trees overhanging the road. The Khonds were then assisted by the Rajah of Goomsur's matchlock and bowmen. In fact it was to secure the Rajah the British troops entered Khondistan. The ruins of the fort in which His Highness took refuge and died are still visible at the back of Woodagiri village. Like all hill forts it is circular, with but one entrance, the walls of mud hard as iron, a good thickness and height, and liberally loopholed. An incident

took place in connection with the new bungalow a few days before our arrival which I must not neglect to relate.

A TIGER STORY.

One night a good-sized tiger attacked a buffalo tethered near the house of the head man of the village. The alarm was given, and a number of the villagers, armed with bows and tangies, rushed to the rescue. The brute was wounded in the shoulder with a barbed arrow, and with a growl made off for the jungle. In the morning a Khond, coming from a distant village, went up to the new bungalow, and never having seen such a fine building, his curiosity led him to go in and inspect it. He entered the middle room, and on opening a door to go into the next, was, as he expressed it, turned to earth by seeing a sleeping tiger in the corner nearest to him. He banged to the door and fled for dear life. The village fighting-men again assembled, and proposed to surround the house and shoot him through the window. An old man, who had the reputation of being an excellent bowman, and had killed several tigers in his lifetime, objected, and volunteered to go and slay him single handed. He went. Opening the door of the front room, he was startled to find himself face to face with the tiger, who was crouched in the corner opposite, having shifted his quarters. The old man had no time to aim, twang went the bow-string, but the arrow missing the heart, stuck in his neck, and in a moment the tiger had seized the courageous old man by the shoulder and commenced shaking him as a cat would a mouse. They were soon surrounded by the villagers, who hacked away with their tangies at the tiger until he left their comrade, and, knocking down a young man, once more made off for the jungles. In the night the brute again returned. A policeman coming from his beat early in the morning, espied him lying in the bungalow verandah. He fetched one of his companions, and the two, hiding behind a rock opposite, fired at him with their rifles. Two bullets missed, the third entered his head and ended the tragedy! The floor of the room in which I slept and the verandah were stained with blood. The mountains near are full of tigers; five were caught in a trap in fourteen days.

There is an Oriya government school in the village, and before we left I examined the boys. There was not a Khond

in the school, most of the scholars being Gondhsor Oriyas. One of them repeated from memory with surprising accuracy fifty pages of the History of Orissa. Very glad shall I be when a few class books are translated and printed in the Kui tongue, so that schools may be established, and the Khond boys taught in their own language.

Teeangia, our next halting-place, is a large pure Khond village, situated on a piece of rising ground, jutting out from the base of a high mountain, and nearly dividing the valley of the same name into two.

On leaving Woodagiri we struck off for the interior of Khondistan, and the country soon presented a widely different aspect from the open and highly cultivated valleys lying to the north-west. The road, or rather footpath, took us through jungles, over ghauts, across mountain streams, down into partly cleared valleys dotted with Khond villages. On nearing Teeangia, the village urchins catching sight of the elephants wending their way down the mountain-side, set up a shout, which brought a crowd of men and women to the strong fence by which all Khond villages are defended, to gaze upon us as we defiled past. Whilst passing, a man called out to his neighbours, "Come on, come on; let us go and see them put up the sahibs' cloth house." Half the village responded to his call and followed us to our pitching place. They crowded round the elephants to watch them unloaded, tugged at the ropes while the tent was being pitched, attempted to drive in the pegs but utterly failed, and when the tent was up, a party rushed off to the village for straw, and the rest swarmed into it like bees into a hive, and gazed with wonder at the "sinda edu," or cloth house, and laughed and joked, and were as merry as boys let out of school. I was delighted with the freedom and precision with which they spoke the Khond—not an Oriya word could I detect. In no other place had I been so charmed with its sweet musical pronunciation. The valley of Teeangia is narrow and long, and abundantly watered by two large mountain streams, which, by the ingenuity of the natives, have been made to spread themselves over its whole extent. The bed of the streams, and the land nearly to the base of the mountains on either side, has been dug out into rice fields, some upwards of twenty feet deep

and beautifully terraced, so that the water, instead of rushing uselessly through the valley, and, by the rapidity of its current, often doing much damage, gently falls from level to level, irrigating every field to the end, when it is again confined to its narrow limits and goes tumbling over its rocky bed as merrily as before. In the evening the Khonds again gathered round our tent. We invited them inside, and as they had with them a peculiarly constructed two-stringed instrument, called a daaka, after much persuasion, we succeeded in getting them to sing a Khond song. I was hoping to hear some definite tune, similar to those so common among the Hindoos, and adapted to a hymn, but was unable to catch any strain that could be denominated a tune, or to detect any arrangement of sound, however barbarous, to which words could be attached. This was very disappointing to me. My only hope is my ear was not sufficiently practised to be trusted, and that by and by, becoming more familiar with their singing, a Khond tune may be picked out of the discordant notes to which we listened, and a hymn composed for it to the praise of our blessed Redeemer. Next cold season (D.V.) I hope, in company with brother Bailey, junr., to be able to spend at least a week at this interesting village. Before leaving, we selected a site for a small bungalow, to be built by government, and Captain M. very kindly gave the Missionaries permission to occupy it whenever they might be passing through Teeangia. Early the next morning we left for Digi. It was bitterly cold at five a.m., thermometer 56°. Between Teeangia and Digi lies the boundary of the Goomsur and Soorodah hill tribes. The Soorodah Maliahs,* which are more densely populated than the Goomsur, are wild, mountainous, and almost inaccessible. At Digi, in their general appearance and bearing, the difference between the Goomsur and Kimeddy Khonds is very apparent. The latter are taller, broader chested, and more muscular, and have the independent bearing and inherent love of freedom which distinguishes the hardy mountaineer. They are in fact the warrior Khonds, skilful in the use of tanga and bow, exceedingly attached to their own mountain homes, and jealous of any intruder. Border feuds between different tribes were of frequent occurrence a short time ago, but the new police system has done

much to check them. News came of one about forty miles distant whilst we were out, in which several men had been killed. An incident occurred only last year which illustrates their spirit of independence. The Collector of Gangam, the highest government functionary in the district, who has authority over the whole of the Khond country, stayed at Digi during his tour in the hills. According to custom, the head men of every village near came to pay their respects to him. They professed to have no complaint to make, and no differences to settle in their villages, but were peaceable among themselves. Upon hearing this, the Collector expressed his great satisfaction, and to show his pleasure, on behalf of the government, offered to each, what is highly prized by every Khond, a large piece of scarlet cloth. To his surprise and chagrin, not a man accepted the proffered gift, their chief remarking, "If we Khonds need such cloth as this, we are able to purchase it for ourselves, and why should we take it from the Sirkar?" The whole then respectfully gave their salutation and retired; but I am forgetting my tour. There are two bungalows at Digi, one belonging to the agency, and the other to the police, and accommodation for fifty policemen. At the end of our journey we were very weary, and being ahead of elephants, coolies, and all, we took it into our heads to refresh ourselves by a bath in a mountain stream near. To reach the stream, we had to descend a dell a hundred feet deep. It was a romantic spot to choose for a bath, the water was icy cold and intensely enjoyable, but the wisdom of the indulgence doubtful. Digi is infested with tigers, and before we went to bed at night, we were advised by a resident policeman to see that our doors were well barricaded. They prowl round the Khond villages, and will carry off every stray woman or child who may be a little distance from their homes after sunset. It was our intention on leaving Digi to take with us a guard of ten policemen, but hearing that the villages through which we should pass were peacefully inclined, we ventured with two men only; and for our defence, in case of necessity, my companion had brought with him a couple of rifles and fowling pieces, but never were they less needed. From Digi to Beobaddi the road lies over a succession of ghauts varying from four hundred to eight hundred feet in height. The dis-

* Maliahs—districts in the Khond hills.

tance is about ten miles, and the path an exceedingly rugged one—in fact impassable early in the season. It was evident from information received that we had a heavy day's work before us; so the elephants and coolies carrying our food were sent on two hours before to enable them to get a good distance ahead of us, and not necessitate our waiting at the end of the journey for our tent and breakfast. We left at 8 a.m., and after crossing the deep ravine referred to, and traversing a narrow strip of partly cleared land, entered an almost trackless jungle, and reached the foot of the first ghaut. Here the real difficulties of the journey commenced. Up, up we went, sahibs, guards, and a host of coolies, single file; over loose stones, huge boulders, fallen trees; our path sometimes the rocky bed of a mountain stream, or the edge of a steep precipice above it, with every now and then a pause to take our breath, for it severely tested our lungs to climb the rugged steep. Half way up we came suddenly upon a Khond village, but a wretched specimen of its kind, yet full of squealing children, barking dogs, and grunting pigs. Here several of our men were very nearly coming to grief. A couple of buffaloes tethered at the further end of the village snorted and tossed their heads as we approached. One of the villagers went to try and pacify them. He succeeded until half our retinue had passed; but no sooner did the men carrying my bed with its long spider-like legs attempt to pass, than the first buffalo broke loose and charged. Down went my poor travelling cot—over tumbled one of the bearers, the other saving his bones by vaulting a fence, some of the coolies following his example—the rest rushing into the nearest house! At first we were terribly alarmed, fearing my cot-bearer had been gored by the brute; but beyond a good bruise or two, the man knocked over getting the lion's share, and a few scratches from the thorny fence, happily little harm was done. Whether buffalo or men were the more frightened, it is difficult to say. My unfortunate bed suffered most, having its two fore legs broken! On reaching the top of the ghauts we beheld one of the finest pieces of mountain scenery I have ever witnessed. Far as the eye could reach stretched the blue mountains, chain above chain, some covered

with jungle to their summits, others rocky, black, and bare; and still higher ones, with their heads hid in the clouds. The scene wanted but nature's snow-capped towers to make its Alpine character complete. Beneath them was visible miles upon miles of trackless forest, untrdden by mortal foot, and covering some of the richest valleys that have ever awaited the seed of the husbandman. For hours I could have lingered on the rocks where we stood, the view was so enchanting; but a descent of six hundred feet had to be traversed, and beyond more ghauts, so we hastened on. At the bottom of the mountain we came upon a large Khond village, well built, and liberally stocked with cattle. To show his respect the head man went with us a mile and a half, and then politely salaamed himself back again. By and by, a little in advance, we heard the elephants trumpeting, and soon overtook them. I was pained to my heart when I saw my poor horse. He had lost all his shoes—was footsore—his fore feet bleeding sadly, being cut by the stones—and trembling all over from the severe exertion of crossing the ghauts. It was as much as he could do to carry his own weight and preserve his equilibrium. The road would have severely taxed the sure-footedness of a Spanish mule. We came upon several streams, cold as ice and clear as crystal. By the side of one of them we stretched our aching limbs, quaffed glass after glass of the delicious water, whilst watching the elephants descend the rugged side of a ravine. Each had upon his back eight bullock loads, and yet carried all with perfect ease. Their pace was slow, but sure. The sagacity of these creatures is remarkable. They came on very cautiously, every few steps striking the ground with their trunks to test its solidity before they put down their huge feet. Two men were ahead of them cutting down branches and small trees to open the way for the passage of their ponderous bodies, and when a branch was left that was likely to impede their progress, they tore it off with their trunks, and before throwing it down used it to whip the flies off their sides. On coming to a stream they fill their trunks with water, and squirted the cooling shower underneath and on either side them, appearing vastly to enjoy the bath. In places, finding no room for their feet

between the large stones in their path, they knelt upon them, or, if practicable, lifted them out of the way, and so passed in safety. Sometimes they raised their trunks aloft, and sniffing the cool mountain air blew a blast that made the welkin ring. Over the roads in Khondistan they are the only practicable means of conveyance. They will go twelve or sixteen miles a day over the rockiest path, and on reaching the end of the stage travel five or six miles further to bring home a heavy load of the sago palm branches for their green food. One of them is sufficient to carry two hill tents with all the appurtenances thereto, and other light articles, such as your clothing, in addition. Little travelling can be done among the Khond hills without one; they are indispensable in such an inaccessible country. About 2 p.m. we reached our encamping ground, having been six hours walking ten miles. As soon as the roof of the tent was up we threw ourselves full length on the ground in the shade and rested, whilst waiting an hour and a half for breakfast. We had had nothing since the evening before, except a little tea and dry toast, and were very hungry. The following day was the Sabbath, and men and beast all seemed glad to get a whole day's rest. On Sunday afternoon all the villagers of Beobaddi were drunk, and when some of our men went to ask for wood and straw, and, Hindoo-like, no doubt began to tyrannise over the Khonds, whom they despise, the men rushed upon them armed with tangies and drove them out. Of course they expected Captain M. with his guard would at once proceed to the village and assert his authority. He wisely did nothing of the kind, but told the coolies to get wood from the jungle, and wait for the straw until the men were sober. For this piece of leniency, which was unpalatable, the Padre sahib got all the credit. The people the day before had assisted our coolies in pitching the tent, and had shown themselves as friendly as any one could expect. Might is right in the eyes of every Hiudoo.

At dusk in the evening one of Captain M.'s servants came in from Russell Condah with letters. Mine contained sad-defining news. My dear wife had been suffering from severe and sudden attacks of illness, and my heart was very heavy until I heard better news a few days later.

NOTES OF COLD SEASON LABOURS.*

IN the afternoon we went to **TURALA**, the residence of another rajah. Like the generality of such places, it was difficult of access and surrounded by lofty hills — one of nature's strongholds — and selected for its secure position in days of yore, before the English had taken possession of the country, and when the petty rajahs used to make war with each other. On arriving at the place we sent the rajah word that we should be glad of an interview, and after a little while — which the rajah spent in his evening visit to the god, and we spent in preaching — a messenger came to inform us that the rajah was ready to receive us. On going through the gateway leading to the palace, the man in charge requested us, as we were entering into the presence of the rajah, to take off our shoes. Laughing at the idea, we replied, "Sahibs don't take off their shoes for anybody," and so marched on. We were directed to two old-fashioned, broken-down, dusty chairs, which were set outside the palace on some raised masonry. Opposite to us chairs were placed for the rajah and his two sons, who, in a few minutes after we were seated, made their appearance dressed in gaudy clothes and covered with gold ornaments. They were accompanied by a host of men bearing silver sticks and other emblems of royalty. The children had an interesting appearance, but the rajah looked dull and heavy. He did not appear able to talk himself, or to take any interest in what was said by us. Once or twice he said to his parasites, "Why don't you give an answer to the sahibs?" But this appeared to be about the extent of his intellectual power, and as he was remarkably restless our visit was short, and not very satisfactory. When leaving we presented him with a New Testament, and distributed a number of tracts among his people. Some seed would fall on rocky ground, but we trust a little would find its way to the heart.

There being but few villages, and those mostly Telegoo, the greater portion of the next day was spent in travelling to Parla Kimeddy, a distance of twenty-five miles, and seventy-five from Ber-

* Continued from page 359.

hampore. An excellent road has been made the whole distance, and in many places the scenery is enchanting—hills rising beyond hills in all their original and imposing grandeur. Here and there the jungle was very thick, and was reported to be infested by bears, leopards, and tigers.

We reached PARLA KIMEDY on Saturday morning, and were much pleased with the town. Being surrounded by green-clad hills, it is beautiful for situation. The rajah's palace stands at one end of the principal street, but the rajah—as was his father before him—is an imbecile. We paid him two visits, and found him exceedingly odd, and, for a man in his position, a most miserable and pitiable object. In appearance he was like an ascetic, and had on a pink cloth. His forehead was well daubed with paint, and at the top of his forehead he wore a tuft of short hair. His speech, like his mind, was greatly affected, and his hobby seemed to be to ask people their names, their ages, and the position they sustained in the family. On our second visit he showed us the presents he had received from Government, and among others were a number of stereoscopic views, with some of which he seemed highly pleased. An old miser, surprised while counting his money; and a picnic party, with the fire burning, afforded him great amusement. He was also much amused with views of statues, and was very particular in asking whether the men they represented were living or dead, good or bad. We spoke to him of the all-important thing, the salvation of his soul, but he appeared so dull and so childish that we fear with little result. He did not appear able to carry on a conversation, or to fix his mind on any one subject. We presented him with a copy of the New Testament, which we requested he would read.

The town of Parla Kimedy may contain ten or fifteen thousand inhabitants, and, as surplus money is available from the estate, the streets are kept clean and in good repair. An hospital is also kept up, where the people can have medical advice and medi-

cine gratis. Roads branch off from the town in various directions, and others are being made or are in contemplation. We remained here for nine days preaching the gospel in the town and adjacent villages. In several instances we met with violent opposition; but some who opposed us in the first instance afterwards became quite friendly, and eagerly solicited books. Among these there was a schoolmaster who paid two or three visits to our tent. The place contains quite a host of temples, which are, however, small, and of a different shape and style of building from heathen temples generally. Instead of being of the ancient pepper-box shape, they were more like ordinary dwelling-houses, with tiled roofs. Brahmins appeared in any number, and by these gentlemen, who were quick enough to perceive that Christianity and heathenism could not exist together, and that with the spread of the former the gains connected with the latter must cease, we were branded as, "the revilers of the gods." "What," said an enthusiastic devotee, "forsake the gods now, the gods that we have served from time immemorial—the gods that give us life and bestow upon us every blessing—Never! You may cut my throat if you like, but the gods I will never forsake, never!" "Listen to what *you* say," said a man contemptuously, "that I never will. I will stop up my ears with lead." On one occasion I heard a man reproving our native brother Bhoanne for making known the divine wisdom, the hidden wisdom, in the hearing of the multitude. "Why do you do it?" urged the man. "By this we live, and it ought to be kept secret." To this I was pleased to hear our brother reply, with a beauty and force which I cannot do justice to, "Is *this* how God acts with regard to his gifts to man? Is the sun a secret? Is the moon a secret? Are the stars secrets? Are the fruits of the earth kept secret? No! secret they cannot be, and if they could they would be of no use. So it is with the divine wisdom; it is useful only as it is scattered abroad, and to be scattered abroad it was intended and bestowed."

Foreign Letters Received.

BERHAMPORE.—W. Bailey, Aug. 10.
 „ W. Hill, Aug. 11.

CUTTACK.—W. Brooks, Aug. 3.
 „ I. Stubbins, Aug. 3.

THE
GENERAL BAPTIST
MAGAZINE.

NOVEMBER, 1864.

THE GENERAL BAPTIST DENOMINATION.*

“Men have a natural veneration for antiquity, especially in matters of religion.”

—*Paley.*

“Churches are generally ambitious to entitle themselves to apostles for their founders, conceiving they should otherwise be esteemed of the second form and younger house, if they received the faith from any inferior preacher.” —*T. Fuller.*

WERE the writer of this paper to indulge the propensity common to nearly all bodies of Christians to trace their pedigree to primitive times, he might, with a slight degree of self-complacency, conclude that the first followers of the Saviour were General Baptists; and were he to yield to a not unamiable denominational bias, he might be bold enough to assert that the General Baptist churches of the New Connexion are nearest in their faith and order to the churches of the apostolic age. But as there happens to be an interval of nearly sixteen centuries between “the beginning of the Gospel” and the formation of any society bearing the *appellation* of General Baptist, the claim of apostolicity, or even of a very high antiquity for our denomination, is too doubtful to be deliberately made.

The founder of the first General Baptist church bore the very common name of John Smith; † but that he was more than a common man is

* The following Paper was prepared at the request of the Baptist Union for England and Wales, and was read at the Autumnal Session in Birmingham, Oct. 11. Its full title is “The General Baptist Denomination; its past history, distinctive peculiarities, and present position.” The Committee of the Union will publish it in a separate form, as its object is to make the Particular Baptist section of the Union, as well as the Christian public generally, better acquainted with our smaller section of it. To adapt it to this purpose the writer has entered into details of facts and shades of sentiment which may seem too minute and specific for General Baptist readers. Still there may be enough in the paper to justify the Editor of this Magazine in allotting to it the space which it will occupy. Some parts of the writer's task were both difficult and delicate, and it was next to impossible to perform it without awakening dissent and dissatisfaction in certain quarters. For what may seem *unnecessary* in his statements he had reasons beforehand; and the observations which those very statements elicited in private intercourse with the leading ministers of the other body have convinced him that they were *not* superfluous. If anything on points of doctrine should be considered *inaccurate*, he bespeaks the forbearance of brethren to whom it so appears, and begs them to remember that he did not presume to speak in *their* name, or to pledge any of them to the approval of even “the truth” itself.

† There were many General Baptists before the time of this worthy, and they may have held Christian intercourse one with another; but that they entered into a formal church is quite unlikely. When Mr. Smith had liberty to preach his own sentiments in Holland, and when many were converted to his opinions, “he formed them into a distinct church,” says Adam Taylor; and “this appears to have been the first Baptist church composed of Englishmen after the Reformation.” Dr. Underhill agrees with this statement in his Introductory Notice to one of the Tracts on Liberty of Conscience, speaking of Mr. Smith as its first pastor, and of Mr. Helwisse as his successor. The first General Baptist church in England was formed three or four years after that formed in Holland by Mr. Helwisse, who returned to his native land in 1611 or 1612, according to Dr. Evans—or about 1614, according to Adam Taylor.

attested in a work entitled "Heresiography," where he is accounted "one of the grandees of the separatists from the Church of England;" and still further by Bishop Hall, who designated him "the leader, guide, general, and oracle of John Robinson, the father of the Independents." Soon after his death in 1610, his followers, while discarding all standards of truth except the word of God, found it necessary to make explicit statements of their sentiments, and so drew up a Confession of Faith, and printed it at Amsterdam in 1611. About fifty years after this another Confession of Faith was written by Thomas Grantham, author of *Christianismus Primitivus*, and presented by him and Joseph Wright to King Charles II. This was long regarded as the true creed of the English General Baptists, being sanctioned by successive annual assemblies of the churches, and hung up printed and framed in the apartments of those who belonged to the body. In 1678 the General Baptists in certain counties put forth what they called "An Orthodox Creed,"* which was very metaphysical, which attempted to explain some things that were simply asserted in the Confession, which in other things differed from the Confession, and which was evidently intended to approximate as closely as possible to the Calvinistic system without giving up their distinguishing tenets. Thomas Monk, the reputed author of the Creed, published a defence of it under the title of a "Cure for the Cankering Error of the New Eutychians." The readers of these formularies may see that their framers and subscribers were zealous asserters and defenders of evangelical doctrines, such as the Trinity—the Atonement—Justification by Faith, and Regeneration by the Holy Spirit. But during the next century both ministers and churches degenerated greatly, some becoming Arians, and others Socinians. Between these and the orthodox party painful altercations occurred, and the latter, failing in every attempt to raise the denomination to higher views, resolved to separate from it, and to form a New Connexion.

The leaders of this movement were Dan Taylor, of Wadsworth, and William Thompson, of Boston. These from the Old Connexion met with various Leicestershire ministers who had never associated with it, but whose views were found to be decidedly evangelical, and they united in founding the New Connexion. Some good but cautious men, dreading the reproach and scandal to which their nonconformity might be exposed by another secession, did their utmost to prevent it; but to their fears and forebodings the active seceders replied in these plain words:—"It is not to be doubted, if we regard the Bible, that some of the vilest errors are in this age maintained by some of the General Baptists with as much warmth and zeal as they have ever been by any party in former ages. *It behoves us therefore to take the alarm, and with all the little weight we*

* After hearing the reference to this Creed doubts were expressed by the Rev. G. Gould, of Norwich, to the writer in private as to its being a General Baptist creed. On conferring with another gentleman of equal authority in such matters, he was led to think the grounds of doubt to be less trustworthy. And on returning home he was glad to renew his acquaintance with a forgotten note in Adam Taylor's History pertaining to the disputed document, and identifying it with the writer's birth-place. In 1700, a minister named Boyer, of Wymeswold, preached the doctrines of high Calvinism, asserting that he drew them from the writings of Thomas Monk and about fifty brethren besides of the general faith, all stars of the first magnitude; avowedly referring to the subscribers of this creed. The matter was brought before the Association in London, and it was decided that it was utterly false, there being no such thing in their articles. To convince the church at Wymeswold, the Association sent them the Creed, with a few comments, that they might judge for themselves.—While this anecdote shows that there is some obscurity in the Confession, it proves that the authors were General Baptists, and were acknowledged as such by that Association, at which it is highly probable several of the subscribers to the Creed were present. Mr. Taylor admits that it is not surprising that modern authors should mistake the doctrine of this Creed for Calvinism. And the present writer is not surprised that a certain gentleman in London who now holds the document should try to persuade even antiquarians that none of the signatories were of our denomination.

have to militate against these pernicious tenets, which our forefathers so much abhorred, and which the word of God so expressly condemns."

This dignified step decided their future course; but before they entered upon it a deputation was sent to the general assembly, then sitting in London, to acquaint it with their intention to separate, to assign the reasons for the separation, and in a friendly manner to bid their former associates farewell. The following day Dan Taylor preached to the secession from 2 Tim. i. 8—"Be not thou ashamed of the testimony of our Lord;" and presided over an assembly which initiated the New Connexion of General Baptists, or, as it was called in the printed Minutes, "an Assembly of Free-Grace General Baptists, with a design to revive experimental religion or primitive Christianity in Faith and Practice." That there might be no uncertainty as to what they considered the faith and practice of primitive Christianity, Six Articles of Religion were proposed and signed, not as a perfect creed, but as a declaration of their views on the points which had been debated between them and their old associates.

That these founders of the New Connexion desired a close union among themselves, and a hearty co-operation in Christian labours; and that they considered something more to be necessary to this end than soundness in the faith, appears from its being decided that at their next meeting, in 1771, "every minister should give an account of his religious experience, that they might be satisfied concerning the reality of each other's conversion." The number of churches thus solemnly uniting was seven only, and some of them were far apart as to places, but they contained upwards of twelve hundred members. For twenty years after this event repeated attempts were made to re-unite the old and new denominations, but without avail, and the latter, weary of such fruitless efforts, devoted its earnest attention to its own edification and enlargement. A collection of Hymns was provided, for many of the old churches were so utterly *out of tune* that they discarded singing from public worship. A Catechism was prepared for the instruction of the young in what were deemed the most important principles of religion, including reasons for dissenting from established churches. An annual Association was agreed upon, to meet successively in different counties, and a Circular Letter, accompanying the Minutes of the Association, was addressed by appointment to all the churches. The importance of helping candidates for the ministry to obtain useful learning was early felt by the wiser members of the body, and in 1797 a resolution to provide such help was passed, and a subscription amounting to £175 was made by twenty-five persons. One of the treasurers of this little fund was the father of the present John Heard, Esq., of Nottingham, always estimable for his sincere piety and great liberality, and now venerable as "an old man and full of years." An appeal for further means being successful, an Academy for young ministers was opened at Mile End in January, 1798, and placed under the Rev. Dan Taylor. About the same time a General Baptist Magazine was started, the profits of which, if any, were to be applied to the funds of the Academy: but it ceased through want of support, after a three years' course. It was then decided to publish another periodical called the Repository, to serve as a register of the transactions of the body—as a medium of communication on subjects of general interest—and as a treasury of original articles. This appeared at first half-yearly, next quarterly, and then every month. This publication is still continued, its

original name being somewhat recently resumed, and it is the recognised literary organ of the Connexion.

Early in the present century the General Baptist churches sympathized with the missionary spirit which had arisen in other denominations; but supposing that there was not sufficient strength to maintain a separate society, many were inclined to apply their resources to the support of the Particular Baptist Mission. Ultimately, however, the denominational bias prevailed, and the Association at Boston in 1816 resolved to form a new institution, with the late Rev. J. G. Pike as its secretary—an office which he magnified by his invaluable and almost gratuitous services for eight-and-thirty years. The goodness of God to this Society was the constant theme of his platform addresses; and the extent of its usefulness has engaged the grateful recognition of other sections of the church.

Home Missionary efforts have been conducted simultaneously with those of the Foreign Society—not in full proportion, and not with equal success—yet several of the churches which have been thus planted and watered are now among the most flourishing in the Connexion.

To no single means of doing good have the General Baptists been more attentive than they have to the establishment and support of Sunday Schools. In some parts the amount of money contributed to them is greatly in excess of what is given for other objects.

The following statistics may give a general idea of our present condition. For anything more specific inquirers may be referred to our annual publication, entitled the Minutes, which contains descriptive reports supplied by the several churches themselves:—Number of Churches, 150; Members, 21,031; Ministers, 100; Chapels and Preaching Places, 270; Sunday Scholars, 28,923; Sunday School Teachers, 4,194.

The size of these one hundred and fifty churches varies very widely. Not fewer than one third of the churches are destitute of stated pastors, and are supplied either by brethren who have retired from the pastorate—by students—or by occasional preachers, the latter being rather numerous. Of the whole number of ministers, about three-fourths have had the benefit of academical preparation, and others have had educational assistance in early or later life. Most of them are either young or middle aged. The amount of income which they receive is below the average of what is given in some other denominations; but it is much higher than it was twenty years ago. About one-fifth of the ministers have been received from other denominations, *chiefly from the Particular Baptists*, so that their doctrinal training has not been uniform. This diversified culture may not have been very favourable to unity in theological opinion. It should also be stated that though there is a Committee of Consultation to examine the credentials of ministers coming over from other bodies, but little inquiry is made as to their creed, provided their preaching, as probationers, is found on the whole conformable to our recognized standard of faith. The General Baptists have usually maintained with much tenacity what they considered the *principles* of the Connexion. In 1816, when some occasions of dispute arose, the Association solemnly pledged itself to support the principles agreed to in 1770. And again, so lately as 1838, it passed the formal resolution, “That this Union shall consist of such Churches as approve, maintain, and intend to promote, besides other scriptural doctrines, those views of divine truth which were embodied by the founders of the Connexion in 1770 in the Six Articles, by which they wished to draw a line of distinction between themselves and those

churches that were denominated General Baptists, but had departed from the grand peculiarities of the Gospel."

Since mention is made, not only in this resolution but elsewhere, of *other* Scriptural doctrines besides those embodied in the Six Articles, to be approved and maintained, it may be supposed that our whole faith is partly written and partly traditional—definite on some points, and on others undetermined. Once, indeed, when overtures for a re-union of the Old and New Connexions were made, by some of the Old Connexion churches, the Association was induced to specify "some less important matters with regard to which it would be willing to think, and let think." Among these we find placed the pre-existence of Christ's human soul—his active obedience imputed to believers—and the final perseverance of saints.

Although not "many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," and although I have no commission from any of my associated brethren to confess what they believe, I feel no hesitation in presenting a summary of the sentiments which *I think* to be those of the denomination generally. "To us there is one God, even the Father, of whom are all things, and we for him." But we hold that in this one God there are three subsistents, called Father, Son, and Holy Spirit, who have proper deity in themselves, and full communion with one another. Whether each of these subsistents should be called a person, and the whole three the Trinity, has been questioned by some; but as the Father is explicitly said to be a "person," (*ὑποστάσεως* I know is the word,) and as the Son is said to be "the express image—*χαρακτήρ*—of his person," and as the Spirit is neither Father nor Son, many of us feel no scruple in speaking of the Trinity, and in saying there are three persons in one God. It is no part of my purpose either to theologize or to criticize; but I may probably obviate a little criticism by saying that I accept the English rendering in the authorised version of the Greek *ὑποστάσεως* in Heb. i. 3; because though it may not be a strictly classic rendering, it gives the sense which has been attached to the Greek term ever since the rise of the Arian controversy: and because the Latin word *persona* was the only one by which a member of the Western church could represent and express what a member of the Eastern church intended by the word *ὑπόστασις*.

But what I most wish to say is that while we hold a trinity of persons, we do not believe in a trinity of substances, *in the ordinary meaning of the word substances*. Nor do we believe in the subordination of one of the divine persons to another,—so that we are not *Sabellians*, we are not *Tritheists*, and we are not *Arians*: Sabellianism we try to avoid—Tritheism we distinctly disavow—Arianism we detest and denounce.

We maintain the proper divinity and the perfect humanity of Christ, teaching that Christ is God, that Christ was man, and that he was God and man in one person—"plain to be distinguished—impossible to be divided." We maintain the personality and deity of the Holy Spirit, and that it is his office to enlighten, convict, and renew the sinner, and to sanctify, confirm, and comfort the saint. Concerning man we believe that he was formed in the moral image of his Maker, but that he lost his original righteousness by one act of disobedience; that from that act, which constituted the fall of man, the whole race inherit an evil nature, are prone to sinful deeds, and do, on attaining the age of accountability,

wilfully rebel against God. But while we believe that the moral stain, contracted by the first transgressors, has been transmitted to all their posterity, we do not believe that *the guilt* of their offence is imputed to any of their descendants. Using the words of the Confession of 1660, we say—"All children dying in their infancy, and not having personally sinned, are subject only to the first death, which comes upon them for the sin of Adam, whence they shall be raised by the second Adam, so that none shall suffer eternal death: 'for of such is the kingdom of heaven.'" This point we hold to be most important, believing that if universally accepted it would help to destroy the prevailing prejudice in favour of infant baptism, and that it would have secured our forefathers from the charge of "slaying the souls of babes and sucklings by depriving them of the visible symbol of salvation." We believe that the death of Christ was voluntary and vicarious, and that his obedience and sufferings constituted a true atonement—satisfying the divine law—reconciling God to man, and man to God: that the whole world being guilty before God is under condemnation to eternal death; yet that all penitents trusting in Christ have "redemption through his blood, the forgiveness of sins." But the distinguishing tenet from which we take our name, general, which was prefixed to our ancient church covenants, which we have inserted in many of our title deeds, and which we would "gladly proclaim upon the house tops," is *the love of God in Christ to all mankind*. As stated in the Orthodox Creed, "Christ died for all men, and there is a sufficiency in his merits for the sins of the whole world. He hath appointed the Gospel to be preached to all, and sent forth his Spirit to accompany the word in order to beget repentance and faith, so that if any perish it is not for want of the means of grace, but for the non-improvement of the grace of God freely offered through Christ in the Gospel."

On the liberty of man to choose the life or the death, the blessing or the curse, set before him, we have so strongly spoken as to provoke opponents to call us free-willers. It is well known that the body of Christians in America which is nearest in sentiment to us assumes the name of Freewill Baptists,* while our predecessors in *this* country entitled themselves *Free-grace* Baptists. And that this was the more proper appellation will appear from what they said in their confessions. The Confession of 1611 says—"Man being now fallen and having no will to good but all disposition to evil, yet God giving grace, man may receive or reject it." The Confession of 1660 says again—"Unbelief being the cause why God will condemn the wicked, it follows that all men at some time or other are put into such a condition as that through the grace of God they may be saved." The first of the Six Articles on which the New Connexion was founded states that "Adam's posterity are captives of Satan until set at liberty by Christ." Judging from these passages, which constitute the sum total of what our documents contain on the subject, we have quite as much claim to the title of free-grace Baptists as to that of free-will Baptists. Indeed we are as much the one as we are the other. We hold with Barrow that "our works are not our works if they do not issue from our will, and that our will is not our will if it is not free. To com-

* Brother J. C. Pike, who objected to some things in this paper, undertook to correct me here by saying that our brethren in America had not assumed the name of Freewill Baptists, but that it was given them by way of reproach. I know it was first given; but that they have since taken it, and now always assume it, is proved by their Minutes of Conference and all their publications. Who called the disciples *Christians* first in Antioch is unknown and unimportant. Now we "profess and call ourselves Christians." The cases are so far parallel.

pel it were to destroy it." We also hold with Augustine that "God in Scripture has plainly revealed to us that man possesses free will, for without it divine precepts would be nugatory." And with the same father we inquire, "If there were no grace of God, how could he save the world; and if no free will, how could he judge the world?"

Concerning our ecclesiastical polity it may be sufficient to say that it is in close agreement with that of other congregationalists. We are earnest Protestants and sturdy Nonconformists. In our action as separate churches we invite Pastors to take the spiritual oversight of the flock, and we elect Deacons to assist these pastors "in whatsoever business they have need of them." In former days both orders of official brethren were set apart to their duties by counsel and prayer, with the imposition of hands; but now the choice of deacons is sometimes not a very spiritual proceeding, and the ordination solemnity, in the case of pastors, is supplanted too often by a semi-social hybrid, called the "Recognition Tea Meeting."

In the matter of Communion our practice is very far from being uniform. Solitary churches are so open that they allow any persons professing godliness to sit with them at the Lord's table. Several other churches invite those to participate who are known to be in actual membership with pædobaptist communities. While the rest, and probably the majority, hold to the early custom of restricting the privilege to those who have been buried with Christ in baptism.

Since the founding of the Connexion each church now belonging to it has been admitted on its own application. But before the vote for admission is taken in the annual Association it is usual for the application to be accompanied by the recommendation of the district Conference, *i.e.*, the union of churches in the locality where the candidate church is situated. The Association is an assembly of ministers, who are members *ex officio*, and of representatives who are sent by the churches in a certain ratio. Thus a church of less than fifty members may send *two* representatives; a church of fifty to one hundred may send *four* representatives; and for every additional one hundred members one more representative. This assembly rotates, and is never held in one place oftener than once in seven years. It is expected of the affiliated churches that they should contribute to support the recognized institutions of the body, such as the Foreign and Home Missions and the College. The amount so contributed is published not merely in the Reports of these institutions, but also in the yearly Minutes opposite to the name of each church. If any church declines to render pecuniary support to any one of these institutions, the power of speaking and voting on questions affecting it is forfeited. The Association acknowledges the perfect independence of the churches, and scrupulously avoids all synodic action which would infringe their freedom. At the same time if a church, in the exercise of its freedom, and the assertion of its independency, should deny the right of the ministers and representatives to interfere with it in the event of its departure from the Christian faith and morality, such a church would be noted, admonished, and if it continued contumacious, it would be cut off. In like manner any minister convicted of flagrant heresy, or gross moral pravity, even if his people should adhere to him, would be openly disowned, and his name would be removed from the yearly ministerial list.

(To be continued.)

Theology.

THE LESSON OF THE PENTECOST.

THE Pentecost teaches us a lesson as to *the means whereby "the power from on high" may be obtained for ourselves and others.* These are prayer and truth. It was the supplicating Church that was filled with the Spirit; it was the speaking Church that received the addition of three thousand souls. Intercession and proclamation went together: the Church was both priest and prophet: it came before God pleading the promise, it came before men preaching the Gospel. And this is a union that evermore prevails, and without which there can be no realization of Pentecostal times. God has declared his purpose to hear prayer, and to employ truth: the combination of the two never fails. We do not mean that Pentecost is now repeated in its outward occurrences, or even in the exact manner of its spiritual impressions: indeed we imagine it possible that the desire and expectation of a repetition of Pentecostal scenes may lead us astray: there is no little danger in supposing that spiritual influence is intended for particular occasions, that there are to be special times of blessing; in connecting the prosperity and extension of the Church with extraordinary ministrations of divine power; in conceiving of the action of the Spirit as spasmodic. The influence of the Spirit is not given arbitrarily. God has revealed the rules of its bestowment. He has associated it with the use of spiritual means; and, where this is, there is Pentecost, in all that made that day a type of grace, in the quickening of Christians, and the subduing of sinners to the truth. That day was intended to indicate, not occasional agitations in the spiritual world, but the com-

mon blessing of all the days of the Son of God. And of this we may be assured, that when the best times of the Church shall come, it will not need the stimulus of "revivals;" it will not be the fitful subject and organ of the Spirit; its life will have the even flow of health, its action will be the exercise of calm and constant power.

There is great need that we should keep in memory that the first descent of the Spirit was connected with prayer and preaching; for these are the means and methods of divine influence in every age, and country, and state of society. Seeing the dreadful state of the world, and the comparative feebleness of Christianity, we may be led to the adoption of expedients which, in our view, promise larger success; forgetting that the fault is not in the old instrumentality, but in the loss of the old Spirit. We may seek the cause of popular alienation from the Gospel, and of the debility of the Church's life, in things pertaining to ecclesiastical architecture, ecclesiastical institutions, ecclesiastical economics, and forms of operation. We have no prejudice against change; we would pay every respect, in the administration of the truth, to the altered conditions of society; but still we maintain, that the great means of receiving for the Church and the world the life-giving Spirit are those we have had "from the beginning;" the prayers of saints, "the teaching and preaching of Jesus Christ." The demand is for the constant and continuous application, in this way, of the agency of the Church of God: and even here the need is greater of a better Spirit than of more doing; we have more performances than power, more words than faith, more forms of exorcism than expelling force.

Family Miscellany.

BUSY IDLENESS.

You may be very earnest in a pursuit, which is utterly beneath your prerogative as an intelligent creature, and your high destination as an immortal being. Pursuits which are perfectly proper in creatures destitute of reason, may be very culpable in those who not only have reason, but are capable of enjoyments above the range of reason itself. Let us imagine a man retaining all his consciousness transformed into a swallow. There you have a creature abundantly busy, up in the early morning, for ever on the wing, as graceful and sprightly in his flight as tasteful in the haunts which he selects. Look at him, zigzagging over the clover field, skimming the limpid lake, whisking round the steeple, or dancing gaily in the sky. Behold him in high spirits, shrieking out his ecstasy as he has bolted a dragon-fly, or darted through the arrow-slits of the old turret, or performed some other feat of hirundine agility. And notice how he pays his morning visits, alighting elegantly on some house-top, and twittering politely by turns to the swallow on either side of him, and after five minutes' conversation, off and away to call for his friend at the castle. And now he is gone upon his travels, gone to spend the winter at Rome or Naples, to visit Egypt or the Holy Land, or perform some more *recherché* pilgrimage to Spain or the coast of Barbary. And when he comes home next April, sure enough he has been abroad;—charming climate,—highly delighted with the cicadas in Italy, and the bees on Hymettus;—locusts in Africa rather scarce this season; but upon the whole much pleased with his trip, and returned in high health and spirits. Now, dear friends, this is a very proper life for a swal-

low, but is it a life for you? To flit about from house to house; to pay futile visits, where, if the talk were written down, it would amount to little more than the chattering of a swallow; to bestow all your thoughts on graceful attitudes and nimble movements and polished attire; to roam from land to land with so little information in your head, or so little taste for the sublime or beautiful in your soul, that could a swallow publish his travels, and did you publish yours, we should probably find the one a counterpart of the other; the winged traveller enlarging on the discomforts of his nest, and the wingless one, on the miseries of his hotel or his chateau; you describing the places of amusement, or enlarging on the vastness of the country, and the abundance of the game; and your rival eloquent on the self-same things. Oh! it is a thought, not ridiculous, but appalling. If the earthly history of some of our brethren were written down; if a faithful record were kept of the way they spend their time; if all the hours of idle vacancy or idler occupancy were put together, and the very small amount of useful diligence deducted, the life of a bird or quadruped would be a nobler one; more worthy of its powers and more equal to its Creator's end in forming it. Such a register is kept. Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves. They find their indelible place in that book of remembrance with which human hand cannot tamper, and from which no erasure save one can blot them. They are noted in the memory of God. And when once this life of wondrous opportunities and awful advantages is over—when the twenty or fifty years of probation are fled away—

when mortal existence, with its facilities for personal improvement and serviceableness to others, is gone beyond recall—when the trifle looks back to the long pilgrimage, with all the doors of hope and doors of usefulness, past which he skipped in his frisky forgetfulness—what anguish will it move to think that he has gambolled through such a world without salvation to himself, without any real benefit to his brethren, a busy trifle, a vivacious idler, a clever fool!

THE DYING SOLDIER.

THE wounded were being brought in from the battle field, and the surgeon was passing around, trying to alleviate their sufferings. He paused beside a bed, and after examining the wound of a soldier, said:

“It is useless to do anything here; you must die; we cannot save you.”

“What is that, doctor? Die, did you say? No, I can’t die, I wont die. Do anything, give me anything, and I will take it without a murmur.”

“It is useless; human skill cannot save you.”

“O! I can’t, I wont die!”

And the surgeon left him.

Night comes on. The hospital is dimly lighted, and those who are not suffering intense pain, have fallen asleep to dream of their far-off happy homes, and of the happy hours spent by them in sunny childhood.

The wounded soldier still lives,

but he tosses restlessly on his bed, vainly endeavouring to sleep. The words of the surgeon ring in his ears, and he feels that they are true. But he dares not pass from earth and stand before his Creator, without a plea for forgiveness. He has neglected his God through life, and openly and wilfully violated his laws, but now that death draws near, he feels the need of a Saviour.

At length he starts up and tries to rouse a companion, saying:

“Wake up, Bill; I believe I am dying. Wont you pray for me?”

“I can’t,” is the answer; “I don’t know how.”

“O must I die, and no one to pray for me? Can’t you say a short prayer, Bill?”

“No, I never prayed in my life.”

“Can’t you say the Lord’s prayer?”

“No; I learned it once from my mother, when I was a little boy, but I have forgotten it.”

“O, must I die? *Our Father*—”

That was all he could remember. Again and again he repeated it: and so he died.

O! how many like him, put off seeking their soul’s salvation, until their trying hour, and then pass from earth with their sins unforgiven! Why do they not heed the injunction of the Lord of Hosts to remember their Creator in the days of their youth? They do not mean to die in their sins, yet they delay, as if delay were safe. “Behold now is the accepted time, behold now is the day of salvation.”

Poetry.

THE ZEST OF LIFE.

Give thanks. It is not time misspent;
Worst fare this betters, and the best,
Wanting this natural condiment,
Breeds crudeness, and will not digest.
The grateful love the Giver’s law;
But those who eat, and look no higher,

From sin or doubtful sanction draw
The biting sauce their feasts require.
Give thanks for nought, if you’ve no more,
And, having all things, do not doubt
That nought, with thanks, is blest before
Whate’er the world can give, without.

General Correspondence.

THE ANNUAL LETTER.

MR. EDITOR—

Dear Sir,—Surely our good friend Mr. Hardy must have been half-asleep when he read the Association Letter for the present year! Or is it that with advancing age our brother's sight is failing him? Or was there at that time in the neighbourhood of Queensbury a dense fog, looking through which, like the famous Spanish knight, Mr. H. mistook friends for foes, innocent windmills for terrible giants? Certainly I was astounded on reading his strictures in this month's Magazine to find how grievously he had misrepresented the general character of my letter,—a fact I could account for in charity only by supposing that he had first of all himself mistaken my meaning.

Any person reading Mr. H.'s epistle would suppose that I, after having repeatedly offended people by preaching against modern Dancing, had at length come out as an advocate of it. Instead of that, I have given (as the Association doubtless observed) a number of strong and weighty reasons why every thoughtful Christian should most decidedly discountenance dancing as *now commonly practised*. Again, such a reader would, from Mr. H.'s letter, imagine that I had been advising our young people to play at Dice and Cards. Instead of that, I have stated expressly "that they both have a bad history and bad associations,"—that "thousands and tens of thousands have been ruined by them;" and then, after replying to what may be urged in their defence, I conclude the subject by stating "my deliberate conviction that it is the safest and wisest, and therefore most Christian, course to eschew cards, and select other games less open to objection."

Let me request my censor to read my letter again and make sure that he understands what he is professing to reply to. This is due both to myself, and specially to the Association which received the said letter so kindly, and, on the whole, endorsed it so heartily.

And let me request my friends in the Connexion who have seen Mr. Hardy's strictures, but have not seen the Association Letter, not to condemn me merely on his representation of the case. Let them read the Letter itself carefully, and in an unprejudiced spirit, and I have no fear for the result.

It appears to me that what has given occasion for Mr. Hardy's mistakes and censures has been my wish to be perfectly fair and candid with opponents. For instance, in discussing the question of Dancing I have admitted that there was a dancing practised under the Old Dispensation which had the Divine sanction. Of course I had in my mind the case of David dancing before the ark, and such passages as Psalm cl. 4—"Praise him with the timbrel and *dance*." But in my letter I proceed to point out the difference between that and the dances of the present day. Now does Mr. H. intend to deny that dancing of any kind was sanctioned under the Old Dispensation? And if sanctioned, was it wrong? Would the Divine Being under any Dispensation have sanctioned a thing that was in its very nature sinful? If, then, Old Testament dancing was not wrong in itself, why should I not in all fairness allow that there has been, and may be, a dancing not inherently evil? Does it weaken a good cause to admit the *truth*? I trow not.

Again, referring to the style of Dress adopted in dancing-parties, I speak of it as objectionable. Nevertheless, whilst condemning it, in order that I may not be needlessly offensive, I admit that our young friends thus attire themselves in the innocence of their hearts. Why should my censor sneer at me for this? Will he not allow me this little exercise of charity? Does he insist on charging respectable young girls with knowingly and purposely playing the wanton? If so, I must beg to be excused being a party to the accusation; for it is one which I do hope in these days, and in our circle of acquaintance, cannot be sustained.

In the same sentence I have supposed an advocate of this objectionable

style of dress to say, "Evil be to him that evil thinks;" to which I make the rejoinder, that "the sad and serious fact remains that human beings are inclined to evil thoughts and feelings." My rejoinder Mr. Hardy appears not to have read; whilst the plea on the other side to which I reply he puts into MY mouth, and condemns as unfair and unchristian!! Surely, Mr. Editor, I have reason for the suggestion I threw out at the commencement of this letter, that our friend was dozing when he thought he was reading.

Mr. H. thinks he has me on the hip when he asks, "What honour can there be in winning games of pure chance or hazard?" Here again, however, he could scarcely have been wide awake. In the passage in question I am speaking of a whole class of games, some of *skill*, others of *combined* chance and *skill*, and others of pure hazard; and I advise my young friends "never to allow themselves to be persuaded under any pretext to play for more than the pleasure of the game and the honour of victory." Does not Mr. H. see that in a sentence such as this the expression "honour of victory" is perfectly appropriate if it is applicable to *any* of the class spoken of? Now it is applicable to the greater part,—to all, indeed, into which the element of skill enters. There was, therefore, no impropriety in my writing thus. Woe is me that I should have to point out so simple a thing as this! What trouble the drowsiness or the hastiness of my friend causes me!

Again. Does Mr. H. seriously condemn, as tending to vain-glory, every thing in which human beings contend for the honour of victory? Does he forbid all school and college prizes, and all games wherein the young engage in friendly contests one with another? The other day, some hours after the magazine for October had been read in my house, my second boy came rushing into my study with a bright thought which had just struck him. "Papa," said he, "has Mr. Hardy any children? Because, if so, I wonder what he lets them play at." I suppose that certain recollections of bat and ball, and other similar games in which boys vie with each other, had occurred to the little fellow's mind, and he wondered what the stern

Queensbury divine would say to them. And so indeed do I, his papa, wonder.

Mr. H. appears to condemn me for the remark that when recreating we give ourselves up to the spirit of the hour, cast off restraint, and throw ourselves open to the influences by which we are surrounded, and that, therefore, it is important when engaged in recreation that we be in good company. What does my friend here object to? The good company, or the relaxation? If the latter, I would ask, Does my reverend censor never unbend? Does HE never recreate himself? Nay, there rises up before me a vision of the past in which I see him in a certain parlour of a common friend of ours, reclining in an easy chair,—the habitually grave countenance irradiated with a smile, the long dependent pipe emitting odorous clouds of smoke, whilst in merry gossip and pleasant chit-chat the evening hours glide by, oh so swiftly! Do I condemn my friend for this? By no means. It was his holiday-time, and he had come down from the heights of Queensbury to spend a week or two amidst the scenes and friends of youth. And if, on the occasion referred to, he did unbend, it was in good company, "though I say it, that should'n't;" and the spirit of the hour, though cheerful, was not, I hope, unchristian. There was no harm done though he did for once become, to use his own felicitous expression, the "creature of circumstances." Nor do I think that if, in addition to our spouses, our children or other young people had been present, it would have made the thing at all unchristian to have allowed them a game of draughts or dominoes; nay, be not shocked, good Mr. Editor, but I venture to think that our Great Father in heaven would not have been very angry if Mr. Hardy himself had for a little while joined them in their games.

"Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Granted; but if Recreation is partaken of at the right time and in the right manner, is not the Divine Being as truly glorified in *that* as in Christians eating and drinking? I affirm that He is; if our brother thinks otherwise, let him in his next letter bring forth his strong reasons.

Mr. H. would have Christians avoid

“worldly” games and worldly company. So would I. Not in the least will I yield to him in the solemn earnestness with which I would dissuade them from all that is really worldly, meaning by that all that is *sinful* or *unholy*. But the question is, What renders any particular amusement worldly? It is very easy to talk or write in a loose, vague way about worldliness, but what does it all mean? Such verbiage as that of our friend may seem very pious to the unreflecting, but it affords not a single ray of light to the conscientious young Christian honestly wishing to do his duty in this matter of amusement.

Mr. H. appears to object to the singing of songs. To some songs my objection would be as strong as his. But what about the “Pilgrim Fathers”—“Woodman, spare that tree”—“The old arm chair,” and many others of the same class, pure in their morals, and alike free from sickly sentimentality on the one hand, and low buffoonery on the other? Where is the worldliness, where the sin of these? If he reply that they are worldly, because worldly people sing them, why should not a tea-party, a pleasure excursion by land or water, a literary or scientific lecture, or a public meeting on any great social or political question, be accounted worldly in the same sense, and be denounced for a similar reason? Will Mr. H. be kind enough to show us the ground of the distinction which, I presume, he would draw in these cases?

In conclusion let me repeat with all gravity what I have already remarked in the Annual Letter,—that the subject of Recreation is one of growing importance. The Church of Christ in these days ought to make up her mind about it one way or the other. Therefore, although I could have wished that Mr. Hardy had first read my letter more carefully, and then written more fairly, I am not sorry that he has recalled attention to it. For the present believe me, Mr. Editor,

Very cordially yours,

W. R. STEVENSON.

Bilbie Street, Nottingham.

P.S.—With respect to the passage of Scripture cited by Mr. Hardy, 1 Thess. v. 22—“Abstain from all ap-

pearance of evil,” may I append the following remarks of Ellicott, probably the most learned, impartial, and thoughtful English commentator of the present day?

“*Eidos* cannot be here ‘appearance,’ as this meaning is more than lexically doubtful, and even if it could be substantiated would be here inappropriate, as the antithesis seems plainly not between ‘that which is good’ (see previous verse) and any *semblance* of evil, but what is actually and distinctly such. We therefore adopt the more technical meaning, ‘species,’ ‘sort,’ which is supported by abundant lexical authority, and is exegetically clear and forcible; they were to hold fast ‘the good’ and avoid every sort and species of the contrary. Thus the passage is rendered in the Syriac, Coptic, Ethiopic, and other versions. So apparently the Greek fathers understand it, and nearly all modern commentators.”

If, then, this passage should be rendered “abstain from every form of evil,” it has no bearing on the present controversy. I grant that it is our duty *at times* to abstain from that which is not really evil, but only wears the appearance of it; but I hold that *at other times* it is equally our duty to disregard appearances, and do that which we feel to be right whatever others may think of it.

At the risk of making a long postscript still longer, may I add one thing more? I see by the Magazine that many friends have been disappointed of their “Minutes.” Now I had a number of copies of the “Letter” printed on my own account. Of these I have about twenty left, which I shall be happy to distribute so far as they will go to any persons who may apply for them. The price will be two stamps each, exclusive of postage.

ACTING UPON A HINT; OR, A
FEW WORDS TO GENERAL
BAPTISTS.

MR. EDITOR—

Dear Sir,—The following remarks were suggested by an expression which a very respectable and respected lay brother made use of a few days since in the company of several ministers and friends who were talking over the pecuniary difficulty of our Foreign Mission. I use the term *lay* brother for convenience’ sake, for I have no

faith in ecclesiastical dignities as such, whether ecclesiastical titles, or ecclesiastical millinery, or ecclesiastical architecture.

That brother said, "If I were a minister I would"—and so on. That is, he would stir up the people to a much greater degree of liberality.

Now if I were a rich or well-to-do layman, I would take a leaf out of the book of our brethren of the Independent body, who are earnestly endeavouring to extend their denomination, especially in the way of chapel building. It is quite refreshing to read every week of the gatherings of influential and liberal laymen of that body for the purpose of originating new causes, or of resuscitating such as are ready to expire, or of consolidating those which are shaken and impeded by pecuniary difficulty. One of those brethren seems almost ubiquitous; he is here, and there, and everywhere, stimulating the people to action by exhortations and donations. I mean Mr. S. Morley. We have, I know, some noble instances of liberality on the part of brethren in connection with their own place; but I am writing of efforts made to extend denominations. Some, perhaps, will ask, "Why wish to extend our denomination?" If we have a preference for our principles and doctrinal sentiments, and hold them as precious, that is *one* reason why we should seek to extend them to others. Further, it is my impression that within our present limits as a body we shall not be able to do more in the Foreign Mission field than to maintain a college for the training of native preachers, a printing establishment for the preparation of the Scriptures and religious tracts and books, and just a mere staff of missionaries to superintend the circulation of the Scriptures and direct the efforts of the native brethren. Can we expect, either, to realize an encouraging and paying circulation of our Magazine? It is said that the price hinders the circulation; yes, but the circulation rules the price. If there be hope for the future of our Magazine, and I do not doubt it, it will rest in part upon the enlargement of our domain. It seems to me that it becomes General Baptists to seek to extend the denomination by earnest and united effort.

It may be replied that we are not so wealthy a people as the Independents. But what is the evidence of this? Is it to be inferred because our ministers receive smaller sums in remuneration for their labours than Independent ministers receive? That, to me, is not reliable proof. I think the cause of the comparative smallness of the salaries of many General Baptist ministers is to be found in the fact that our predecessors in the work were men of humble habits, and were satisfied and even able to do with comparatively small remuneration; in support of which I may state that my predecessor in the ministry received less than I do, and his predecessor less than he. When the proposition was made to give me more it was asked by some why could not I do with the same as the old minister had? Yet whatever may, or may not, be said about comparative wealth, I believe there is wealth enough in our body to materially extend our denomination beyond its present limits. A few causes have, it is true, been added, but they are indeed few, and not of very recent date. If we are the poorer body, we may yet seek enlargement in our degree. Many towns there are on the borders of our denomination where General Baptist causes might be raised if the means were supplied; and causes now in difficulty, if not in danger, might be stimulated into their utmost endeavours by the provocation of extended assistance and exhortation. There is a cause in a market town in Lincolnshire over which is an esteemed minister who was educated at our college in Leicester, and I am told that the size of the chapel, and particularly the place where it is situated, precludes the possibility of prosperity or progress. There is a town in Derbyshire where, some years ago, the Independents built a new chapel, much superior to the one they occupied before. The General Baptists also replaced their small chapel with a larger and superior edifice; but a thousand pounds debt rests upon it, and I hear their minister is leaving because they cannot raise him a sufficient salary in addition to the interest of the debt they have to meet every year.

Now in connection with these instances of causes thus situated, let me

inquire where is the utility of establishing and maintaining a college for the training of ministers if there be not spheres of labour to receive them, and people with means to remunerate them, when their season of preparation is accomplished? How comes it to pass that so considerable a number of those educated by us are not now amongst us? These, I submit, are subjects for serious and prayerful consideration.

I would like to see, in every instance of an effort being made to raise a new cause, or to enlarge or rebuild a chapel, our lay brethren well represented. It is certainly in keeping with such occasions that ministers be there, as their presence is always appropriate and a source of pleasure to others who attend; yet ministers often feel hardly able to afford the expense of journeying. Now merchants, tradesmen, and retired capitalists cannot say they cannot afford it. They, perhaps, will say they cannot spare the time. Why? Because it is to them a sacrifice. Just so: but then sacrificing for God is as old as Abel, and as young as the last day of time; and remember God is to have the *best* whatever may be the *kind*.*

I said it was refreshing to read every week in the journals of the liberality and activity of Independent lay brethren. Yet much more refreshing would it be to read of the same among the General Baptists, inasmuch as we appreciate especially our own peculiar views, and pray for the prosperity of our own Zion.

I am, dear sir, yours truly,

A GENERAL BAPTIST MINISTER.

CURIOUS LITERARY COINCIDENCES.

MR. EDITOR—

Dear Sir,—We all look up to you as a learned man. Your post of honour (I'll say nothing about profit) assigns you a position (as near as mortal ought to have) close to the sensorium of the General Baptist denomination. You are supposed to have more sense than all the legs, and limbs, and ligatures of the body put together. An Editor

* We ministers, I know, would also like to see our Lincolnshire Conference well attended by laymen, not on special occasions only, but with the regularity of breakfast and of dinner.

not only has a head, but is at the head of all the heads which weigh his words and ponder his periods. Well, sir, we are all thankful to have such a head as you find on your shoulders. We wish sometimes we had it in our studies to settle some of the difficulties which bristle in our books. But this cannot be. Editors delight in a mysterious invisibility. Clack is no copy for them. Pens, paper, and ink are the indispensable conditions of editorial notice.

Well, sir, if you were here I should ask you the question, What is Plagiarism? It strikes me it is something nearly dreadful. Yesterday, walking in the sunshine reading Jeremy Taylor, I came across the following words:—"He that is a plagiary of others' titles or offices, and dresses himself with their beauties, hath no more solid worth or reputation than he should have nutriment if he ate only with their mouth, and slept their slumbers, himself being open and unbound in all the regions of his senses." Lately I have been reading three authors, all of which are favourites. Chaucer, Smith, Henry, are their names. These were undoubtedly men of worth. All ministers should read them. Our reading, as a rule, is much too limited, and, as a consequence, we are too often in the same ruts. A wider range of subjects is necessary to give variety, and copiousness, and colour to our preachings and teachings. A mere theologian is generally dry and uninteresting. He may manage to get a D.D., but that may often be best interpreted, Dry as Dust. Well, to come back to Geoffrey Chaucer, Henry Smith, and Matthew Henry. I wish to ask you, Mr. Editor, whether either of these reverend gentlemen was guilty of plagiarism. If you find difficulty in deciding, may I suggest you will consult the Editoresse, as the evidence to be supplied touches Eve as well as Adam.

Now, sir, for their evidence.

Chaucer says—"Now cometh how that a man schulde bere him with his wif, and namely in two thinges, that is to sayn, in sufferance and in reverence, and that schewed Crist's when he made first womman. For he ne made hire not of the heed of Adam, for sche schulde not to gret lordschipe have; for ther as the womman thot the maistry, sche makith to moche

disaray; there nedith noon eusample of this, the experience that we have day by day oughte suffice. Also certes, *God ne made nought womman of the foot of Adam, for sche ne scholde nought be holden to love, for she can not paciently suffre. But God made womman of the ribbe of Adam, for womman schulde be felowc unto man—man schulde bere him to his wif in faith, in trouthe, and in love; as saith seint Poule, that a man schulde love his wif, as Crist loved holy chirche, that loved it so well that he deyed for it; so schulde a man for his wyf, if it were neede.*" So spake our first great poet.

Master Henry Smith (the golden tongued) says in his famous sermons—would that every man who stands in a pulpit had a copy!—

"To honour marriage more yet, or rather to teach the married how to honour one another, it is said, *that the wife was made of the husband's rib; not of his head, for Paul calleth the husband the wife's head; nor of the foot, for he must not set her at his foot: the servant is appointed to serve, and the wife to helpe. If she must not match with the head, nor stoope at the foot, where shall he set her then? He must set her at his heart, and therefore she which should be in his bosome, was made in his bosome, and should be as close to him as his rib, of which she was fashioned. As in the sleepe of Adam Eve was borne, so in the sleepe of Christ the Church was borne. As a bone came out of the first Adam's side, so blood came out of the second Adam's side. As Adam's spouse received life in his sleepe, so Christ's spouse received life in his sleepe: that is, the death of Christ is the life of the Church.*" So wrote the great Puritan preacher. Was the passage in Chaucer before him?

I have to call to the bar now the celebrated Matthew Henry. Many times have his words been quoted for their beauty and conciseness. But are the beauties in the passage to be quoted strictly his own? He says—*"The woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved. Adam lost a rib, and without any diminution to his strenght*

or comeliness (for doubtless the flesh was closed without a scar); but in lieu thereof he had a helpmeet for him, which abundantly made up his loss: what God takes away from his people he will, one way or other, restore with advantage. In this, as in many other things, Adam was a figure of Him that was to come; for out of the side of Christ, the second Adam, his spouse the Church was formed, when he slept the sleep, the deep sleep, of death upon the cross, in order to which his side was opened, and there came out blood and water,—blood to purchase his church, and water to purify it to himself." Such words penned our excellent commentator.

These passages are curious and interesting. What do you say, sir, to the charge of Plagiarism? Are we to take the crown from Henry and put it on Chaucer? Is Master Smith quite clear of eating with the mouth of another? I shall leave these three grave and learned gentlemen in your custody. I know your justice will be just and right. Your head has settled difficult questions in Literature to the great satisfaction of the eyes and ears of the body. If you cannot convict either of the summoned of Jeremy Taylor's alarming word "Plagiarism," you may probably place them all together in the more respectable and honourable category of "Curious Literary Coincidences."

Yours, in the free bonds of polite letters,
H. L.

REV. C. H. SPURGEON ON THE PRAYER BOOK.

MR. EDITOR—

Dear Sir,—In common with many others I have read with unmixed pleasure the bold denunciation of the errors of the Prayer Book, &c., by Mr. Spurgeon. But, unless my memory deceives me, the modern Boanerges has altered greatly in two years. During the Bicentenary year some things quite as out-spoken about the Prayer Book fell from the lips of many Nonconformist ministers, and Mr. Spurgeon then not only held altogether aloof from his brethren, but even denounced their bitterness. Can you give me any inkling as to the reason of this change?

Yours cordially,
AN INQUIRER.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. V.—WILLIAM BEVERIDGE.

The good example of the Preacher is always the most prevailing homily, his *life is his best sermon*. He that will raise affections in his auditory must affect their eyes; for we seldom see the people weep if the orator laughs aloud and loosely; and there is no reason to think that his discourse should work more with me than himself. If his arguments be fair and specious, I shall think them fallacies, while they are not faith with him; and what necessity for me to be temperate, when he that tells me so sees no such need, but hopes to go to heaven without it; or if the duty be necessary, I shall learn the definition of temperance, and the latitudes of my permission, and the bounds of lawful and unlawful, by the expositions of his practice: if he binds a burden upon my shoulders, it is but reason I should look to him to bear his portion too. *Good works convince more than miracles*, and the power of ejecting devils is not so great probation that Christian religion came from God, as is the holiness of the doctrine, and its efficacy and productions upon the hearty professors of the Institution.—*Jeremy Taylor*.

MAN is a compound being. The complexity of his nature is set forth by the Apostle in the terms Body, Soul, Spirit. These elements of man's being ally him to the visible and invisible worlds. The senses connect us with the material world, the spirit with the immaterial, the soul with both. All the aspects of man's nature are appealed to in the kingdom of God. It awakens the Spirit. It stirs the Soul. It arrests the Senses.

Preaching is employed as an agency in the development of the kingdom of heaven. Preaching is an instrumentality that reaches the spirit through the medium of the senses. The senses chiefly appealed to are the Ear and the Eye. These are avenues through which the kingdom of God enters the soul and the spirit. *How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? He that hath ears to hear let him hear.*

"The hearing ear, and the seeing eye, the Lord hath made even both of them," and the Lord deigns to employ them in the carrying out of his purposes of love. The mind is affected through the eye, but most chiefly through the ear. "There is truth in the saying that the sense of hearing is deeper in some respects than the sense

of sight—that a doctrine or a sentiment delivered into the ear reaches the roots of the being more swiftly, and diffuses itself among them more passionately and permanently, than if it had been taken by the eye from a book. There are effects in the way of intellectual instruction and discipline, and much more in the way of personal rousing and modification, which may be more readily and strongly produced by the living voice than by any other agency, and especially when men are congregated for the purpose in assemblies, and magnetic currents and circuits of sympathy are established among them too, they are for the moment as one compound organism, beating with a mighty life which each of its atoms feels, and it is into this mass of emotion already seething that the propositions are dropped."*

These bodily organs, in their activity, are taken in the Scripture as symbols of those states of mind to which salvation is promised. "*Look* unto me and be ye saved, all the ends of the earth." "*Looking* unto Jesus, the author and finisher of our faith." "*Hear*, and your soul shall live." "*My sheep hear my voice and follow me.*" "*Hear*, ye deaf; and *look*, ye blind, that ye may see." The preacher therefore appeals to the two chief senses in man's bodily organism. His attitude, manner, demeanour, the circumstances by which he is surrounded, appeal to the eye. His message, in all its solemn associations, and transcendent importance, and pressing claims, appeals to the ear. The slumbering soul is aroused, and the torpid spirit is quickened. The entire inner man is moved, vitalized, and saved by means of the Divine word, as it is preached and conveyed to the centre of man's being through the organic activity of the senses.

Having made the remarks on the relation of the senses to the inner life of the soul, let us come now to the excellent man and useful preacher, who, in the order of time, next claims our attention. All preachers have not

* David Masson.

the same capacities, nor qualifications, nor attainments. Unity of inner life with variety of outer form, is a principle of the divine procedure in nature and in grace. "Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." It is wrong to set up one man as the exclusive type of ministerial qualification and efficiency. Men of necessity differ in their gifts, and therefore in their ministries. Paul preached plainly, Apollos eloquently—the one planted, the other watered, in the garden of the Lord. Luther was a destructive reformer, Calvin a constructive reformer—the age required both. Melancthon was a calm scholar, Zwingle a fiery warrior. Latimer was honest and humorous, Ridley grave and learned, Cranmer sagacious and courtly; each man did a noble work in the great epoch of religious transition and transformation. Whitfield was a thunderer; he prostrated the people by the power and majesty of his eloquence. John Wesley was a legislator; he organized the elements of the second reformation. Charles Wesley was a poet; he made hymns, and taught Whitfield's converts and his brother's classes how to sing. Andrew Fuller was a plain man, John Foster a deep man, Robert Hall an eloquent man, William Carey a learned man; all their diversified energies and various attainments were needed in breaking the bands of a crabbed and petrified orthodoxy, and laying deep and broad the foundations of modern missionary enterprise.

William Beveridge, as a man and as a preacher, differs essentially from all the excellent men and notable preachers who have passed before us. His character bears on it the stamp of individuality. Beveridge was eminently good, rather than essentially great. His goodness was his greatness. He had not the rich humour nor the rough boldness of Latimer, nor the condensed fulness and pulpitudaring of Henry Smith, nor the playful wit and brilliant fancy of Bishop Hall, nor the metaphysical subtlety and magnificent mental-reach of John Howe; but in all the elements of genuine piety and practical goodness,

in a keen sense of duty and an honest desire to perform it, he is equal to any.

William Beveridge was the second son of the Rev. William Beveridge, vicar of Barrow. He was born there in 1637. Barrow is a picturesque village situated on a sloping hill that rises from the valley of the Soar. The woodland scenery around is remarkably rich, variegated, and beautiful. The granite quarries of Mountsorrel are in the immediate neighbourhood. "But the grand feature of Barrow is its lias limestone, which is found in great abundance. The upper layer is yellowish, the lower bluish grey; the strata are about three inches thick and two feet apart, with calcareous clay between. The lime made from it hardens under water, hence its value as a cement for cisterns, piers, &c. Ramsgate pier was built with it, after several other kinds had been found unfit. The fossils contained in the rock are most perfect and numerous—very fine fish, Ichthyosauri, and Ammonites are continually disclosed." There is a valuable museum of fossil remains in the village, which has been visited by eminent geologists, and which is courteously thrown open to the public by the owner.

The house in which Beveridge was born is still standing. It is a large, plain house, built with stone from the neighbourhood. The conspicuous staircase is made of oak, and has endured the sweep of two hundred years without any signs of decay. The house is inhabited by aged people, one of whom is a nonagenarian. He is an old soldier; and if the visitor will take a chair and be at ease, the sturdy pensioner in a vivid narrative will carry him back to the days and doings of Nelson, Buonaparte, and Wellington. As his arm rises, and his eye glistens, you are reminded of the words of Goldsmith in the "Deserted Village"—

"The broken soldier, kindly bade to stay,
Sat by his fire, and talk'd the night away—
Wept o'er his wounds, or tales of sorrow done,
Shoulder'd his crutch, and showed how fields were won."

Beveridge received his early education under the care of his father; he was then sent to the free school at Oakham, in the county of Rutland. In his youth he was distinguished for his seriousness and intelligence. At the age of fifteen he was removed to St. John's College, Cambridge. Here he

found free scope for his powers; his industry was unceasing, and his rapid improvement delighted his tutors. He devoted himself chiefly to the study of the sacred languages, and at the age of eighteen he composed a treatise on the "Excellency and Use of the Oriental Tongues." His university course was marked not only by great intellectual attainments, but by his moral qualifications. He was serious, devout, and exemplary in his outward conduct. He left college at the age of twenty-two, and entered on the active duties of life. He was ordained deacon in 1661 in the church of St. Botolph, Aldergate, by the celebrated Dr. Sanderson, bishop of Lincoln. Robert Sanderson is favourably known to all the readers of Izaak Walton's Five Lives. He was a great favourite with the honest and gentle old angler. Sanderson, though a churchman, suffered for conscience' sake. He was

true to his principles under the religious pressure of the Commonwealth. He had a profound and comprehensive mind, and his sermons, with their long and learned preface, are remarkable for breadth, fulness, and power. Some show the traces of great metaphysical and logical subtlety. At the Restoration Sanderson, old and infirm, was brought out of obscurity and made bishop of Lincoln. He died in 1663. Shortly after ordination Beveridge was collated to the vicarage of Ealing, in Middlesex. Here he remained twelve years. He devoted his time to the earnest discharge of his ministerial duties, and to the cultivation of those sacred studies in which he took such delight. He composed a work entitled "Private Thoughts on Religion." By this work he is most generally and favourably known. He also published a work on Chronology.

Sabbath Schools.

THE P. P. WIRES.

"It's no use, I can't learn that hymn anyhow. My memory is just like a sieve."

Thus spake a boy to himself one evening, as, throwing his Sunday school hymn book on the table with a dash, he lolled back on the sofa and curled himself up as if he meant to take a comfortable snooze.

At that moment his Aunt Sally entered the room. She was very fond of her nephew, but not blind to his faults. Fixing her merry eyes upon him, she said—

"Carlos, do you really think your memory is a sieve? Wont it hold *any* thing?"

"Nothing at all, aunt. I shall never know anything as long as I live. Everything goes through my mind, as water goes through a sieve."

"How old are you, Carlos?" asked his aunt.

"Eleven years, five months, and three days," replied Carlos, wondering what this question had to do with his memory. "Soon be a man, shall I not?"

"If you live long enough you may be; but, Carlos, where were you born?"

"In Grumbleton."

"In what year?"

"In the year 1853, on the 10th of January."

"Ha, ha, ha!" laughed Sally. "Your memory is a sieve that holds water after all, Carlos."

"What do you mean, Aunt Sally?" inquired Carlos, blushing like a boy who feels he has been caught napping.

"I mean," rejoined Aunt Sally with a quiet laugh, "that poor as your memory is, it holds some things pretty well. It don't let the date and place of your birth, nor your age, slip through. I'll be bound it also holds the hour for dinner, the date when vacation begins, and hundreds of other things besides. If it be a sieve it must have something in the bottom of it."

"O, I don't mean that I can't remember such things," said Carlos. "It would be queer for a fellow to forget when or where he was born."

"Not if a *fellow's* memory were a sieve," said Aunt Sally. "My opinion is that your memory only needs to

have some P. P. wires put into it to make it hold hymns, texts, rules, and anything else you wish to put in it."

"What are P. P. wires, aunt?" said Carlos.

"The first P. stands for *purpose*, the second for *perseverance*," said Aunt Sally. "I mean to say that my Carlos can make anything stay in his memory that he really wishes to put there if he will but persevere in his efforts to get it into his brain."

Carlos laughed, yawned, and went to sleep. He did not like the P. P. wires, and so I suppose he will keep on blaming his memory instead of himself. How many are like Carlos?

BLUE SKY SOMEWHERE.

We have somewhere read of a little boy who had had the promise of going to a picnic. How eagerly he watched for the arrival of the day, all little children who have been to picnic parties will know. But when the day came it was cloudy and stormy. The little fellow, much disappointed, ran to his mother and asked if he could not go to the picnic.

"If it clears off so that you can see the blue sky, you shall go," said the mother.

All day the little hopeful boy watched in vain for the blue sky; only heavy, gray clouds could he see. When the day was nearly ended, he said to his mother—

"I don't care, mother; I know there is *blue sky somewhere*, even if I cannot see it."

The next morning the storm had ended, and not a cloud obscured the glorious June-blue sky.

"There, mother," exclaimed the boy, "I told you there was blue sky somewhere; and it must have been up there all day yesterday, for there was no place for it to go to—only I could not see it because God covered it all up with clouds."

What a precious lesson of trust this little boy gives us!

When sorrow, trials, and disappointments come to us, making dark the way before us, let us not forget that there is *blue sky somewhere*.

HOW TO MAKE A CROSS.

A WISE man sought to explain to his little child the nature of a cross. He took two slips of wood, a long and a short one. "See, my child," he said, "the long piece is the will of God, the short piece is your will; lay your will in a line with the will of God, and you have no cross; *lay it athwart*, and you make a cross directly."

The child of God, by his unbelief and unsubmitive spirit, too often raises and rivets his own cross, to the pain and torture of which the unquestioning heart is altogether a stranger.

Christian Work.

HOLSTEIN.

THE CIRCULATION OF THE BIBLE AMONG THE SOLDIERS.

THE circulation of the Bible among the German troops in Holstein has been continued during the second quarter of the year with zeal and great success. Brother Andresen remarks respecting it:—

"At the Conference at Tangstädt the plan of a new campaign was decided upon for East Holstein, and more recently in Hamburg for Fehmarn; and my son and myself were commissioned to go with two great chests of Bibles, Testaments, Tracts, Gospels,

&c., to Fehmarn in order to work especially among the Prussian soldiers. My son departed on May 6, and I followed him on June 6, so that we unitedly began the work of God committed to us, in all weakness, in the name of the Lord, and prosecuted it a long time until our store was nearly exhausted. The soldiers were very desirous of being presented with something for reading, and the officers also were not indisposed to support our work. A faithful captain named Casner especially distinguished himself, presenting me also with a few gifts for the mission, and expressing his joy at our work, and heartily wishing that

all his soldiers could be provided with the word of life. In this manner, being favoured in many ways by the superior officers, we were able to distribute in a short time 4,000 tracts, about 60 Bibles, 570 Testaments, 2000 Gospels and Messengers of Peace among the soldiers and the inhabitants of the island. We found among the soldiers two brethren in the Lord, who, by their profession and good conduct, soon drew to themselves the attention of the military as well as the inhabitants; and when my son held a meeting in a village named Banornsdorf, one brother named Wolf continued to attend the meeting, and thus several persons became anxious and began to seek the Lord, among whom one, according to their statement, has found salvation, and rejoices in being a pardoned child of God; and several are still engaged in seeking, so that we are able confidently to believe that our work at Fehmarn has not been in vain, and several requests have been made to us to visit them again. For although I made a second journey thither, continually endeavouring to circulate papers and books, the desire, as well among the soldiers as the inhabitants, was not satisfied, and if the war had not broken out anew, I should have laboured there still longer. It is sufficient that the Lord will not leave unblest the many written and spoken testimonies of his children, and he has opened to me a great door of future work at Fehmarn, for from thirty to forty villages are still lying prostrate in spiritual sleep and know nothing of living Christianity, but for the most part spend their life under the delusion that they are Christians through infant-sprinkling and confirmation. In all the villages, from one end to the other, books have been distributed and oral testimony has been borne. On the 23rd June I left the island, and went with the steamer to Hulleghenhafen, where I was repeatedly permitted to work. I presented more than 100 Testaments, sold 20 Bibles, and gave away more than 1000 tracts, messengers of peace, and Gospels. I was especially allowed at the place (during school time, in presence of the teachers) to present tracts to the children, whilst the teachers endeavoured to recommend my Bibles to them,

although the Apocrypha is wanting, and many teachers are offended and vexed at this. The children asked for many Testaments, and could not rest satisfied, as long as the soldiers were not yet supplied; and such is yet by no means the case, although many soldiers have provided themselves therewith in course of time.

THE BAPTISTS IN RUSSIA.

BROTHER ALF has recently visited Podole, in Russia, where he found five friends who had been waiting for baptism for twelvemonths. The ordinance was administered to them the same evening. On the following day the little assembly was alarmed by twenty-four armed men surrounding the house. "Their leader," says our brother Alf, "was a Lutheran teacher. He came first into the room with a sabre buckled round his body, three or four others with guns and sabres were immediately behind him, and remained standing at the door. The teacher at once laid hold of me by the arm and called to his comrades, 'Come, bring some ropes, take and bind him. The Baptist dogs must be exterminated.' The brother at whose house I was staying now requested to see the order from the magistrate for this conduct; but he immediately drew his naked sabre, and struck thereon, saying, 'I'll soon show you the order! Have we not long ago commanded you to give up your fanaticism?' A friend then seized hold of him, snatched his sabre out of his hand, and cast him under a bedstead in the corner. All cried out, 'You have no right to this man. We will give him to the magistrates, if they wish to have him, but will not suffer him to fall into the hands of robbers.' All then pushed the intruders, and they went out with a great rush. The Lutheran took up some great stones, and hurled them at the window, smashing it to pieces; but no one within the room was hurt. My carriage was taken away, with all my property. It was some time before we could get redress. The Russian commandant sided with the teacher. We applied to the Court of Justice. After examination, the court gave orders for my property to be restored. The teacher was unwilling at first to do this, but

he was compelled at length, much to his confusion. Everything had been divided by lot, and the teacher had promised to all those who had assisted him a rouble each. 'They took counsel together, but it came to nought.' I held another meeting at Podole, in which we all gave thanks for our victory, and the same day went to another German village.

A JEWISH MISSIONARY AT BORDEAUX.

MR. COHEN writes from Bordeaux:—"I have been encouraged in my mission since I came here. God be praised for it! I find several doors open, and many Jews and Jewesses have already

called on me, and to whom I have preached the Gospel for hours. This morning a father and his son called on me, and after preaching to them the Gospel, the old man rose, all of a sudden, held both his hands over my head, and said in Hebrew, '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. Amen and Amen.' He continued, 'Come to see me, dear sir; I live in Rue L—. I am thankful I did not listen to the several Jews who told me not to call on you. I have this morning heard things which I have never heard before. It was all new to me.'

General Baptist Incidents.

FIRST BAPTISM AT BURNLEY.

IN 1780 the friends at Burnley were formed into a separate society, and Mr. Folds was invited to take the oversight of them. This invitation he accepted, and was ordained in March of the same year. Four persons were baptized by Dan Taylor the day previous to the ordination. Baptism by immersion was a new sight to the inhabitants of Burnley, and attracted numbers of disorderly spectators. It was administered near the bridge, in the rivulet that runs through the town. When the minister and candidates were in the water, the mob pushed down a part of the battlements of the bridge into the stream, very near them. Happily, no mischief ensued. The young professors showed some symptoms of fright, but the administrator stood unmoved.

A FUGITIVE FOR CONSCIENCE'S SAKE.

A YOUNG woman, the daughter of a wealthy farmer, being awakened to a sense of the importance of divine things, wished to attend the meetings of the General Baptists, where she had received the first serious impressions. This her father, who was attached to the established church, absolutely for-

bade. The young woman, determined to enjoy the privileges of the Gospel, in Dec., 1789, left the paternal roof, and put herself under the protection of Mr. B. Robinson, a respectable member of Burnley church. Her father, learning the place of her retreat, followed her, insisting on her return, and threatening her protector with a suit if she did not. Mr. Robinson, thinking that to drive a person out of his house who had voluntarily fled thither for the sake of truth and a good conscience would be unworthy of the character of a Christian, resolved to permit her to remain if she chose it, and to take the consequences. The father, therefore, brought an action, and after a fruitless attempt to settle the matter by arbitration, Mr. Robinson received notice of a trial at the ensuing summer assizes at Lancaster. Thither he went with six other persons, besides his attorney, and after spending a week there, the matter was determined by a rule of court, without trial. This rule ordered that the young woman should return to her father's house, but that she should be at full liberty to attend on the Lord's-day at what place of worship she pleased; and that her father might, if he thought proper, send a servant to attend her, but that if he did not send one, she might go alone.

Science and Art.

ZEIODELITE is a mixture prepared by melting together twenty to thirty parts of roll sulphur with twenty-four parts of powdered glass, or pomice. It forms a mass as hard as stone, and resists both the action of water and the strongest acids. Böttger recommends zeiodelite for making water-tight and air-tight cells for galvanic batteries.

A NEW DAVY LAMP has just been invented. The present form of the Davy lamp is modified by adding two cylinders of wire gauze concentric with each other and with the flame. At the top of each cylinder is a perforated disc of metal to protect it from direct action of the heat of the lamp. The oil reservoir is provided with a false bottom a little above the true one, communication between them being secured by an aperture. From this opening a tube, perforated for about half its length, extends through the oil reservoir. A rod, passing through the gauze cylinder, enters this tube, its end screwing into the aperture in the false bottom, and thus shutting off all communication with the two chambers. Before the gauze cylinder can be removed, it is necessary to unscrew this rod, and when this is done, the oil passes rapidly from the reservoir to the lower chamber, so that the wick being no longer supplied with oil, the flame is rapidly extinguished.

A NEW ORDER OF SPINNING WHEEL.—A Frenchman suggests that the wheels of carriages should be used for spinning. He considers that a great deal of power is wasted which might thus be usefully applied.

THE OPORTO CRYSTAL PALACE, Portugal, the first stone of which was laid by the King, Pedro V., in 1861, is nearly finished.

ELEPHAS PRIMIGENIUS.—A remarkably fine fossil head of this, the true Mammoth, has been found in the Pleistocene sand and clay near Ilford. It is the most perfect ever found in England. Both the tusks are preserved; one is still in the socket.

IMMANUEL KANT.—The most faithful likeness of Kant, executed by Vernet the elder, now in the possession of Dr. Jachmann, is being multiplied by photography.

THE "SOCIETY OF FRIENDS OF ART at Moscow have offered two prizes of 100 and 300 roubles for the two best oil paintings representing scenes from the life of the Russian people. Besides Russians, only artists who have studied in Russia are entitled to compete.

HOFFMANN, a celebrated painter of Vienna, has completed a very fine picture of "Ancient Athens, with the gardens of Venus."

MR. CAVE THOMAS is engaged on a picture entitled, "The announcement of the Nativity to the Shepherds." The studies of the heads which are to be painted are careful, life-sized, water-colour drawings, of great beauty and finish.

RAPHAEL'S CARTOONS.—The photographic copies of these celebrated pictures are now re-published. The negatives were taken by Mr. Thurston Thompson, of the department of Art and Science.

DUTCH PICTURES.—Mr. Walter, M.P. who is rebuilding his house, instead of sending his fine collection of Dutch pictures to be locked up in a fireproof safe at Tilbury's, or the Pantechnicon, has committed them to the authorities of the South Kensington Museum for public exhibition and critical examination under the most favourable circumstances.

ALFRED JOSEPH STOTHARD, long known as a medallist, especially by his reproduction of Chantrey's bust, of Scott, and of the heads of Byron and Canning, has just died.

MONUMENTAL.—A monument to Columbus is about to be erected in Madrid. The place selected is the street De los Recoletas, opposite the Miut. The municipality has voted eighty thousand reals, the committee has subscribed part, and the rest is to be paid by the state.—A statue to Haydn is to be erected at Vienna.—A statue to Immanuel Kant is to be erected at Königsberg.—A statue to Béranger is to be erected in Paris.—A monument to Captain Speke is to be erected.

A FINE ANTIQUE BRONZE STATUE has been dug up at Turin, eighteen feet high. It was found on the site of the theatre built by Pompey.

Literature.

THE EPISTLES OF ST. PAUL FOR ENGLISH READERS.*

WE have long been of opinion that in order to secure a more intelligent study of the New Testament by English readers, it would be well to publish each book in a separate form, with such helps for its more thorough appreciation as the ripest scholarship could give. In many respects the scheme of Dr. Vaughan exactly meets the view we have for years entertained; and no one who knows anything of his ability and acquirements will hesitate to say that it could not have been undertaken by one better qualified for the task. His chief attention, however, is to be given, at least for the present, to the Pauline epistles, and these he proposes to publish in chronological order. He wishes to help those who are unacquainted with Greek to enter with intelligence into the meaning, connection, and phraseology of the writings of the great apostle; and the plan adopted in this first instalment of his work will be followed in the other epistles. We have first an introduction, containing such light as may be gathered from the New Testament itself as to the circumstances of each epistle, its design and order of composition. We have then, on each page, the text of the Authorized Version, printed in paragraphs, the verses being indicated in the margin. Side by side with this, in smaller type, is a literal English version from the Greek, Tischendorf's text being selected. Below both stands a free paraphrase, in which the sense and connection of the epistle is expressed, without adhering to the form in which the inspired writer clothed it, particles being expanded, clauses interposed, and sentences supplied to remove any seeming ambiguity in the order of thought. And under all are two columns of notes, chiefly aiming at doctrinal, explanation, and verbal illustration, the writer having wisely decided after much deliberation to keep steadily before his mind positive instruction rather than discussion on controversial topics. Perhaps a single

quotation will do more to make plain the method adopted by Dr. Vaughan than any elaborate description. Take 1 Thess. ii. 1—12. Let the reader turn to his New Testament for the passage, and then compare the Authorized Version with the literal translation given by Dr. Vaughan, and with his paraphrase.

LITERAL TRANSLATION of 1 Thess. ii. 1—12:

“For ye yourselves know, brethren, our entrance to you, that it hath not become [proved] vain; but after suffering before and being outraged, even as ye know, in Philippi, we were free-spoken in our God to utter to you the gospel of God in [amidst] much conflict. For our exhortation is not out of perversion, nor out of impurity, nor in guile; but even as we have been approved by God to be entrusted with the gospel, so we utter *it*, not as pleasing men, but God who proveth our hearts. For neither did we even become in [fall into] language of flattery, even as ye know; nor in [fall into] a pretext of [for] grasping, God is witness; nor seeking out of men glory, neither from you nor others, *though* able to be burdensome as apostles of Christ: but we became [proved ourselves] gentle in the midst of you, as if *it were* a nurse cherishing her own children; thus longing after you, we were well pleased to impart to you not only the gospel of God, but even our own lives, because ye became to us beloved. For ye remember, brethren, our toil and labour; by night and by day working, with a view to not burdening any of you, we proclaimed unto you [among you] the gospel of God. Ye are witness, and God, how holily, and justly, and blamelessly we became [behaved ourselves] to you who believed; even as ye know how we *treated* each one of you, as a father children of his own, encouraging you, and comforting and appealing to *you*, to the end that ye might walk worthy of God who calleth you into His own kingdom and glory.”

This is the paraphrase of Dr. Vaughan:

“I need not remind you of that visit. You know its results. And you remember also its consequences. We came to you from Philippi; and you bear us witness that the shame and suffering undergone abated not either the courage or the earnestness with which we proclaimed to you our Gospel. And why indeed should it? Ours was no fraudulent scheme, no

* By C. J. Vaughan, D.D. No. 1. The First Epistle to the Thessalonians. Cambridge and London: Macmillan & Co.

impure design, no message of guile or hypocrisy, such as might shrink from exposure or faint under opposition; we regard our Gospel as a sacred trust, committed to us by the grace of God, and demanding an entire superiority to every consideration save that of God's judgment and God's approval. It was so also among you. You can testify to our language, that we never flattered; and God knows our motive—that no selfishness or self-seeking lurked under a specious profession of disinterestedness; even that honour or that deference, which we might have claimed in right of apostleship, we have everywhere foregone: ours was rather the spirit of a gentle mother, yearning after you with tender affection, and willing to give life itself in the service of a beloved charge. Our hands administered among you to our necessities: day and night we laboured, that we might cost you nothing, but preach to you the gospel of God freely. And God knows, and you know also, the integrity and purity of our conduct toward you; with a father's love are pressed upon you that only which was for your good—a life consistent with your calling; with the prospect before you, and with the grace which opens it."

We have not space to give more than one note. Take this—verse 7.

"*Cherisheth.*—The same word is used in the Septuagint Version of Deut. xxii. 6, for the fostering warmth of a bird sitting upon her eggs or young. 'And the dam sitting (lit. warming) upon the young, or upon the eggs,' Job xxxix. 14.; 'The ostrich, which leaveth her eggs in the earth, and warmeth them in dust.' Here is expressed the genial comforting warmth of the mother's bosom to which the child is closely pressed."

We have not selected the passage which will best illustrate the pains-taking with which Dr. Vaughan has done his work, but enough has been given to induce our readers to obtain the book for themselves, as one best adapted to help them in an intelligent study of the First Epistle to the Thessalonians.

The Sunday-school Teacher's Commentary of the New Testament,* is an immense improvement on anything that Barnes ever did. It is a commentary only, and does not give the text of the Authorized Version. We predict for it

an extensive circulation. To Sunday-school teachers, say we—Get at once all the numbers published of *Conder's Commentary*.—*The Living Word** is a sermon by Mr. Millard, embodying a short argument for the inspiration of the Bible.—*Beecher's Sermons*, Part V.† These are less striking and characteristic than some of the previously published sermons.—*The Negro's Place in Nature*,‡ according to Dr. Hunt, is very low indeed. He would put him far below the white man, and treat him accordingly. There is a good deal of flippant science in the pamphlet, and much more that is likely enough to rejoice the hearts of slaveholders. Dr. Hunt thinks that much injury has been done to the negro race by "absurd and unwarrantable attempts by our legislators to prevent Africa from exporting her worthless and surplus population." This is enough to show the whereabouts of the writer.—*Jesus Revealing the Heart of God*.—*To Every Creature*.§ The first is a reprint from Palsford's "Quiet Hours," a book well known to many of our readers. The second is an admirable tract, one of the best of its kind we have ever read. It talks in the simplest vernacular the Saviour's message—"Go ye into all the world, and preach the Gospel to every creature." We wish it could be sown broadcast by hundreds of thousands among the artizans and labourers of our country.—*Testimonies of Eminent Pædobaptists*.|| The points on which these testimonies touch are, the subjects and mode of baptism, the meaning of the terms baptize and baptism, the design of baptism, the practice of the primitive church, of the Greek and Oriental churches, &c.

BOOKS RECEIVED.

Evans' Early English Baptists. Bunyan Library. Heaton & Son.

The Soul's Disease. W. J. Johnson, London.

Short Sermons for the People. By Christmas Evans. Tresidder.

Secret Prayer. By C. Stanford.—Sandy Foundations. By J. M. White. Jackson, Walford, & Hodder.

* With explanatory notes and hints for teaching. Vol. 1. The Gospels: No. 5. By Eustace R. Conder, M.A. London: 62, Paternoster Row, Elliot Stock.

* J. Heaton & Son. † J. Heaton & Son.

‡ Trübner & Co.

§ Elliot Stock.

|| Simpkin, Marshall, & Co.

Intelligence.

Our Churches.

CONFERENCES.

THE LONDON CONFERENCE assembled at Commercial Road Chapel, Sep. 28th. The business of the Conference was conducted in the afternoon, when the Rev. T. Goadby, B.A., presided. After prayer by the Rev. J. Lawton, the minutes of the last Conference were read. From the reports presented to the Conference it appeared that the churches of the district generally were in a healthy condition. At Berkhamstead the old chapel has been taken down, and they have commenced building their new sanctuary. At present they are worshipping in the Town Hall, and have good congregations. The churches which reported have baptized forty-eight since the last Conference, and nine remain as candidates. After singing the doxology, a discussion followed on the practicability of establishing a General Baptist Home Missionary Society for the London District. It was very heartily taken up, and the following resolutions were unanimously adopted:—

1. That we establish a London General Baptist Home Missionary Society.

2. That the Ministers of the district, with the following brethren, form a Committee. Mr. J. Saunders, of Berkhamstead; Rev. D. Underwood, Mr. Mc Micken, and Mr. Harwood, of Borough Road; J. Garrett, Esq., and Mr. Harris, of Chesham; Messrs. W. Quinny, C. Hattersley, and W. Pettit, of Commercial Road; Rev. J. Batey, and H. Pegler, of New Church Street; Messrs. J. M. Stubbs, T. P. Dexter, and W. Morgan, of Praed Street; J. Channon, and W. Pearce, Wendover.

3. That they be requested to confer together on the 16th Nov. next, at Praed Street Chapel, at Three o'clock, p.m.

4. That this Conference is glad to hear that the churches of the district are exerting themselves to relieve the Foreign Mission of its oppressive debt.

The next Conference will be held at Wendover, on Easter Wednesday. The Rev. J. Clifford, of London, will preach in the morning at 10.30, and the meeting for business will be held in the afternoon at 2.30. J. BATEY, *Secretary*.

THE CHESHIRE CONFERENCE was held at Tarporley, on Tuesday, Oct. 4, 1864. The secretary opened the morning service by reading and prayer, and the Rev. W. Taylor, of Stoke, preached from Malachi iv. 2. At two o'clock in the afternoon the brethren met for business, when the Rev. E. Bott, minister of the place, occupied the chair. From reading the reports, we find that thirteen persons have been baptized since last Conference. Some pleasing information was given about a few of the churches. The friends at Audlem are expecting to pay off the whole of their chapel debt early next year. At Tarporley, a very eligible site has been obtained, and it is expected that a neat and commodious chapel will soon be erected upon it. It was moved:—

1. That we consider it highly desirable that a new chapel be erected at Nantwich, and that we thankfully accept the offer of building material made by the church at Tarporley for that object, and that the business be left in the hands of the present Committee, with the following gentlemen added to their number: Rev. E. Bott, Messrs. E. Burchell, W. Warren, and G. Timmiss.

2. That the consideration of the rules for the Chapel Building Fund be deferred for the present.

3. That the next Conference be held in Macclesfield, on Easter Tuesday, and that the Rev. E. Bott be the preacher.

4. That we heartily thank the Rev. W. Taylor for his sermon in the morning.

5. That we very cordially welcome the Rev. E. Bott, and hope he may be very successful in this part of the Lord's vineyard.

6. That the best thanks of this Conference be given to the Secretary for his past services, and that we desire him to continue in office during the next three years. JAMES MADEN, *Secretary*.

THE LINCOLNSHIRE CONFERENCE was held at Holbeach, on Wednesday, Oct. 5, 1864.

In the morning brother Towler read and prayed, and brother Mathews preached from Psalm xlv.

In the afternoon the reports from the churches were presented, from which we learned that twenty-two had been baptized since the last Conference, and that sixteen remained candidates for baptism.

In harmony with the wish expressed at the recent Association at Boston, the time was occupied in free Conference and prayer, in reference to the present state and future prospects of the Foreign Mission. After an animated conversation, the following resolutions were unanimously passed:—

1. That we affectionately and earnestly urge those churches in this district which have not yet contributed toward the removal of the debt on our Foreign Mission, to contribute forthwith.

2. That we desire to express our thankfulness to God for the success which has attended the labours of our beloved brethren and sisters in Orissa; and feel assured that by general co-operation, an income may be raised not only equal to the expenses of the present staff, but even of a larger one.

3. That we wish especially to call attention to the importance of establishing in every church a properly organized auxiliary society.

4. That for the purpose of establishing and fostering such societies, we think it desirable that the Travelling Secretary, and other representatives of the Mission, should give their best attention to this subject whenever they visit the churches on behalf of the Mission.

5. That we desire to express our thanks to all the active friends of the Mission, but especially to the sisters in the Connexion, who have often rendered most valuable service; and we would recommend, that in the formation of auxiliary societies, their co-operation should be secured as far as possible.

6. That we hope all the churches will hold a Missionary Prayer-meeting on the first Monday night in each month, and would suggest that the business of the auxiliary societies might be attended to at the close of such meetings.

The next Conference was appointed to be held at Lincoln, on Thursday, Dec. 8th, brother Cholerton to preach in the morning.

In the evening a public meeting was held, when addresses were delivered by brethren Cotton, Chamberlain, Towler, T. Sharman, and the secretary.

THOMAS BARRASS, *Secretary.*

BAPTISMS.

MACCLESFIELD.—On Wednesday, Aug. 3rd, two persons, husband and wife, put on Christ by baptism. On Lord's-day, Aug. 7th, four others, after a discourse on the subject by our esteemed pastor, Rev. J. Maden, to a crowded congregation; and on Sunday, Oct. 2nd, a young man from our school followed the example of his Lord and Master by being buried with him in the watery grave. These, with two others from sister churches, have all been added to our church. May they continue steadfast to the end.

BIRCHINGTON, near Murgate.—On Sabbath morning, Sep. 4th, we baptized one person, a young man, a teacher in our Sabbath-school, and in the afternoon received him to the Lord's table with three others from other churches. It was a season of refreshing to us.

LEEDS BAPTIST MISSION TO THE UN-CONVERTED.—On Thursday evening, Sep. 29th, at South Parade chapel, after a sermon from Esther ix. 28, "These days ought to be remembered," five believers were baptized by our esteemed missionary, the Rev. Jabez Stutterd. There was a very numerous audience. It was felt to be a time of refreshing from the presence of the Lord.

LOUTH, Northgate.—On Sunday, Sep. 25th, after a sermon from the pastor, the Rev. W. Orton, from "Ye do err, not knowing the scriptures," three persons were baptized by the Rev. Thomas Burton, of Asterby and Donington.

LONDON, Borough Road.—On the last Sabbath in September, six persons were baptized. We have other candidates, and many inquirers.

CHAPELS.

BERKHAMSTEAD.—On Tuesday, Oct. 11, the corner-stone of a new Baptist chapel was laid in the High Street of this town, by Master John Garrett Pegg, as the deputy of his revered and aged grandfather, John Garrett, Esq., of Chesham. The friends and Sabbath-school children assembled on the site of the new building at half-past two o'clock. The service was commenced by singing. The Rev. A. Dyson, of Haddenham, offered prayer. The Rev. J. Lawton, the pastor of the church, then exhibited a bottle, to be afterwards placed in a cavity in the stoue, containing a copy of the current

week's *Freeman*, several local newspapers, and a short sketch of the history of the church, reaching back nearly two hundred years. A copy of this historic statement was then read. A beautiful silver trowel, with an appropriate inscription, was presented to the young gentleman above-named, and he commenced his masonic duties with hearty interest; which, having duly gone through, he closed by depositing on the stone a donation of £20. An animated address was then delivered by the Rev. J. Clifford, M.A., of Praed Street, Paddington, and the ceremony concluded with the reception of other contributions and the singing of the doxology. A crowded tea-meeting was afterwards held in the Town Hall. After tea, addresses were delivered to a large assembly by the Revs. E. Davies, I. Preston, T. Snell, A. Dyson, and J. Lawton. The people were much encouraged by the day's engagements. The clear proceeds in aid of the building fund were £53 14s. 11d.

FLEET Centenary Services.—It being a century since the first place of worship possessed by the General Baptist church, Fleet, Lincolnshire, was erected, special services were held in commemoration of the event on Oct. 9th and 11th. On Lord's-day, Oct. 9th, two sermons were preached by the Rev. T. W. Mathews, of Boston, after which collections were made to meet the expense of repairing the minister's house, and renewing and enrolling the chapel deeds, &c. On Tuesday, Oct. 11th, the Rev. J. Staddon, of Pinchbeck, preached in the morning; and at one o'clock above sixty persons dined together. In the afternoon the Rev. J. Cotton, of Holbeach, presided, and the pastor, Rev. F. Chamberlain, read a sketch of the history of the church, which he was requested to send for insertion in the G. B. Magazine. At five o'clock a public tea-meeting was held, provision for which, as well as for dinner, was gratuitously provided. In the evening the pastor, brethren Fysh and Franks, and the Revds. W. Dyson, J. Cotton, and J. Staddon, delivered deeply interesting and impressive addresses to a large audience. Collections, &c., amounted to £40, no small sum from a congregation composed chiefly of agricultural labourers.

MACCLESFIELD.—The anniversary sermons of the General Baptist Sabbath-school at this place were preached on Lord's-day, Aug. 14th, by the Rev. E.

Stevenson, of Loughborough. The congregations were good, and the collections and donations in advance of last year.

MINISTERIAL.

RECOGNITION SERVICES AT ST. MARY'S GATE CHAPEL, DERBY.—On Lord's-day, Oct. 16, two appropriate sermons were preached; in the morning by the Rev. Harris Crassweller, B.A., pastor of the church, from 2 Cor. iv. 6; and in the evening by the Rev. R. B. Isaac, of Woolwich, from John xviii. 36. On the following Wednesday evening a tea-meeting was held, which was very numerously attended; and afterwards a public meeting was held in the chapel, when the Rev. H. Ollard, F.S.A., presided. Rev. W. Crosbie, M.A., LL.B., Rev. Harris Crassweller, B.A., Rev. R. B. Isaac, and Mr. George Stevenson, the senior deacon of the church, suitably addressed the large audience assembled on this interesting occasion. The Rev. W. Jones, pastor of the church, Osmaston Road, Derby, and the Rev. S. Cox, of Nottingham, had promised to take part, but were prevented by illness. That it may please the Great Head of the church to bless this important union to the promotion of His glory and the welfare of the church is our earnest prayer. W. W.

GENERAL BAPTIST COLLEGE.

THE TREASURER begs to acknowledge the receipt of the following sums:—

	£	s.	d.
General Baptist Fund	10	0	0
Kegworth	3	1	9
Broughton	3	0	0
Hose and Clawson	2	12	8
J. Nall, Esq., Hoveringham....	2	10	0
F. Ewen, Esq., Birmingham ..	1	1	0
A Friend, Stalybridge	1	0	0

Other Congregational Churches.

GEORGE STREET, Nottingham.—On Tuesday morning, Oct. 4, an interesting ceremony took place in the presentation of a testimonial to the Rev. J. Edwards, late minister of the Baptist chapel, George-street. Mr. Edwards resigned the pastorate of this church some months since. When the resignation was made

known, several friends thought that the faithful labours of nearly thirty-four years ought to be acknowledged in some suitable manner, and it was finally resolved to present the rev. gentleman with a purse of gold, to which has since been added a valuable gold watch. The testimonial was presented at Mr. Edwards's residence in the Park, privately. The deputation was introduced by John Heard, Esq., who made the presentation on behalf of the gentleman composing the deputation. In addressing his remarks to Mr. Edwards, he expressed the wishes of the gentlemen present, and of all the subscribers, that the life of Mr. Edwards might be spared for many years to come. He also spoke in terms of the warmest gratitude and affection of Mr. Edwards's pastoral and ministerial labours. Mr. Edwards replied to the kind wishes of the deputation and the subscribers as expressed by their leader, and said he thanked them most heartily for their valuable gift. He expressed himself in feeling terms respecting the labours and friendships of the past, his unflinching attachment to the Baptist chapel, George-street, and his desire to forward its interests at all times to the best of his ability. After a few remarks from Mr. Hazledine, of London, (formerly a deacon of the church,) the deputation withdrew. The testimonial consisted of a purse containing 100 guineas, and a handsome gold watch bearing the following inscription: "Presented to the Rev. J. Edwards upon his retiring from the ministry of the Baptist church, George-street, Nottingham, after thirty-three years' faithful service, by his numerous friends.—Aug., 1864." By the cordial and unanimous invitation of the church, Mr. Edwards is succeeded by the Rev. W. Stacey Chapman, B.A., formerly of Amersham, who commenced his ministry at George-street on the first Sunday of this month.

CHELTHENHAM.—On Wednesday evening, Sept. 28, the ordination of the Rev. T. Foston (late of Bristol College) took place at Salem chapel, Cheltenham. The service was begun by Rev. T. Wilkinson, of Tewkesbury. Mr. Foston then gave a short and modest statement of his views of Divine truth; after which, prayer on his behalf was offered by the Rev. G. M'Michael, B.A., of Bourton-on-the-Water. The charge by the Rev. Professor Gotch, LL.D., based on a passage in 1 Peter, was most compre-

hensive, solemn, and affectionate. The Rev. N. Haycroft, M.A., in a vigorous and effective manner, addressed the church and congregation upon their duties and responsibilities in regard to their new pastor. Among the pastors present, in addition to those who took upon them the prominent engagements of the evening, were the Rev. Messrs. Evans, of Delbi; Cracknell, of Cambridge chapel; Freeman, of Cheltenham; Haines (Independent); Ashmorth and Symonds, both of Pershore; Heritage, of Taunton; Grace, of Winchcombe; and Hodges, of Stow-on-the-Wold.

LUTON, Wellington-street.—Services in recognition of the Rev. H. Ashbery as pastor of the church meeting in Wellington-street chapel, Luton, were held in that place, on Monday, Sept. 26. A tea-meeting was held prior to the evening service, and was extremely well attended. The public meeting was held at half-past six o'clock, James Waller, Esq., in the chair. The chairman having opened the meeting with appropriate remarks, and the Rev. T. R. Stevenson, of Union chapel, having also expressed in hearty words his respect and affection for Mr. Ashbery, and his good wishes for his success, Mr. Pryor, the senior deacon, made a statement as to the circumstances attending the settlement of Mr. Ashbery, and Mr. Ashbery himself, who was very cordially received, forcibly addressed the assembly in reference to his views and hopes in entering upon his new charge. The Revs. T. Hands, D. Gould, of Dunstable, and Brewin Grant, B.A., of Sheffield, also delivered kind and appropriate addresses.

BAPTIST CHAPEL, OLD KING STREET, BRISTOL.—The Rev. F. Bosworth, who has been suffering for the last twelve months from an accident whilst travelling, and thereby prevented from attending to the pastoral duties of the above church, has resigned the pastorate. At a recent church-meeting a resolution was passed expressive of sympathy with Mr. Bosworth in his affliction, of appreciation of the honourable manner in which he had resigned the pastoral office when unable to fulfil its duties, and of their desire to retain at least in part his pulpit ministrations. Mr. Bosworth has consented to the wish of the church in this respect, and will, when able to do so, take one of the services on the Lord's-day.

Notes of the Month.

ECCLESIASTICAL.

THE first autumnal session of the Baptist Union has just been held in Birmingham. The "gathering" succeeded, as many now know, beyond the most sanguine expectations of its promoters. The attendance of ministers and delegates was large, representative, and enthusiastic. The sittings of the first day were preceded by a short devotional service presided over by Rev. J. H. Hinton; Revs. D. Katterns, of Hackney, Dr. J. Prichard, of Llangollen, and H. Hunter, of Nottingham, offered prayer. The chairman, Rev. J. P. Mursell, of Leicester, then gave his opening address; touching in his own characteristic way on the discretion displayed by the selection of Birmingham as the first place of meeting; on the usefulness of combinations for religious purposes; on the sensitiveness of our churches on the subject of independency, which the Union in no way sought to ruffle; on the error of the Union in earlier times, when such undue prominence had been given to mere statistical reports; on the spirit which should animate the meetings; and the objects which seemed worthy the attention of the Baptists as thus united. These were—the raising of funds for the erection of meeting-houses in populous and necessitous districts; the supercession, on practical, sound, and safe principles, of the distinction between General and Particular Baptists; the removal of all national and ecclesiastical exactions from Nonconforming communities; a careful attention to the Government scheme of education, which in the hands of a great party is working adversely to the principles and interests of Dissent; and the establishment of a denominational fund for the relief of widows of ministers and of superannuated labourers. Revs. W. Robinson, of Cambridge, and N. Haycroft, M.A., of Bristol, moved and seconded a vote of thanks to the chairman for his address. Rev. J. H. Millard, one of the secretaries of the Union, then read an address from the Committee, which was chiefly taken up with a statistical view of the region within

fifty miles of Birmingham, the work which Baptists had already done in this vast area, and the large field which yet remained to be possessed. Rev. George Gould, of Norwich, read the first paper, on "Romanism and Scepticism in relation to Baptist principles." After showing that there was no special danger from either to the members of our churches, and that it was yet seemly to review our principles if only to guard against forgetting their importance, he gave a very masterly review of the religious history of England during the last thirty years. He showed how Puseyism had sprung up and was now being fostered, and how, as an inevitable reaction against it, rationalism had assumed new vigour and life. The statistics on the increase of the Papists in this country were startling indeed; but the writer maintained that the extra machinery now in operation in the Papal section of the community was rather to meet the wants of a numerous population of foreigners and Irishmen, and that England as a nation was still soundly Protestant at heart. The paper secured the most rivetted attention, and a desire was very emphatically expressed that it should be printed in a cheap form in order to ensure for it the widest possible circulation. Rev. Dr. Gotch, of Bristol College, S. G. Green, B.A., of Rawdon College, F. Trestrail, J. H. Hinton, and others spoke briefly. Rev. W. Underwood, president of Chilwell College, read the next paper, on "the General Baptists." As we shall give part of this paper in the present number, and the remaining portion in the succeeding one, it will not be necessary to point out its special features. We cannot but think, however, that it would have been better to have omitted the summary of sentiments which it contains, partly because it differs in nothing from the views held by all evangelical Christians, and partly because, however judiciously worded as a creed, it cannot be expected to express every shade of opinion which orthodox Christians may hold. Moreover, it is likely to convey a false impression to outsiders. Our candi-

dates on their application for church membership are not asked to subscribe to any set of opinions, nor do we expect that ministers who may be invited by our churches to become pastors will attach their signatures to any articles whatsoever. But the prominence given to the summary of sentiments, notwithstanding the disclaimer of the writer that he had no "commission from the associated brethren to confess what they believe," will, we fear, be altogether misconstrued in some quarters. We regret exceedingly that more time could not be given to the discussion of this paper, and to the collateral subject, the present relations of the General and Particular Baptist denominations. Dr. Evans, of Scarborough, moved, and Rev. W. Walters, of Newcastle, seconded a vote of thanks to Mr. Underwood for his paper. Revs. T. Stevenson, of Leicester, and J. Lewitt, of Nottingham, endorsed the creed, and Rev. J. C. Pike, of Leicester, hesitated to accept it. The sermon in the evening was by Dr. Brock. The large and splendid Gothic church in Bristol-road was crowded to excess. The preacher's text was I Cor. i. 17—"For Christ sent me not to baptize, but to preach the gospel." He argued that baptism was not efficacious, not essential, not contributory, and not preliminary, to salvation; that it was reverently to be let alone until men believed in Christ. The following morning the session re-assembled in the same edifice, the brief devotional service being conducted by Revs. Dr. Thomas, James Mursell, of Kettering, and Dr. Angus. After the introduction of Pasteur Dez, of Paris, and a deputation from the Freedman's Aid Society, Rev. C. M. Birrell, of Liverpool, read a paper on "the influence of the present times on personal religion." If Mr. Gould's was the most able paper, this one was certainly the most adapted to reach the conscience. We hope its timely and Christian sentiments will be well pondered by every member of our churches. Dr. Angus and Rev. W. R. Stevenson, M.A., of Nottingham, briefly spoke. The next paper was by Rev. J. P. Chown, on "Church work in large towns." Mr. Chown dwelt at some length on the features of the districts in which the church work had to be done, some of the means by which the church was made ready for her

work, and some of the ways by which the work might be accomplished. The last was the topic we expected to have received the fuller treatment. It had, however, but the scantiest attention. We candidly confess that if there had been less that was personal in this paper, we should have liked it all the better. It is unwise to lay out one method for which one person may have shown peculiar aptitude as the method for men of most opposite qualities. Revs. Dr. Brock, and J. T. Brown, of Northampton, spoke briefly upon the subject of the paper. The last address was read by the Hon. and Rev. Baptist Noel, on "Individual effort for the conversion of sinners." The writer was in very feeble health, had indeed got up from a sick bed to attend the session and fulfil the part assigned him, and was therefore but ill-qualified for his task. Unfortunately, as it seems to us, he had sketched out for himself a larger plan than was really wise under all the circumstances. The paper was rather a book than a sketch, and from the weariness which all felt through the length of the preceding sittings, was not received with the attention which under other conditions it would have secured. The same gentleman preached in the evening, Rev. J. Lewitt opening the service. There is but one opinion about the hospitality of the Birmingham people among all those who were fortunate enough to share it; and the very handsome way in which the local committee catered for the bodily wants of the delegates deservedly elicited the warmest expressions of gratitude. It is easy to see, now the Union is over, in how many ways it might have been improved. Two things, however, must be secured in the future autumnal meetings: first, three days' session instead of two, in order that each paper may receive its due consideration, and the sentiments of the delegates thereon be more fairly elicited; and the second, some period for free conference. It should be an encouragement for the indefatigable secretaries, and for the Birmingham committee to know, that in the opinion of one competent to judge, the first autumnal gathering of the Baptist Union was equal to any autumnal gathering of the Independents. The place of the next meeting is not yet decided; but Bristol and Bradford have both been mentioned.

Marriages.

Sep. 15, at Old King Street Baptist Chapel, Bristol, by the Rev. F. Bosworth, John S. Eveleigh, of Bristol, to Elizabeth, daughter of Mr. William Connett, of Wellington, Somerset.

Sep. 18, at the General Baptist Chapel, Macclesfield by the Rev. J. Maden, Mr. John Slater to Miss Elizabeth Harding.—Oct. 9, at the same place, Mr. William Ward, to Mrs. Sarah Goulding.

Sep. 21, at Craven Chapel, London, by the Rev. J. Batey, Mr. John Charles August Buchel, of Brighton, to Miss Annie Maria Morgan, Albermarl Street, London.

Sep. 21, at the Congregational Chapel, Bowdon, by the Rev. Alexander M'Laren, B.A., William Fowden Simpson, eldest son of Joseph Simpson, Esq., of Park House, Didsbury, to Hannah Maria, eldest daughter of John Thompson, Esq., of Timperley.

Sep. 29, at the Baptist Chapel, King's Road, Reading, Berks, by the Rev. J. Aldis, Mr. J. H. Fuller, of Broad Street, Reading, to Harriet, only daughter of the late John Stephens, Esq., of Caversham, Oxon.

Oct. 4, at Sheepshed Baptist Chapel, Leicestershire, by the Rev. J. Bromwich,

the Rev. T. Poston, minister of Salem Chapel, Cheltenham, to Lucy, eldest daughter of the late T. Marshall, Esq., of Zouch.

Oct. 4, at Hackney, by the Rev. D. Katterns, Albert George, only son of George Kitchen, Esq., M.D., of Enfield, Middlesex, to Honoria Lydia, second daughter of George B. Woolley, of the Eagles, Hackney.

Oct. 5, at the Baptist Chapel, Hugglescote, by the Rev. J. Salisbury, Mr. Joseph Gibbon, of Haydock, near St. Helens, Lancashire, to Mary, second daughter of Mr. William Taylor, Coalville.

Oct. 13, at Battersea Chapel, by the Rev. I. M. Soule, Mr. H. D. Fox, of Finsbury Square, to Miss F. Taylor, of Battersea Square.

Oct. 13, at the Baptist Chapel, Ramshottom, by the Rev. R. Maden, Mr. Ormond Maden, of Manchester, to Miss Lydia Hollings, of Eastley, Yorkshire.

At Wycliffe Chapel, Bristol Road, Birmingham, by Rev. J. Harrison, George Frederick Atkins, eldest son of Mr. Councillor Atkins, York House, Moseley Road, to Miss Jane Robinson, eldest daughter of W. Robinson, Esq., Vincent Street, Birmingham.

Deaths.

Sep. 22, after a lingering illness, Elizabeth, the beloved wife of W. C. Fuller, Esq., Whickham Cottage, Kentish Town, aged 64.

Sep. 23, at Cheetham Hill, Manchester, of inflammation of the brain, Lucy Louisa, eldest daughter of the Rev. G. W. Conder, aged 13.

Sep. 23, at Newmarket, near Stroud, Gloucestershire, Maria, wife of Isaac Hillier, in her seventieth year.

Sep. 24, at Malvern, Captain Joshua Havelock, Bombay Staff Corps, second son of the late Sir Henry Havelock, of Lucknow, K.C.B., aged 32.

Sep. 26, at 10, Somerford Grove, Stoke Newington, Mrs. Hone, widow of William Hone, author of the "Every Day Book," &c., in her eighty-third year.

Sep. 28, at Cirencester, Eleanor Louisa, third daughter of the Rev. J. J. Brown, in her eighth year.

Sep. 27, aged 29, Amelia, wife of Rev. Wm. Best, B.A., Baptist minister, Leeds,

(daughter of the late Rev. Benjamin Parsons, of Ebley, Gloucester, author of "Anti-Bacchus,") leaving five motherless babes to deplore her loss.—Oct. 13, William, son of the above, aged six.

Sep. 30, at Whickham Cottage, suddenly, Mary Higgs, only surviving daughter of the Rev. James Higgs, late of Cheshunt, Herts, aged 62.

Sep. 30, at 1, Argyle Square, Edinburgh, the Rev. Alex. B. Thomson, for many years an indefatigable opponent of infidelity in that city.

Oct. 3, very suddenly, at Halifax, Miss Butler, daughter of the late Rev. W. Butler, Baptist minister, Heptonstall Slack.

Oct. 3, at his residence, Ashley Hill, Bristol, Adam Holden, Esq., in his eighty-sixth year.

Oct. 14, Miss Ann Brown, Albion Street, Leicester, aged 54.

Oct. 14, Mr. William Beasley, of Marlborough Street, Leicester, aged 46 years.

Missionary Observer.

A TOUR INTO THE INTERIOR OF THE KHOND COUNTRY.*

BY REV. J. O. GOADBY.

DARINGABADI, our next halting place, is said to be the highest point in the Khond hills, being 4,000 feet above the level of the sea. There are hills still loftier to be seen in the distance, but no higher table-land. Many miles of country to the south-west are free from jungle, and look very like what I imagine an American prairie to be. Coming in from Beobadi the vicinity presents a park-like appearance; clumps of trees, undulating plains of grass, with here and there a cultivated tract fenced in, and stone boundary walls evenly built, give it quite a look of civilization. The village of Daringabadi is situated upon a hilly belt at the base of a range of mountains, and continues straggling along for four miles. It contains upwards of 3,000 inhabitants. Our encamping ground was on a hill opposite, securing us an extensive view of the country round. The *padro*, or chief, was the principal instigator of the late *emeute* amongst the Khonds, and all the fighting men under him were either from his own village or others within his jurisdiction. He is now a government state prisoner, and likely to remain so for years to come; and Daringabadi, by order of the Superintendent of police, was burnt to the ground. As we passed through the village it presented a blackened and desolate appearance; only a row or two of houses were being rebuilt. I was surprised at the strength of the place. The village consisted of scores of streets, with about eighteen houses on either side, running in all directions; each street was separately enclosed by a strong fence of posts about a foot thick and seven or eight feet high, and tightly bound together by cross pieces. The gardens formed another enclosure; and the whole village was surrounded by a well-built stockade of thick timbers piled horizontally one above the other between a double row of posts well driven into the ground. Ably defended, a thousand

police would have lost a large percentage of their number before capturing it. In rebuilding a house not a stick of the old one is used—the Khonds having a superstitious fear of previously used material. We had scarcely done our breakfasts when we heard the distant beating of tom toms, the squeaking of a rude kind of flageolet, the blowing of horns, and the shouting of a crowd of people. We were told the fighting men of Beobadi and Peobadi had followed us from our last encampment, and had come in their war dresses to dance before us. They came, but were few in number, and most of them rather shabbily dressed; and after dancing an hour we gave them "inam," or small presents, and the greater part returned to their villages. A few remained behind, and presently we saw a crowd gathering on the top of the opposite hill—the old rendezvous ground of the Daringabadi warriors. An hour passed away, and their number having increased, my curiosity was excited. They were nearly a mile distant, so I made my telescope bear on them. They were all seated in a circle, many having their war dresses lying by their sides. An old man gaily dressed, his head decked with a nodding plume of white feathers, was addressing them. We heard afterwards that they were discussing the propriety of dancing before the *sahibs* in their war dresses so shortly after their rebellion. By and by the old man sat down, and a young warrior, with wild gestures, gave them a short oration. As he took his seat horns were blown, tom toms beaten, and dressing in their war array commenced. Presently half a dozen Khond women, wives and daughters of several of the chiefs, wearing frilled skirts of scarlet, blue, and yellow cloth, and, according to their custom, nothing above their waists but a prodigious necklace of glass beads of various colours, having joined them, they all with a shout started in the direction of our encampment. The whole affair appeared very ominous! I watched them descend the opposite hill, and as they came rushing on in their "fighting gear," twirling their battle axes, twanging their bows as they let fly imaginary

* Continued from page 398.

arrows, and rang out their war-whoop, many a North American incident I had read in my boyish days came vividly to mind. It was an exciting sight, and although there was nothing in the scene which in these days of rifle cannon and turret ships one would dare to dignify with the word martial, I confess, though not being a "man of war from my youth," it quickened the blood in my veins, and stirred up something akin to a martial spirit within me. On reaching our tent they formed a circle, and the war dance commenced, and with little interruption was continued for an hour and a half. The noise of tom toms and cymbals, the clanging of tangies, the long-drawn war-whoop, and the beating of their kettle drums, was dinning in my head for hours afterwards. Spectators and dancers together numbered over 1,500. Some of the weapons with which they were armed were very formidable. There were battle axes with edges keen as a razor, others jagged, their handles variously ornamented and surmounted with a sharp spear head; bows there were of various kinds, several of immense strength; and arrows barbed or blunt, or pointed with steel spikes. Their war dresses were very peculiar and striking. The more showy consisted of a thick cloth wrapped two or three times round their bodies from hip to armpit, over which was laced a corset of thick buffalo's hide, reaching from hip to neck and hollowed under the arms. At their back a triangular framework of wood over which was stretched two thicknesses of hide, fitted by an angle into a socket, and was lashed tightly round their waists; to the other two angles defending the shoulders was attached a sheet of scarlet cloth, which hung down within four inches of the ground. These two corners were ornamented each with a polished bison's horn, or a bunch of peacock's feathers. A skirt, half a dozen thicknesses, very like a Scotch highlander's, reached from their hips to the knees; and an enormous turban, decorated with white and coloured feathers, and ornaments made of pith, defended the head. From behind, the men wearing the dress are nearly hidden by the scarlet blanket—nothing but a few inches of their legs and gay head dresses being visible. In front they have a thoroughly savage though

rather imposing appearance, and the method of fighting adopted by these Khond skirmishers, for such they really are, is as uncivilized as their war dress is barbarous. They advance sideways to the attack at the blowing of a horn, letting fly their arrows from their left shoulder. They turn their backs on the approaching shafts of the enemy, receiving them harmlessly in the loose blanket, or squatting on their heels protect their legs, or allow the arrows to escape over their heads. Then, nearing their opponents, they suddenly spring to their feet with the bound of an antelope, and battle axe in hand, rush whooping to the charge. With such wild antics as part of their discipline, and a good share of courage to back them, in their village fights and boundary feuds they are no doubt warriors not to be despised with impunity. These Daringabadi Khonds are a fine race of men, very tall and exceedingly well proportioned—their average height being five feet eleven inches. They are fond of fighting, and rather haughty in their bearing. Last year they refused to come and pay their respects to the collector, sending this answer to his summons—"We have seen more white-faced sahibs than you have hairs on your head, and among so many, who are you that we should come to pay you obeisance?" This cold season when the order was issued for the burning of their village, several men from two streets in the outskirts came to the police officer and declared they had no sympathy with their rebellious neighbours; their houses were spared accordingly; but on seeing their friends compelled to seek shelter in a jungle, their native independence was aroused, and remarking "these houses are the leavings of the Sirkir; shame on us if we live in them," at once fired the whole. I understood little of their language, as it differs considerably from Goomsur Khond. There is now at this place a guard of fifty policemen, an elephant, and the foundations of a small fort were dug when we were there, which will include within its walls accommodation for the police officer, native magistrate, a prison, and a court house. The mortar for this building will actually have to be carried on the back of elephants from below the ghauts, a distance of five-and-twenty miles. I was agreeably sur-

prised on reaching this to meet Sarthi, a bugler in the police, and coming with a smiling face to give me a salutation. He was much astonished to see me. He is our approved candidate for baptism, and having been absent from Russell Condah for three months, was anxiously expecting to be relieved, stating how much he felt being away from all religious privileges. He has remained stedfast amidst his ungodly companions, and is much respected by them.

Our journey to Gajeelabadi I shall not soon forget. I was never more weary than when we reached the tent below the ghauts in the dusk of the evening. We struck our tent early in the morning, and sent it by a very circuitous route two stages further on, not expecting to require it until the following day, as we had a small one pitched at the end of the first stage as a kind of half-way house. The first three miles of our journey, as far as a village called Kuseepunga, the descent was not more than two hundred feet. About a stone's throw from the village we sat down by the roadside to wait for a guide, the coolies carrying our breakfast. The latter had lingered behind to climb a sago palm, and quench their thirst by drinking of a vessel of the intoxicating liquor which exudes from it. While sitting there one of the villagers told us a Roman Catholic priest from Sooradah took up his quarters in the village a short time ago in a house not larger than a Khond hut. After a time he built a chapel, and by offering them four or eight anna pieces with holes in them to wear round their necks, said he wished to make them all Christians; but that only two or three accepted the present. These he taught to repeat a prayer before the image in the chapel in a language they did not understand. He said the priest understood but little of their language, and spent nearly all his time in kneeling before the same image. After a time the more respectable of the men grew suspicious of him, and looked upon him as an intruder. The sequel of this Roman Catholic mission to the Khonds was this—the priest was driven out of the village and compelled to descend the ghauts, and his chapel and house with all his goods and chattels burnt to the ground. We give our information as we received it.

As soon as our half inebriated breakfast bearers returned from their carousal and a guide had been procured, we resumed our journey. Half a mile through tall jungle grass brought us to the head of the ghaut, and a wearisome task it was to get safely to the bottom. Road there was none—to walk down quietly was impossible, the descent was so steep—and we had literally in some places to leap from stone to stone, and in some places a false step would have sent us spinning to the bottom of the gorge, full four hundred feet in depth! The jungle on the mountain was what is called high, but very little brushwood; consequently we could see a long way beneath us, and the path did not seem any more inviting on that account. I looked with wonder on our two Khond coolies as they bounded from stone to stone—they might have been taught their native dance by going up and down such roads as these. They never took a false step, whilst our legs were constantly shooting from under us. Several of the stones were brightly polished by the feet of the past generations of Khonds who had crossed and recrossed them in their journeys to and from the markets in the low countries. This real Khond turnpike was four miles in length, and in that distance the descent was 3,500 feet. I was weary. Many a time when we came to an opening in the jungle I looked out anxiously for the little tent we had sent on the day before, but in vain, and when I did at last catch sight of its white canvass top, it was 1,200 feet below me! Half an hour more of striding and jumping brought us to the desired resting-place. We throw ourselves down on some straw inside, our knees shaking like Belshazzar's through the severe exertion of our morning's travelling. It was our intention when we started to spend the night here, and go on to the encampment in the morning: but the valley was very limited, not five acres of cleared land visible. It was surrounded with mountains, the lowest 1,500 feet high, and looked a very likely spot to give jungle fever; so, weary and footsore though we were, our plans were altered, and the end of the next stage, eleven miles further on, fixed as our resting-place for the night. Our arrangements completed we sat down in the "shadow of a great rock" by the side of a murmuring moun-

tain stream, and thus picnicing in the Khond valley under difficulties, broke our fast. It was a wild romantic spot, a piece of real forest scenery, and a very favourite haunt of tigers, bears, wolves, wild dogs, &c.

We started at 3 p.m. for Gajeelabadi. The sun was very hot, for we had left the cool breezes of the Khond hills behind us. Although the road was very good in comparison with the one over which we had come in the earlier part of the day, the descent being very slight, the journey was after all a very severe one. Before we had gone far a very painful sensation of thirst, which had somewhat troubled me in the morning, returned, notwithstanding I had drunk very freely of the streams before and after breakfast. I never remember suffering so much from thirst, for by the time we had got through half our journey my tongue clove to the roof of my mouth. No amount of water relieved. Sixteen times we crossed a stream, and each time I was powerless to resist the temptation to drink. What would I not have given for a bottle of lemonade or soda water, or better still, a lump of ice, but no such luxury was obtainable within hundreds of miles. When we reached the tent, a little boiled beet root and vinegar gave me instantaneous but temporary relief. All, no doubt, arose from fever in my system.

On the morrow a journey of nineteen miles brought us to our homes, after an absence of three weeks, during which we had ridden ten miles, and walked one hundred and sixteen. The unusual thirst before mentioned troubled me for days after, and proved to be what was then feared, the germs of jungle fever, which have since strongly developed themselves. I was indeed charmed with the wild and beautiful country through which we travelled; with its mountain streams, rocky ghauts, and cloud capped mountains; still missionary tours in it will be very fatiguing and trying to the constitution, and not always free from danger—yet such journeys will necessarily form an important part of the Khond missionary's labours, and must be undertaken if Khondistan is to be evangelized. Withal there are attractions here to a Christian's heart, and objects worthy of his warmest affections. In the humorous and simple-minded

Khond there is much one can really love, and there need be no fear of its not being reciprocated. I confess I returned with an increased attachment to them, notwithstanding their uncivilized habits, and a more intense yearning after their eternal salvation. O for the zeal of an apostle and the gift of tongues, that soon from those "deep glens and mountains so rocky," may re-echo the praises of our ever-living Redeemer.

TWENTY YEARS.

Cuttack, Aug. 31st, 1864.

It is twenty years to-day since I landed at Madras. What solemn thoughts are suggested by this sentence! India has passed, during this time, through scenes and changes which it would require volumes fully to narrate, and to which only a Macaulay's pen could do justice. Four Governors-General (Hardinge, Dalhousie, Canning, and Elgin,) have passed where the voice of praise or censure affects them not: but the humble missionary lives. Blessed be the name of the Lord for his great goodness! When twenty years of life have been devoted to any particular pursuit, it is natural for one who remembers his accountability to God to ask, whether the object is worthy of the time and attention which for so long a period have been devoted to it: and here I am thankful with advanced experience to say, that I have no misgiving as to the pre-eminent importance of the object. The work of advancing the kingdom of Christ among the alienated heathen appears to my mind as interesting and attractive as ever. I hope I can say with Paul, "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;" and, in relation to this verse, I have often thought, that though the Missionary work of the Apostle was connected with perils and hardships far, very far, beyond what modern Missionaries know, and from which, I fear, most of us would shrink, still he regarded his appointment to this arduous service as an act of grace. He felt that his Lord had conferred a favour on him in calling him to a work in which strifes and shipwreck, bonds and imprisonment, were

his lot. I desire daily to cherish the view of our work which this text suggests. I feel, too, that the considerations which led me first to labour in this blessed cause are those which have sustained me in my work till now, and will, I trust, sustain me to the end. I refer to such considerations as the perishing condition of the people—the adaptation of the gospel—the command of God—the constraining love of Christ—the shortness of time and the hope of the future recompense. These old-fashioned motives lose none of their power by the lapse of years, or indeed of ages; and the zeal that is felt by them will ever be a pure and steady flame.

The accounts we hear of the financial difficulties of the Society, and of the measures proposed to relieve them, are most distressing. After more than forty-two years' labour in Orissa, it is indeed painful and humiliating, not only to have no prospect of extending our operations, but to see cause for apprehension that the present staff of Missionaries cannot be maintained. Our hands hang down and our hearts are discouraged when we think of these things. I know that the Lord can easily turn our dark and sorrowful night into a bright and cheerful morning. I know, too, that He can as easily give prosperity by a few as by many. Still the present is a sad and sorrowful state of things. The efficiency of the Mission is in imminent peril; and can those who have loved it, and prayed for it, be otherwise than affected? Let the churches be assured that if they reduce the Mission, they will from that time have a blight on their home efforts. The time of sending forth our first Missionaries was an epoch in the history of the Connexion—an epoch from which brighter days and greater successes were dated. Let missionaries be recalled, and stations be abandoned, and the consequences, though seas roll between us, will be as disastrous to the churches at home as to us. But I will not end with these gloomy thoughts. I hope better things though I thus write; and so I will continue to hope, unless stern facts should rudely dispel my confidence. May our God and our fathers' God appear for our deliverance at this time of trial; and may the dark clouds that are hanging over us burst in blessings on our heads!

J. BUCKLEY.

THE MISSION DEBT.

MR. EDITOR—

Dear Sir,—I am delighted to learn that upwards of £1,200* have been promised to remove this incubus on our Foreign Evangelistic work, and trust that the other £400 will be forthcoming, and that we shall have no more appeals for extra efforts. Our church has forwarded 35 per cent. more than we promised; and the churches will greatly enhance the value of their aid by promptly remitting the money collected, thereby saving the interest that has to be paid to the bank for the borrowed amount; and also by doing this they will prevent their extra efforts interfering with the usual collections for the Mission. I presume I may venture to say that the Executive, from the esteemed treasurer and secretaries to every member, feel that *on no account whatever* will *debt* be allowed to accumulate for the future. This will therefore inspire confidence, and should make the watchword of the Connexion to be, "One and all," "Away with the debt and for ever be free." Adversity tests friends, and our dear brethren in India will not fail to recognise the spirit of generous sympathy which has been exhibited and largely by the churches in the time of the Mission's pecuniary trial.

I am, dear Mr. Editor, yours truly,

J. BURNS.

Paddington, Oct. 8, 1864.

LOSS OF THE MISSIONARY SHIP "JOHN WILLIAMS."

THIS admirable missionary ship, which was bought with the pence of Sunday-school children, was launched at Harwich, in 1844, having been built expressly for the purpose of taking out missionaries, and enabling them to pass freely among the islands of the Pacific. She was of some 300 tons burden, and was well suited for the objects to which she was devoted. After twenty years of the most useful service, the good ship has been wrecked on Danger Island, latitude 10 deg. south, longitude 160 deg. west. She had repeatedly visited the island in safety, having carried the first native teachers there in 1857. Happily all on board were saved, but that is all we know at present.

* The amount is now over £1,300.

HOLBEACH.		£	s.	d.	MANSFIELD.		£	s.	d.	
Mr. J. W. Hart	0	10	0	No particulars	0	14	0			
Rev. J. Cotton	0	5	0	MEASHAM.						
Mr. Mason	0	5	0	By Mr. M. Orgill—						
Mrs. Dickens	0	2	6	Mr. Henry Orgill	0	10	0			
Mrs. Waterman	0	2	6	Mr. Douglas	0	5	0			
Mrs. Crofts	0	2	6	Mr. Daniel Orgill	0	5	0			
Other Friends	0	14	6	Mr. Hy. Smith	0	1	6			
				Mr. Bowley	0	1	0			
		2	2	Mr. Matthew Orgill	0	10	0			
Less expenses	0	0	3	Little Girl's box	0	2	6			
								1	15	0
KIRKBY.				MOUNTSORREL.						
Members' contributions	3	7	0	Mr. J. Ellis	1	0	0			
School	0	5	0	NETHERSEAL.						
				By Miss Shakspeare—						
		3	12	0	Mr. J. Shakspeare, Woodside	0	10	6		
LEICESTER, <i>Friar Lane.</i>					Mrs. Shakspeare, do.	0	5	6		
Mr. S. D. Pochin	1	0	0	Miss Shakspeare, do.	0	2	6			
Mrs. Stirk	1	0	0	Mr. James Shakspeare	0	5	0			
Mr. J. Miller	0	10	0	Small sums	0	6	6			
Mr. I. Newton	0	10	0					1	10	0
A Friend	0	5	0	NOTTINGHAM.						
Small sums	4	7	0	Mr. T. Hill	10	0	0			
		7	12	0	PETERBOROUGH.					
LONDON, <i>Commercial Road.</i>					R. Johnson, Esq., Hitchin	10	0	0		
No particulars	11	3	6	ROCHDALE.						
				No particulars	2	15	0			
<i>New Church Street.</i>					SHEEPSHED.					
Miss Bloom	5	0	0	No particulars	1	2	3			
Jno. Everitt, Esq.	5	0	0	SMALLEY & KILBURNE.						
E. Moore, Esq.	2	2	0	Smalley collection	1	6	10			
Rev. Dr. Burns	1	1	0	Edward Turner's box	0	16	3			
Mr. J. Berry	1	1	0	Sunday School	0	16	6			
Mrs. Bishop	1	0	0	Kilburne	1	3	0			
Mr. Jacob	1	0	0					4	2	7
Mr. Pegler	1	0	0	STALYBRIDGE.						
Mr. Kicketts	1	0	0	A Friend	1	0	0			
Mr. Baldwin	0	10	0	Mr. Samuel Woolley	0	10	0			
Mr. Harris	0	10	0					1	10	0
Mrs. Lucas	0	10	0	TARPORLEY.						
Mr. Cox	0	5	0	Mr. and Mrs. R. Bate	1	0	0			
Mr. Crowsley	0	5	0	TRING.						
Mr. Bowden	0	5	0	No particulars	5	0	0			
Mr. Hannuel	0	5	0	WALSALL.						
Mr. Storer	0	5	0	Mr. Alfred Billingham	0	5	0			
Mr. Sutton	0	5	0	WOODHOUSE EAVES.						
Mr. Swift	0	5	0	No particulars	2	0	0			
Miss Slatter	0	4	0	The promises toward the removal of the						
Mr. Hind	0	5	0	Debt are over £1,300, of which sum						
Small sums	0	9	0	£442 2s. 2d. has been received.						
		22	7	0						
LONG SUTTON.										
By Miss Clifton	0	12	0							
LOUTH.										
Post mark	0	10	0							
MALTBY & ALFORD.										
No particulars	1	14	10							

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester: from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

DECEMBER, 1864.

THE GENERAL BAPTIST DENOMINATION.

ON *points of difference* between the General and other Baptists I wish to write with extreme caution, yet without any concealment; avoiding all misrepresentation of their views, and all reservation with respect to our own. I think that some Particular Baptists diverge more widely from the doctrines of others, than these others do from the doctrines of most General Baptists. At the same time when our speculative opinions are compared, it does not require much discernment to see that they are *not alike*. This unlikeness may be perceived by presenting a few instances. I request attention to the following. When men of reputation among the larger section, who reject rigid Calvinism, especially that part of it which pleads for the eternal predestination of some, and its correlative, the everlasting reprobation of others, tell us distinctly that they believe in "particular redemption, or in a redeeming work unequivocally restricted;" a genuine General Baptist is constrained to disavow such belief, and to oppose to it the persuasion that redemption is general. When the high Particular Baptist says that Christ died only for a part of mankind, for his sheep, or the church; and when the lower one says that Christ died for the church in one sense, and for the world in another; the General Baptist differs from both, and agrees with inspired teachers who thus judged that "Christ died for all, gave himself a ransom for all, tasted death for every man," and that "he is the propitiation for the sins of the whole world." When the moderately Calvinistic Particular Baptist says that "redemption, while it is particular, has, in addition, a universal aspect," non-Calvinistic General Baptists are quite dazed with such a duplex presentment of it. When we are told that the Father's love to his offspring is all-embracing, and that the provision made for their salvation by the sacrificial mediation of the Son is unlimited, but that the required application of this salvation by the Holy Spirit is *purposely partial*, we seem to discern unequal sympathy and imperfect unity in the persons of the Godhead, and a trinity so disparate and divided we cannot accept. If, again, the Particular Baptist asserts that divine influence,

when it is exerted on sinners, is absolutely irresistible, and that the convict and the convert are entirely passive during the progress of the great change; the General Baptist thinks that such assertions are contradicted by the "stiff-necked and uncircumcised in heart and ears who did always resist the Holy Ghost;" and by the directions given to one and another who asked what must be done to enter into life, and to be saved. And, once more, if it is declared that certain persons being elected, and enlightened, and renewed, will infallibly persevere, and be inevitably glorified, we demur to such a declaration as not being sustained by the texts of Scripture on which it is imposed, and as being discountenanced by other texts which represent it possible for partakers of the Holy Ghost, and for possessors of the heavenly gift, to "sin wilfully," to "fall away," and to "draw back unto perdition." "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby." If it be objected that to admit the moral possibility of final apostasy is tantamount to the admission that the perverseness of man is more potent than the eternal purpose of God, the objection is regarded not as a Scriptural argument, but as a human sophism. The final perseverance of the saints has, however, always been treated as an open question, and we have not considered it necessary to insist upon it either negatively or positively. Those of us who do hold it maintain it on principles different from those of some of its advocates: from those of the Mystics, who contend for it on the ground of their union with God; from those of the Antimonians, who say they cannot but be saved because God sees no sin in them; and from those of Predestinarians, who maintain that their personal salvation was unconditionally decreed before the beginning of time. Our hopes of continuing in the grace of God, and of enduring to the end, are based on the terms of the new covenant, and on the entire tenor of the Gospel, which promise and insure eternal life to all who believe in Christ. "Kept by the power of God *through faith* unto salvation."

While I have deemed it proper thus to advert to certain doctrinal distinctions belonging to the General Baptists, I wish to be regarded as doing so simply in the way of *exposition*, and not at all in the way of *vindication*. I take the liberty to discriminate, as clearly as I am able, between sentiments which are not the same, or similar; but I would not take undue advantage of my present position and opportunity by putting into my paper either a plea or a protest—either an endeavoured defence of what we do believe, or an attempted refutation of what we do not believe. So far as my knowledge of my ministerial brethren extends I feel bound to say that the very differences to which I have now so specially referred *are rarely dwelt upon in their ordinary preaching*. As a body we have a latent disaffection to Calvinism, even when it is modified and mitigated by some of its modern abettors; but it is seldom that this dislike draws any of us out into declared antagonism to it. We know almost nothing in our pulpits of the quinquarticular controversy.* The prevailing impression amongst us is that any one of the *five points*, though sharpened by the most acute polemic, is yet too blunt to be of any service in pricking sinners in their hearts; and that he who handles them the oftenest and the most adroitly does *not* "help them much who have believed through grace." On the other hand I may state that knowing little of Arminius beyond his name, and not liking all the little which we

* The controversy on the five points, called Quinquarticular, about the time of the synod of Dort, 1618 including Predestination—Redemption—Divine Grace—the Human Will—and Final Perseverance.

know, we never call ourselves his followers.* It may be that some of our very few theological writers have ranged themselves on the side of Arminianism, and that most of our ministers teach tenets which are considered to be constituent parts of that system; but as a people we acknowledge no author or preacher, living or dead, as our champion, or chieftain, or representative man. I am aware that there is a dictum with respect to dogmatic divinity similar to that which was uttered concerning philosophy; and as every man is pronounced to be either a Platonist or an Aristotelian, so it is supposed that every believer in Christ must be either a Calvinist or an Arminian. The supposition is erroneous, and the source of it is either prejudice or ignorance. It was contended long ago that in the offices and homilies of the Anglican Church "no evidence exists as to her Arminianism, any more than as to her Calvinism:" although another oracle declared that that incomprehensible and incongruous community had "a Calvinistic creed and an Arminian clergy." What we think is this, that any church or denomination may be *truly orthodox* without acknowledging either Calvinism or Arminianism, or even while repudiating both. Moreover, as neither system can claim to have been transmitted from apostolic times, but as both have been *immitted*—let in—at a later period, both of them, according to a canon of Tertullian, *may be* not true but "adulterate."† At the very least it may be asserted that before Arminius and the Remonstrants—before Calvin and the Supralapsarians or the Sublapsarians—before Augustine of Hippo, the great oracle of the Genevan divine—before the holding of any hierarchical council to construct and impose a formal creed, intelligent Christians may have had a correct religious belief derived directly from the sacred volume; and our desire is to draw every article and every particle of our objective faith from the same infallible Fount. In attachment to the word of God, in the persuasion that what is contained in the canon of Scripture is the word of God, in reverential regard for the parental claims and rectoral rights of God, in a penitential sense of the awful evil attaching to the universal apostacy from God, in the conviction that there is no recovery from that dire apostacy apart from Christ, who "suffered for sins, the just for the unjust, that he might bring us to God," in testifying to all sinners "repentance toward God and faith toward our Lord Jesus Christ," in the enforcement of Scripture precepts as the rules of Christian living and the standards of righteousness and true holiness, and in keeping the positive ordinances of Christ as they were delivered; the General Baptists wish to be, and hope they are, second to none among the varied sects of Evangelical Christians. But in scholarship and authorship, in zeal and enterprise, in the labour and liberality which are necessary to the widening of our boundaries, and in that earnest and persevering inquiry of God with which He has connected the increase of his people with men like a flock, deficiency and inferiority to some others must be freely acknowledged. If it would be an error to say that we have been supine and slothful, it is an obvious truth to say that we have been very slow; and while it may be a fact that our means of progress have been scanty, that we have come behind in many gifts, it is also clear

* Some who stigmatize us do not know so much as the name, for they call us not Arminians, but Armenians.

† To speak of Calvin personally, or of his voluminous writings, otherwise than with profound respect would be discreditably to a Christian theologian of any class. Nor can any one, except a violent theological partizan, permit himself to think lightly of such men as James Arminius, Simon Episcopius, Hugo Grotius, and Philip Van Limborch.

that we have not done what we could. After sixty years' attention to the importance of an institution for the education of our ministry, it is only recently that we have obtained premises of our own in which to conduct the College. After dividing the Connexion into several districts for Home Mission purposes, the amount of money raised from the whole is paltry in the extreme. And after nearly half a century's advocacy of foreign missionary efforts, our little society is again burdened with a debt which we find most difficult to discharge. Our places of worship, with a few signal exceptions, are among the smallest, plainest, and most inexpensive ecclesiastical structures in the land. Our pastors and public agents are paid on the lowest scale. Our sole literary and religious organ, the Magazine, affords scarcely any pecuniary profit to its editor; though it is but fair to mention that its circulation is obstructed by the sale of other and cheaper publications. Some of our village churches, and a few in towns, are in such a state of decline as to awaken serious fears for their preservation. The propriety of uniting two or more which are locally near, so that a regular ministry might be maintained, has often been discussed, and in some cases strongly recommended: but the love of independency, the preference for doing "a little good in a humble way," the poverty of pecuniary means, or the penury of spirit whose first thought and highest effort is to *save expense*, and the difficulty of finding men sufficiently strong and active to distribute their services among congregations and families so many miles asunder,—these, and other things too various to be named, have hitherto hindered any action of this kind from being taken. However, amidst all that may be deemed discouraging in our denominational condition, we harbour no feelings of despondency respecting it. The difficulties which beset the mission in Orissa appear to be calling forth what is needed to meet its growing demands, together with a more devout sense of our dependence on Divine help. And with respect to the College, I do not scruple to say that its prospects were never so bright as they are at the present time. The support which it receives from its constituents is larger than it ever was. Its income for several years past has always been equal to its expenditure. And although the costs incurred by the purchase of the new premises have prevented any very large addition to the number of the students, their conveniences and comforts are much greater than those which were afforded to their predecessors. What is best of all is, the hopeful character of some who have gone forth from the institution to settle over churches, and of others who still remain on its foundation. May they all prove to be "wholly a right seed."

I cannot close this sketch of the history of the denomination—this exposition of its distinctive peculiarities, and this statement of its present position—without making a short allusion to its possible future. Since it is notorious that all bodies of Christians do not improve and enlarge, but that some degenerate and dwindle, the writer is not free from solicitude as to what may befall the community under whose shade he was born—within whose pale he was brought up—whose fundamental doctrines he has embraced and taught—and whose fellowship he may still prefer before that of any different denomination. Believing that it has a theological basis as Scriptural as those of any of its contemporaries, he is anxious that his associated brethren may maintain a corresponding excellence of moral character, and that they may pursue a course of Christian activity consistent with their expanded views of the kindness and love of

God our Saviour. If we cease to be "careful to maintain good works for necessary uses," and if we do not bring forth the kind and measure of fruit which the Proprietor of his vineyard looks for, we may justly fear that His uplifted hand will lay it waste: taking away the hedge thereof that it may be eaten up, and making a breach in the wall thereof that it may be trodden down. But if, with our little human learning and our less worldly wealth, we are pervaded with that vital godliness whose essence is truth and love, and whose law is action and progress; if we are distinguished by the steadfastness of our faith in Christ—by the spirituality of our worship—by the impartial exercise of wholesome discipline in our communion—by a wise walking toward them who are without—by unwearied working unto the kingdom of God, and by patient waiting for the Holy Spirit's blessing,—then, whether we continue in our present comparative isolation, or become more completely amalgamated with the larger section of baptized believers, our name will not be obliterated, nor our influence annihilated. In the words of inspired prophets we may thus predict:—"So shall our seed and our name remain." "And the remnant shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

If anything could justify me in trespassing further on the time of this autumnal meeting, it would be the propriety of a more pointed reference to the question already mentioned—that of a more complete amalgamation of the General Baptists with the larger section of the body. As far back as I can remember, this matter has been repeatedly mooted in our monthly publications;* and it has lately been openly discussed in our annual assembly. That the desire for denominational oneness, at the very least for the discontinuance of our sectional names, and for the adoption of the simple designation of Baptists, is growing amongst us, cannot be doubted. Practically, too, our communion is becoming closer and more frequent. Not only are members of churches freely transferred from one section to the other, but brethren, if eligible for office in other respects, are, irrespective of sentiment, elected to be deacons in the churches to which they are transferred. Further still, *General Baptist* churches are quite accustomed to choose *Particular Baptist* pastors; and a proportionate but not an equal number of *General Baptist* pastors are settled over *Particular Baptist* churches. The exchange of pulpits on both ordinary and special occasions is now of frequent occurrence, and the same sermons, if delivered verbatim, are as acceptable, so far as doctrine is concerned, in one place as in another. Hence it may be judged that our practice is more advanced than our theory. Certainly in the latter we are far behind one of our own authors, who wrote in the year of our Lord 1678. Thomas Grantham, in a work of that date, pleads for the fellowship of all churches confessing one baptism of repentance for the remission of sins. He admitted that there was not a more important point of difference among those churches than that which respects the

* The first article in favour of the union which the writer remembers appeared in the "Baptist Miscellany" for Dec., 1830. This evoked a reply in the "General Baptist Repository" for March, 1831, by the Rev. J. Jarrom, of Wisbech, in which he laid down the position that "such a oneness of the two denominations as would merge all distinction between them is, in the present state of things, both unattainable, and by no means to be desired." He defended this position by showing that the *Particular Baptists* were so various in their doctrinal views as to have little or no union among themselves—that those whose sentiments were nearest to our own, yet differed so much that the two could not act comfortably together—that the several public institutions of the two bodies, if united, would make a chaos; and if not, how singular a union it would be!—that our body, being much the smaller, would, by amalgamation, be absorbed, and so the *General Baptists* would be extinct!

extent of the ransom paid for mankind; but he contended that such difference would not justify a division because the points on which they agreed were more numerous and important than those on which they differed. He then traced the agreement on the following five points:— That Christ is the Saviour of all men, especially of them that believe. That the Gospel ought to be preached to all for the obedience of faith, unbelief being the condemning sin. That God did not give his Son to die for men because He foresaw they would believe, but that of His mere grace He provided a Saviour, and in Him elected all who are saved. That Christ's death is sufficient for the salvation of all men, and that the cause of man's damnation is of himself. That when God shall judge the secrets of all according to the Gospel, He will render to every man according to his works. These things being so, he asks, "What remains that is worth a controversy, much less a division among those churches?"

To this assembly I venture to repeat the question. While the lines of distinction are clearly traced, and obvious differences honestly avowed, yet looking at the weightier matters of faith, and of polity and practice in which we heartily concur, what is there worth a controversy, much less a division between us? May there not be a thoroughly united Baptist body in which we could show a moderation on all minor points as exemplary as that which Robert Hall remarked among the evangelical clergy in his day? and on which, to use his euphonious phraseology, "equally remote from Pelagian heresy and Antimonian licentiousness, we could freely tolerate and indulge a diversity of opinion, embracing Calvinists and Arminians with little distinction, providing the Calvinism of the former be practical and moderate, and the Arminianism of the latter evangelical and devout."

W. U.

Poetry.

UNDERTAKE FOR ME.

As those that watch for the day,
Through the restless night of pain,
When the first faint streaks of grey
Bring rest and ease again—
As they turn their sleepless eyes
The eastern sky to see,
Long hours before sunrise—
So waiteth my soul for Thee!

As those that watch for the day,
Through the long, long night of grief,
When the soul can only pray
That the day may bring relief,—
When the eyes with weeping spent,
No dawn of hope can see,
But the heart keeps watch intent,—
So waiteth my soul for Thee!

As those that watch for the day,
Through that deepest night of all,
When trembling and sin have sway,
And the shades of Thy absence fall:
As they search through clouds of fear
The Morning Star to see,
And the Light of Life appear—
So waiteth my soul for Thee!

As those that watch for the day,
And know that the day will rise,
Though the weary hours delay,
As they pass under midnight skies,
Though the Sun of Righteousness
Only faith's eye can see,
Because Thou hast promised to bless,
Lord Jesus, I wait for Thee!

Theology.

LIFE AN EXCLAMATION.

"We spend our years as a tale that is told."
—*Psalm xc. 9.*

WE are approaching the end of the year: we shall soon have to say to it, "Farewell." There is always something melancholy in "the end;" and whatever the character of this year, whether it have been joyful or sorrowful, whether it have been a year of gains or losses, of health or sickness, we cannot part with it without tenderness and regret. And, conceal it as we may, our emotion is as much owing to the future as the past. Another year gone means another year less to come, the addition to the past is a subtraction from the future, the more we have lived the less we have to live; and thus this season is invested with a deeper solemnity each anniversary. It is this which makes in part the years of manhood shorter than the years of youth. We do not wish them past. The child and the boy look forward with impatient hope to the fulness and maturity of life, and the days seem long; but the man in looking forward sees decline and the shadow of death, and the days seem short. So that with deepened feeling we contemplate our brief stay on earth, and give a more pathetic response to the fact, "We spend our years as a tale that is told."

The word rendered "tale" is found in Job xxxvii. 2, "Hear attentively the noise of his voice, and *the sound* that goeth out of his mouth;" and Ezek. ii. 10, "And there was written therein lamentations, and *mourning*, and woe." In the first passage, the reference is to the thunder, the loud, sudden claps of thunder, which is the voice, the utterance, the grand soliloquy of God. In the second passage, the word describes the broken accents of grief, the abrupt and incomplete exclamations of deep and overwhelming sorrow. So when life

is described in the text, the meaning is that it is a brief and broken exclamation, a hurried voice, a short and startling sound which soon is lost in the silence of eternity.

Of course the main idea of the text is the transientness of human life. It has the brevity of a cry. Does not this accord with fact? The utterances may be of various lengths, but life is always short. Some lives have only one word, some several, yet is each an exclamation.

Life is short when, though its voice fails not at the very commencement of its utterance, it is broken off in the midst, and gives no complete expression to the deep meaning with which it is charged. And yet how often is it as an unfinished cry. How often do men pass away before they have half revealed the significance of their being. The brevity of life belongs to all life, and not to our lives in particular. We must therefore look on this brief life, not as something belonging to others, but as something belonging to us who yet live much longer, yea through illimitable duration. Eternity makes life nothing, and yet everything; sinks it into utter insignificance, and yet invests it with inconceivable importance.

But if life is as transient as a cry, it is a cry full of meaning. The importance of utterances does not depend upon their length, but upon the nature of the thing expressed. A few words may reveal a world of meaning, may indicate the whole state of a soul like a flash of lightening illumining an almost limitless landscape.

Life is a cry, but what does it not reveal? The broken speech of our earthly days is the voice of souls. It shows what we are in relation to God, law, mediation, heaven. It does more than reveal; it helps to make us what we shall be.

How much is there to be done in

this brief duration ! The very principles of spiritual being have to be implanted ; a new state toward God has to be produced. Life must be sinful if your heart be not renewed by the Holy Ghost ; must be wretched, if you be not reconciled to God by the death of his Son.

Family Miscellany.

O THE DUST! O THE FLIES!

MR. CECIL, riding with a friend on a very windy day, the dust being very troublesome, his companion wished that they could ride in the fields, where they could be free from dust ; and this wish was repeated more than once while on the road. At length they reached the fields, when the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. On his bitterly complaining, " Ah ! Sir," said Mr. Cecil, " when you were in the road, the dust was your trouble, and all your anxiety was to get into the fields ; you forgot that the flies were there. Now this is a true picture of human life, and you will find it so in all the changes you make in future. We know the trials of our present situation, but the next will have trials, and perhaps worse, though they may be of a different kind."

UNANSWERED QUESTIONS.

WHY a surgeon can't leave his home an hour on Sunday to attend religious services, for fear there might be a call for him, and yet can leave it several hours daily during the week to visit his patients.

Why a lawyer can't offer up a prayer of five minutes in public, and yet can plead for hours in court.

Why a farmer can't give only a shilling or two towards missions, and yet can buy and pay for a farm.

Why a tradesman is so wearied that he can only attend morning service on Sunday, and yet is able to work equally hard and late every week day.

Why some people can't go to chapel when it rains or looks like it, and yet rain never stops them in their occupation, though they get a little wet.

Why a wealthy man can't afford to give anything to build a new chapel, and yet can build houses every year.

Why some parents are not competent to teach in the Sunday school, and yet are competent to teach their children at home, and can even teach their neighbours politics and theology.

Why a tax payer can't pay anything to support the kingdom of God, and yet pays ever so much per cent. to support his government.

THE BEST ENVELOPE.

A TOUCHING anecdote was related some time since of a poor servant girl in London, who had attended the Ragged Schools and received spiritual as well as mental benefit from them, and who, one evening, at the close of school, put into the minister's hand, much to his surprise, a note containing a half sovereign. Her entire wages were only eight pounds a year. She offered this as a thanksgiving tribute to God for the blessings she had received from the schools, modestly and beautifully remarking that it was not much. " But, sir," said she, " I wrapt it up with an earnest prayer and with many tears." Here is, indeed, a most rare and beautiful envelope. Would that our offerings, as we lay them before God's altar, were more generally enclosed in such golden envelopes. " An earnest prayer and many tears." Sweet child ! thou shalt be recompensed at the resurrection of the just.

General Correspondence.

THE ANNUAL LETTER.

MR. EDITOR—

Dear Sir,—When I wrote my strictures on the Association Letter I strove to avoid all personalities. My attention was directed to the letter, and not to the writer. And now, in writing again, I hope I shall be restrained, by a feeling of self-respect, from using terms which one gentleman should not use in speaking to, or writing of, another. I am not conscious of having misrepresented Mr. Stevenson's letter, or treated it unfairly. If I have, however, really done these things, I crave forgiveness. Mr. S. says, "Any person reading Mr. H.'s epistle would suppose that I, after having repeatedly offended people by preaching against modern dancing, had come out at length as an advocate of it." Now this is simply a question of evidence. Supposition has nothing to do with it. I have said that "both in games and dancing Mr. S. seeks to deal with effects and to defend the cause." I say so still. In the Magazine letter Mr. S. says, "In discussing the question of dancing I have admitted that there was a dancing under the Old Dispensation which had the Divine sanction. Of course I had in my mind David dancing before the ark, and such passages as Psalm cl. 4—'Praise him with the timbrel and *dance*.'" In the Association Letter Mr. S. says "Dancing is a natural movement," and seeks to prove it to be so. Again he says, "Dancing was sanctioned under the Old Dispensation, and is uncondemned under the New." And again he says, "On one occasion I witnessed at an Irish fair the national dance of our excitable and warm-hearted fellow subjects across the channel, and I confess it appeared to me rather pretty, and such as could not, on the ground referred to, be reasonably found fault with; and I have seen in England the old-fashioned quadrille, which, though somewhat stately and formal, was by no means destitute of grace and elegance, and if people enjoy it, I do not see upon what principle it can be fairly

condemned." Again Mr. S. says, "If it be asked whether, if a number of young people meet to spend a social evening—as it is proper they should now and then—it be allowable to vary the amusements with an hour's dance, I would say that provided the objectionable accompaniments just now referred to be avoided, I could not condemn it." It is, we are told, a natural movement—was sanctioned under the Old Dispensation, and uncondemned under the New—an Irish dance is rather pretty, and, therefore, it would be contrary to reason to find fault with it—the English quadrille is neither destitute of grace nor elegance, and, therefore, if people enjoy it, there was no known principle on which it could be condemned—an hour's dance at an evening's party, if freed from certain specified objections, he, Mr. S., could not condemn. Now there is a great difference between a dancing which had the Divine sanction under the Old Dispensation, and "*dancing* was sanctioned under the Old Dispensation and is uncondemned under the New." In the former case there is a restriction, but in the latter there is none. The general statement is correct because it includes a particular fact, but it does more, and must have been designed to do more, for Mr. S. having made it, and told us the sexes danced apart, adds, "on these grounds, therefore, we find it difficult to say that dancing in itself is wrong." This, then, is what I call defending the "cause." Writing against balls on account of late hours, mixed company, style of dress, and kind of dance, I call dealing with "effects." In the Magazine Mr. S. asks, "Does Mr. H. intend to deny that dancing of any kind was sanctioned under the Old Dispensation? and, if sanctioned, was it wrong? Would the Divine Being under any Dispensation have sanctioned a thing that was in its very nature sinful? If, then, Old Testament dancing was not wrong in itself, why should not I in all fairness allow that there has been, and may be, a dancing not inherently evil?" I will allow Mr. S.

to take all he wishes from these questions. They advance not his cause a single step. I can allow that God once sanctioned the speaking of an ass, and that therefore there was nothing wrong in the poor brute's speaking. As there was a speaking ass under the Old Dispensation, and it has not been forbidden under the New, Mr. S. may, if it pleases him, in all fairness allow that there *may* be a speaking ass now, and if there *is* he may infer that it is not wrong for it to speak. What *may* be is not the question at issue. A *may be* cannot be taken as a rule of faith or practice. Let Mr. S. show that what may be really *is*, and so far he will have gained his point. I grant that there has been a dancing sanctioned by God, but if Mr. S. affirms that there is now any such, let him adduce proof. The examples given are unfortunate, viz., a national dance at an Irish fair—an English quadrille—and an hour's dance at a social party. There are a few passages which show that dancing was sometimes associated with the worship of God. After the great deliverance at the Red Sea the children of Israel sang the sublime song composed by Moses for the occasion. "And Miriam the prophetess took a timbrel in her hand; and all the women went out after her with timbrels and dances." Whether the dancing was simply in step, or something more, concerns me not. It was an adjunct of divine worship. "And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."* Miriam is called a prophetess. She took her timbrel in her hand, and she said, "Sing to the Lord," but she did not say, "Dance to the Lord." The women went after her with timbrels and dances, but there is no proof that Miriam told them to dance, or that the Lord sanctioned it in this case. Then there is the case of David dancing "before the Lord," not before the *ark*, as Mr. S. puts it. The ark was brought from the house of Obed-edom, "with shouting, and with sound of cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps." "And David danced before the Lord with all his might." "And as the ark of the

Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw the king leaping and dancing before the Lord; and she despised him in her heart." I do not deny that the Lord sanctioned this dancing; but I cannot prove this sanction, nor do I think any other person can. But if a Divine sanction be proved, it is still in evidence that David danced before the Lord. "David said unto Michal, It was before the Lord."* David danced to the praise of God. Then there is "Praise him with the timbrel and dance."—Psalm cl. 4. And "Let them praise his name in the dance." In the margin in both these places it is *pipe*. The Divine sanction rests on slender grounds. But granting that the examples and passages cited prove it—and, so far as regards this controversy, I will allow the proof—what right does that give to Mr. S. to express approval of dancing at an Irish fair, or of an English quadrille, or of an hour's dance at a social party? The most that can be taken from them is that dancing is lawful when persons dance as an act of worship or to the praise of God. But even this position cannot be sustained, because under the Old Dispensation there were many lawful adjuncts of worship which are not lawful under the dispensation of the Spirit. The Jews may have danced as a worldly amusement; I dare say they did; and when Mr. S. has proved that prophets and pious men and women joined in such dances he will have done something (but not proved his case) towards showing that Christians may join in such dances now. Till this is done they have not the shadow of a sanction. But Mr. S. tells us that dancing is "uncondemned under the New." What of that? Have we, as Baptists, come to this? Is an Association letter a document in which such a plea should be found? Christ twice mentions dancing without condemning it, but does that prove that he approved of it? If so, we may prove that Paul approved of racing, wrestling, and fighting. I beg to make the following quotation from Angell James's "Christian Professor;" "Christian parents are not quite satisfied about the practice of sending their children to a dancing

* Ex. xv. 20—22.

* 2 Sam. vi. 14—23. 1 Chron. xv. 26—29.

master, and yet they do it, and doubt all the while. They fit them to go to balls, and then tell them they are *not* to go; qualify them for an amusement, and then keep them from it; give them a taste for a gratification, and then deny it to them." I leave this quotation to speak for itself, and will only add that balls are the natural result of the patronage given to dancing by individual families. Were that to cease, in a few years' time they would be impossible. Why not, then, strike at the root of the evil.

In relation to cards and dice Mr. S. says, "Such a reader would, from Mr. H.'s letter, imagine that I had been advising our young people to play at cards and dice." I am not responsible for the reader's imagination. I have said that "both in games and dancing Mr. S. seeks to deal with effects and to defend the cause." From this I do not move one jot. In saying of these games "they are in themselves innocent," Mr. S. defends the *first* cause from which the ruin of thousands and tens of thousands spring. "The honour of victory" may be perfectly appropriate. I did not say it was not, but that it did not apply to games of chance. My argument was, that "the honour of victory" was a *stake*; and that Mr. S. has left untouched, and proceeds to ask a number of questions which I feel under no obligation to answer. If, however, it would be any gratification to Mr. S. or his son, I may, as a special favour, say that I have as many children as some persons think a General Baptist minister ought to have, and, of course, they are the finest in the world. What does he let them play at? For some years past I have kept a dog for the special amusement of my children, and it has been a great success. Trip could bark and sit up, and fetch and carry, and was a great favourite with us all. When his day came it was one of genuine sorrow. Poor old Trip! We have now a dog which can laugh, so says my daughter, and if she is not strictly correct the imitation is so good and the look so droll as to create amusement and provoke laughter. The other day when a certain animal was being prepared for dinner my daughter begged a certain posterior member, and having tied a string round

it, drew it across the floor, and then twirled it round and round and round, and round and round and round went Prin without being able to catch it. Both dog and daughter were greatly pleased, and hearty laughter proceeded from the child, in which her papa joined. You will pardon, Mr. Editor, these trifles. We are on the subject of amusements, and I wish to show that games are not essential to it, and also to oblige Mr. S., who seems to have thought my having smiled some ten years ago an event of so much importance as to be worthy of being placed on record, and to be in doubt if the *stern* Queensbury divine has ever done so since!

Mr. S. having reminded me of a very agreeable evening which I once spent with him and his lady, asks, "What does my friend object to? the good company or the relaxation?" To neither. What I asked was, "If those who, in the pursuit of worldly amusements, give themselves up to the spirit of the hour, cast off restraint, throw themselves open to the influences by which they are surrounded, and spend moments justly called unguarded, are, or can be, at such times Christ-like?" Mr. S. has attempted no answer.

Speaking of dress he asks, "Does he insist on charging respectable young girls with knowingly playing the wanton?" I think it was Dr. Carson who said he never complained in the field of conflict. I will try to follow his example. Now as "insist" means to persist in, not to recede from, terms or propositions, it puzzles me to know how I am to insist in a charge which I have never made, nor even so much as thought of making. Why, then, put to me so strange a question? May I not think that ladies dress from a regard to fashion or with a view to display without being open to it? Mr. S. goes on to say, "If so, I must beg to be excused being a party to the accusation." But is Mr. S. quite free? Does he not say their style of dress "is by no means free from objection?" "That human beings are inclined to evil thoughts and feelings?" And who is it who says in relation to the mode of dress, "I speak advisedly when I say there are few young men of sense and knowledge of the world

who have been present at such parties but will admit that they themselves feel the objection we are now urging?" And who is it that says of some of the dances that they are "scarcely within the bounds of decency?" If any one has charged them with "playing the wanton" it is Mr. S., not I, and he and the ladies can settle the matter—it is no further concern of mine. I made Mr. S. responsible for the words, "evil be to him that evil thinks," because there was nobody else for it. He created the person and made him speak. If he did not approve of the words, why did he put them into the objector's mouth and make him use them? As Mr. S. now disclaims responsibility, I will not press the matter further than adding that it is matter of regret that there should be in the Association Letter an imprecation for which no responsible person can be found. "Such verbiage," says Mr. S., "as that of my friend may seem very pious to the unreflecting, but it affords not a single ray of light to the conscientious young Christian honestly wishing to do his duty in this matter of amusement." Be it so. If what I have written leads no one right, it will not, I think, lead any one wrong. I have had no commission to write on this subject. Mr. S. was specially appointed, and he says, "the Lord Jesus Christ has a will in reference to this matter of Recreation as well as other things, and it is our duty first to ascertain and then to publish that will." And yet, after a year's study, how very little has Mr. S. thought proper to tell us about the will of our Lord. Mr. S. tells us that *He* attended a marriage festival—"accepted of feasts prepared in honour of himself"—and said to his disciples, "Come ye yourselves apart into a desert place and rest awhile." Now I freely allow that we may, from two of these cases, infer that it is lawful to go to marriage and other feasts; but is there no strain put upon them to suit them to a purpose? "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him there." So when our Lord went to feasts the leading design was not that we might be taught that it was lawful for us to go to them; no: it was as the Good

Shepherd seeking after the lost sheep. (Luke xv. 1—10.) If I were to add to these examples, "And he was in the hinder part of the ship, asleep on a pillow," it would be about as much to the purpose, as it would show that it was lawful to sleep.

The *silence* of the New Testament on the subject of games and worldly amusements is ominous. They are alluded to, but they were outside the church. To be religious then meant a "coming out from among them." Would that it did now!

And now, in closing this paper, and, as I hope, taking leave of this discussion, allow me to say that I fully agree with Mr. S. when he says, "Not in the least will I yield to him in the solemn earnestness with which I would dissuade from all that is really worldly, meaning by that all that is *sinful* or *unholy*." I differ from Mr. S. in opinion and judgment, but I do not think, nor have I ever thought, that he would write a single line or speak a single word in favour of that which he thought was sinful or would in any way lead to sin. I say the same with respect to the Association. Whilst I approve of much that is in the letter, it is, for certain reasons which will now be understood, to me matter of regret that it should have been sanctioned, but I do not think that any brother who gave it his sanction would have done so if he had thought that by so doing he was giving his sanction to what was *sinful* or would lead to sin. But while I think this due to Mr. S. and to the Association, I think something is due to the churches, and, if a struggle is impending, I should have been glad if the churches could, in some way or other, have been consulted before they had become in any sense pledged to certain propositions. I am at a loss, however, to conceive what new conflict there can be between the church and the world. They have ever been in conflict, and must continue to be so till one or other gain a complete victory. Is the church, then, to go over to the world, or the world to be subdued by the church? I think history proves that as the love of games and pastimes has increased piety has declined. Has it, then, been written in vain? During the past half century England has greatly added to her

wealth, and along with it come the usual temptations to worldliness in various forms. How needful, then, to seek Divine grace to help us to stand fast in the evil day, that having done all we may stand.

RICHARD HARDY.

P.S.—Mr. S. gives us the Chilwell authority against “appearance,” viz., Ellicott, not long since made a bishop. As he objects to it I do not press it in this controversy, but otherwise I retain it. Schrevelius gives “appearance” as the *first* meaning of *eidos*. Matthew Henry, Scott, Doddridge, Barnes, and Cobbin give “appearance” without so much as hinting, so far as I have seen,

at any other meaning. David Davidson, LL.D., gives “appearance,” but says, “Some render the word ‘appearance’ kind, or sort.” Angell James, in his “Christian Professor,” says, “Some expositors render the expression thus, ‘Abstain from every sort or kind of evil,’ but *probably* the true meaning of the text is the commonly received one.” The Rev. Edward Burton, D.D., Regius Professor of Divinity, Oxford, says, “Our version renders it ‘appearance,’ but *perhaps* it only means sort or kind.” I have not at hand the means of further reference. The most that can be said by an objector is, “the meaning is doubtful.” The duty to abstain remains.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. V.—WILLIAM BEVERIDGE.

The office of an Apostle and true Preacher is to salt, not only the corrupt manners and conversation of earthly people, but also the rotten hearts within, and all that springeth out thereof; their natural reason, their will, their understanding and wisdom; yea, and their faith and belief, and all that they have imagined without God's word concerning righteousness, justifying, satisfaction, and serving God. And the nature of salt is to bite, fret, and make smart. And the sick patients of the world are marvellous impatient, so that, though with great pain they can suffer their gross sins to be rebuked under a fashion, as in a parable afar off, yet to have their righteousness, their holiness, and serving of God and his saints, disallowed, impaired, and condemned for damnable and devilish, that they may not abide: inasmuch that thou must leave thy salting or else be prepared to suffer again; even to be called a railer, seditious, a maker of discord, and a troubler of the common peace; yea, a schismatic and an heretic also; and to be lied upon, that thou hast done and said that thou never thoughtest, and then to be called *coram nobis*, and to sing a new song, and forswear salting, or else to be sent after thy fellows that are gone before, and the way thy Master went.

True preaching is a salting that stirreth up persecution; and an office that no man is meet for, save he that is seasoned himself before with poverty in spirit, softness, meekness, patience, mercifulness, pureness of heart, and hunger of righteousness, and looking for persecution also; and with all his hope, comfort, and solace in the blessing only, and in no worldly thing.

Nay, will some say, a man might preach long enough without persecution, yea, and get favour too, if he would not meddle with the pope, bishops, prelates, and holy ghostly people that live in contemplation and solitariness, nor with great men of the world. I answer, true preaching is salting; and all that is corrupt must be salted; and those persons are of all men most corrupt, and therefore may not be left untouched.—*William Tyndale.*

In November, 1672, Beveridge resigned the vicarage of Ealing on

being chosen rector of St. Peter's, Cornhill, London, by the Lord Mayor and Aldermen of that city. “His labours in this populous district of the metropolis were devoted and untiring. His preaching was earnest, simple, and evangelical; his various plans of usefulness were in keeping with his gentle and benignant nature; his more private ministrations were cordial, homely, faithful, and free; and all the functions of his pastoral office were performed with such zeal and uniformity, such fervour and success, that he was greeted as the ‘great Restorer of Primitive Piety.’” * We must pass over many of the ecclesiastical honours that were laid upon him. In whatever position he is found he is the same serious, thoughtful, pious, and practical man. In 1691 he refused to accept the see of Bath and Wells, vacated by the “excellent” Bishop Ken, who objected to take the oaths of allegiance to the reigning sovereigns, William and Mary. In 1704, however, Beveridge accepted the bishopric of St. Asaph in Wales. In this position of eminence and honour he shewed the same care and diligence he had manifested in a humbler sphere. He stimulated the clergy and exhorted them to greater diligence and devotedness in their sacred and responsible calling. His episcopal labours were of short dura-

* Dictionary of Universal Biography.

tion. He died, greatly beloved, on March 5, 1707-8, in the seventy-first year of his age, and was buried in St. Paul's. He left the greater portion of his fortune for the promotion of Christian usefulness. In his will he remembered the poor families of Barrow, his native place.

Bishop Beveridge was a very voluminous writer as well as a most diligent and laborious preacher. Besides works illustrative of Oriental grammar, he wrote many learned and valuable books on theological subjects. He was a man of pure heart and serene temper. A deep devotional spirit runs through all his practical writings. He lived in an element of Christian benevolence. Humility, reverence, sincerity, far-reaching beneficence, untiring industry, are marks distinguishing his character. He was a witness for the truth in an age of unbelief and licentiousness. He stood firm against the torrents of ungodliness that flowed around him. He lifted up his voice like a trumpet, and rebuked the transgressions of the people. He was upright and strictly conscientious in all the transactions of life.

In all the elements of the inner and Divine Life, and in all the features of a reverential and practical character, Beveridge was an example to the age in which he lived, and stands as a model of usefulness to succeeding generations.

"Bishop Beveridge," says an eloquent writer, "was a man of great and varied attainments, 'mighty in the Scriptures,' noble in spirit, upright in heart, set upon doing good,—a successor of the apostles by a higher claim than the imposition of hands, and a truer token of lineage than the wearing of a mitre, for he inherited their spirit and walked in their steps."

Beveridge left behind one hundred and fifty sermons—only five or six had the advantage of being prepared by him for the press. These sermons are not remarkable for depth of thought or brilliancy of expression. Beveridge was a plain practical preacher. He expresses his strong church views with a decided emphasis. With this drawback his sermons may be read with great spiritual advantage. A thread of scripture language runs through them.

Robert Nelson, in his *Life of Bishop Bull*, bears the following testimony to the sermons of Bishop Beveridge:—

"And now I have named this great and good man, I cannot forbear acknowledging the favourable dispensation of Providence to the age in which we live in blessing it with so many of those pious discourses which this truly primitive prelate delivered from the pulpit; and I rather take the liberty to call it a favourable dispensation of Providence because he gave no orders himself that they should be printed, but humbly neglected them, as not being composed for the press. But this circumstance is so far from abating the worth of the sermons, or diminishing the character of the author, that to me it seemeth to raise the excellency of both; because it showed at once the true nature of a popular discourse, and the great talent this prelate had that way. For to improve the generality of hearers they must be taught all the mysteries of Christianity, and the holy institutions belonging to it; since it is upon this true foundation that the practice of Christian virtues must be built to make them acceptable in the sight of God. And then all this must be delivered to the people in so plain and intelligible a style that they may easily comprehend it; and it must be addressed to them in so affecting and moving a manner, that their passions may be urged to a vigorous prosecution of what is taught. If I mistake not, the sermons of this learned bishop answer this character; and I am confirmed in this opinion by the judgment of those who are allowed to have the greatest talents for the pulpit, as well as for all other parts of learning. He had a way of gaining people's hearts, and touching their consciences, which bore some resemblance to the apostolic age."

There is a striking uniformity in the sermons of Bishop Beveridge. The following passage taken at random will convey a just idea of his style and of his method of interweaving scripture into his composition. It is taken from a sermon headed "Christianity a holy Priesthood." The text is 1 Peter ii. 5—"Ye are lively stones," &c.

"For that this stone is Christ, appears from many places in the New Testament, where these words are applied to him, not only by his apostles, but by Christ himself. The corner, or foundation-stone, upon which the whole fabric resteth. 'For other foundation can no man lay than that is laid, which is Jesus Christ.'

But the apostle here calls him a 'living stone,' to show that this is only a meta-

phorical expression denoting his firmness and stability, together with the great need there is of him in erecting the house here spoken of: but that he is not such a stone as those we see upon earth, that are all without sense and life, but a 'living stone,' a stone that hath life in itself, and gives life to all that come unto him, and are built upon him. And therefore, the apostle having said, 'To whom coming as to a living stone,' he adds, 'Ye also are lively,' or rather as living, 'stones, are built up a spiritual house.' He is such a living stone himself that he makes them also, who come unto him, to be so; who, therefore, are such, are built up a spiritual house; an house of God, a temple wherein the living God himself is pleased to dwell; according to that of the apostle to the saints at Corinth, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' And to those at Ephesus, 'Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.' Whence we see that the whole communion of saints, the body of Christ, are the

spiritual house spoken of in my text; the house of God, or his habitation, by reason of his Spirit dwelling in them. And therefore they are all of the same household, the 'household of God,' as it is here called; and elsewhere the 'household of faith,' because it is by faith that they are built upon Christ, the foundation of the house. Hence it is that they are all advised 'to build up one another in their most holy faith.' And the apostle often speaks of edifying the church, edifying the body of Christ, edifying one another in love, that 'all things may be done to edifying,' and the like. All which expressions have relation to this spiritual house, denoting the necessity of our being edified, or built up, in faith and love, so that we may be real parts of it, and grow into a holy temple in the Lord.

But in every temple of the Lord it is necessary that there be likewise a priesthood to offer sacrifices suitable to such a temple. And so there is here: for the apostle having said that the saints are a 'spiritual house' or temple, he adds, that they are also an 'holy priesthood.' As they are 'living stones' of which this temple is composed and consisteth, so they are likewise all of the order of the priesthood; 'an holy priesthood' proper for such an house where the most holy God resideth."

Sabbath Schools.

BE THANKFUL.

A LEARNED man says of himself—"In no trial, however great it may have been, did I ever fret so much as at a certain time when I was obliged to go barefooted because I had not money enough to buy shoes for myself. Sadly I went into a temple, and there met a man who had no feet. As I beheld him, I was gladly contented with my bare feet, and felt thankful in my heart to God that I could walk, although I had to go shoeless. This unfortunate cripple would have willingly gone barefooted if only he had feet."

I have often met children who had everything they needed or could rightly desire, but still were not satisfied, and continually complained. Now, dear children, whenever you have everything you need, and are still

tempted to complain, just think of how many children there are in your town or neighbourhood who are not only deprived of many comforts you enjoy, but who must suffer for the want of food or proper clothing, and I am sure you will be satisfied with what you have. Never cultivate a fretful disposition, but be satisfied with what you have, and you will be a great deal happier than if you had everything your heart could desire, without knowing how to appreciate it.

BE CAREFUL WHAT YOU WRITE.

"DON'T write there," said one to a lad, who was writing with a diamond pin on a pane of glass in a window.

"Why?" said he.

"Because you can't rub it out."

There are other things which men

should not do, because they cannot rub them out. A heart is aching for sympathy, and a cold, perhaps a heartless word is spoken. The impression may be more durable than that of the diamond upon glass. The inscription on the glass may be destroyed by the fracture of the glass, but the impression on the heart may last for ever.

On many a mind and many a heart there are sad inscriptions, deeply engraved, which no effort can erase. We should be careful what we write on the minds of others.

THE TEN FRIENDS.

"I wish that I'd good friends to help me on in life!" cried lazy Dennis, with a yawn.

"Good friends! why you've ten!" replied his master.

"I'm sure I've not half so many, and those that I have are too poor to help me."

"Count your fingers, my boy," said the master.

Dennis looked down on his big strong hands.

"Count thumbs and all," added the master.

"I have; there are ten," said the lad.

"Then never say that you have not ten good friends, able to help you on in life. Try what those true friends can do before you go grumbling and fretting because you do not get help from others."

BRINDLEBUND'S GIFT.

THERE was once, in India, a poor heathen man called Brindlebund. He wanted to be good, but he had no one to teach him how. When he was more than sixty years old, he found some one who told him of Jesus, and his great love for us. Then he wept, and said, "I have spent all my long life going from one place to another, seeking some one who was worthy, to whom I might offer my flower." They say the sweetest flower is the human heart.

"But I have never found the worthy one until now I have heard of Jesus. I will give it to him."

Poor old man! His flower was withered with age before he found "the worthy One." But Jesus was pleased to receive it even then.

Dear children, will you not bring your flowers to Jesus now, while they are in bud?

Christian Work.

THE GOOD SAMARITAN.

As an illustration of the advantages of Medical Missions, take the following:—

"Some few years since, we met in Paris a gentleman, a clergyman of the Church of England, who had lately returned from Africa. He had taken the opportunity of a somewhat lengthened holiday to visit the French colony of Algiers, accompanied by his wife. Not content with visiting that part under the direct dominion of the French, he determined on making a journey of some weeks into the interior, and he applied to the French commandant for assistance. The general endeavoured to persuade the clergyman from his intention, telling him it was always dangerous, and accompanied by a lady particularly so. Mr. S——, however, was resolved to carry out his design, and the general engaged for him a

native to superintend the expedition, a sufficient staff for their protection, and letters to some of the most influential chiefs through whose districts they would pass, informing them that the travellers were under the especial protection of the French Government.

The clergyman and his wife started on their journey, and after they had left the French frontier about a week they were met by a Bedouin chief, who earnestly implored them, with tears in his eyes, to visit his tent. He explained, through the interpreter, that his son, a lad of about seventeen years of age, had dangerously wounded himself in the hand, and that both he and his wife were in a state of the greatest anxiety on the subject. The clergyman readily complied, the more so that, when a younger man, he had been educated for the medical profession, and,

like most who had once entered it, he had always preserved a strong love for the science. He found in the tent the patient and his mother, who appeared to be in a state of great alarm and anxiety. On examining the lad's arm he found that, in consequence of a fall from a horse, he had been thrown into the midst of some poisonous prickly shrubs, and a sharp thorn had entered the palm of the hand, burying itself so firmly in the muscles that his father had broken it in attempting to extract it. The result was that considerable inflammation and subsequent suppuration had ensued, and the hand and arm were really in a very bad condition. Mr. S— immediately unpacked his medicine-case, and took from it some lint, a lancet and forceps, and a two-ounce bottle of chloroform. He requested the old chief and his wife to leave the tent, and having put his patient under the influence of the chloroform, he opened the abscess and extracted the thorn, and, after pressing out carefully the matter, he applied a simple cold-water dressing. The old man and his wife were then called into the tent, and the clergyman explained to them in what manner the cold-water dressing was to be employed, and then, carrying with him the grateful thanks of the old couple, he proceeded with his wife on their journey. It was nearly a fortnight before they returned, and they again called on the old chief. If they had met with gratitude before, they were now received with a respect almost due to a superior order of being—in fact, as more than human.

The clergyman concluded his narrative by saying it was fully his opinion that the most powerful means of obtaining the confidence of the savage was by the successful application of medical science, and far greater use of it should be made in missionary enterprise than was in use among us at present."

CHINESE CHRISTIAN VILLAGERS.

DR. LECHLER says, in an account of a recent tour among the missions of South China—"In the village of Luitam I found a Christian household, consisting of an old man and his wife, and three sons with their wives and

children. These persons have suffered most severely from persecutions. The old man related to me seven different instances, when their enemies either came upon them in their house and plundered them of everything portable, or attacked them abroad, ill-treating them, and exacting a ransom from them. The last instance he related to me was the most annoying. Complaints having been lodged with the proper authorities, the mandarin of Tschhonglok came to Tschong-pu, ostensibly to hear the case and give judgment. The old man and his wife made their appearance in the hope that the mandarin would help them. But their enemies were also there, and, seeing the Christians, reproached them for having taken such steps against them. They then beat the old man, and dragged him on the ground, took the old woman and threw her in a pond, holding her head under the water. This was all done during the presence of the mandarin in Tschong-pu, who merely contented himself with advising those rascals not thus to ill-treat old people. In the village of Schak-ma-ha I met another old Christian, whom I asked what his religion was. 'Oh, sir,' he said, 'I am an old man, and know very little, but my whole heart is in it. I love my religion.' These were no empty words, the man having proved it by deeds. The enemies had also attacked his house, plundered it as usual, and bound the old man hand and foot, hanging him thus upon a tree. When the enemies required him to burn incense before the idols, he told them that they might rather take off his head, as he would never fall back into heathenism. In each house I found a good supply of Testaments,—thanks to the British and Foreign Bible Society's grant of one million New Testaments to the Chinese. The women have taken a particular liking to the hymn book, which they learn by heart. On asking a woman how she had been able to learn so many hymns, never having been taught the characters, she answered, 'God has taught me!' This is indeed the impression one must get from a more intimate acquaintance with those simple-minded Christians, that it is the gracious working of God to the salvation of their souls."

General Baptist Incidents.

MR. KELSEY IN NOTTINGHAM JAIL.

THE General Baptist church at Kirton Lindsay, Lincolnshire, was gathered during the Protectorate of Cromwell. At the Restoration they suffered severely from the edicts of Charles II. Mr. Kelsey, who had been their faithful minister, was seized for his violation of one of these obnoxious acts, and lodged in Lincoln jail. After some time, that prison being crowded with the victims of persecution, he was removed, with several others, to Nottingham. Hence he wrote to his people, Sep. 4th, 1663, and here he was confined, till set at liberty by the indulgence granted to Nonconformists by James II. in 1687. If his account be accurate, this worthy minister languished in confinement seventeen years, deprived of the enjoyment of his friends and family; for he had a wife and several children, to whom he bore a tender attachment. After his release, he returned to Kirton, and resumed his labours.

From this time, we have no information respecting this society, till the year 1781; when it consisted of upwards of forty members, and the public opportunities of worship were well attended with hearers. They were then destitute of a pastor; and appear not to have had even an occasional preacher amongst them. They earnestly solicited the Association to recommend to them a suitable minister, but that meeting could not find one at liberty. For several years, they dragged heavily forwards, and the cause declined; but, in 1787, Mr. Jonathan Scott, of Gamston, pitying their sinking state, went once a fortnight to supply them. A speedy revival was the effect of his friendship: the hearers increased; and in the following year fourteen were added by baptism. For two years the prospect continued encouraging; but Mr. Scott then found it inconsistent with his other engagements to continue his visits so frequently. This produced a rapid decline in the cause; the congregations dwindled away, and the members, in 1794, had sunk to twenty-eight.

In 1797, they obtained a more regu-

lar supply of ministerial assistance in the labours of Mr. William Atterby, whom, in the following year, they called to the pastoral office over them. For a short time, this union appears to have been blest, and the interest began once again to revive. But, in 1800, divisions respecting some points of doctrine, which were esteemed important, arose amongst them, and led to the removal of Mr. Atterby to Killingholm. The church then consisted of forty-four members.

LETTERS FROM MR. KELSEY.

SEVERAL Letters, written by Mr. Kelsey, during his imprisonment, were published by Aaron Jeffery, the greatest part of them in rhyme. Though these compositions do not place him in the first rank of poets, yet they contain pleasing evidence that he was a good man, and a sincere Christian: humbly resigned to the will of God, and acknowledging him in all the dispensations of his providence. The following lines will exhibit at once the disposition of the writer and the style of the poetry.

"I hope the more they punish me, that I shall grow
more bold:
The furnace they provide for me, will make me
finer gold.
My friends, my God will do me good, when they
intend me harm:
They may suppose a prison cold; but God can keep
it warm.
They double my imprisonment, what'e'r they mean
thereby:
My God in it gives me content; and then what loss
have I?
What if my God should suffer them, on me to have
their will;
And give me heaven instead of earth; I am no
loser still."

Tradition says, that his removal to Nottingham prison was the means of gathering a General Baptist church in that town, which subsisted for more than a century. He seems to have anticipated such a result, in the following passage, in a letter dated "From my Prison-house at Nottingham, Sep. 4th, 1663:"—

"They blame my going up and down, and send me
further still,
To speak the truth at Nottingham, and thus they
got their will.
A wise and wonder-working God! to make such
use of those,
That they should help to spread his truth, who to
his truth are foes."

Science and Art.

THE ELECTRIC SUBMARINE LIGHT has been tried, and proves successful. In the midst of the darkest night, rendered still darker by a fall of rain, the basin of Lorient, a thousand yards in length, was lighted up as if by the sun at noon-day. Two ships, a hundred yards distant, answered immediately to signals shown by the electric light. A diver descended into the sea six yards, and at the same distance from the lantern, and could distinguish the numbers on a carpenter's foot-rule that was thrown to him.

A NEW SYSTEM OF ELECTRIC TELEGRAPHY, invented by M. Armand Douat, is now being tested by experiments both at Mont Valerien and Vincennes. The electric wires are done away with altogether, and dispatches are transmitted by the sole action of the earth. A zinc and copper plate, bent spindle-like shape, are buried in the earth with their convexity turned in the direction in which the dispatch is to be sent.

INFLUENCE OF IRON ON VEGETATION.—On the chalky shores of France and England, where there is an absence of iron, vegetation has a sere and blanched appearance. This is entirely removed by an application of sulphate of iron. The material is cheap, and the quantity needed small.

MILLAIS' CONTRIBUTIONS TO THE FORTHCOMING ROYAL ACADEMY.—Among these will be an oil picture of the design which formed part of his illustrations of "the parables," representing the devil sowing tares. His diploma picture will be one suggested by Mr. Tennyson's "Oh, swallow, swallow, flying south."

A NEW GALLERY OF WATER-COLOUR PICTURES is to be opened in February. The exhibition will be free to all artists.

NEW PAPER-MAKING PROCESS.—An American has patented a process for making paper stock from flax, wool, and other fibrous materials, by which one half of the chemicals now used will be saved.

COAL IN NEW ZEALAND.—A stratum of excellent coal, three feet thick, has been discovered in the Marlborough province, South Island, New Zealand.

WINTER EXHIBITION OF PICTURES AT THE FRENCH GALLERY, PALM MALL.

—This year's exhibition seems specially deserving of note. Mr. Orchardson's picture, entitled, "The Challenge," is thought by some to be the best. It represents a gay young cavalier offering an austere young Roundhead a challenge on the sword's point, which a Presbyterian minister persuades him to refuse. Other noteworthy pictures are Mr. John Faed's, a subject suggested by Tam O'Shanter; Mr. Ward's, suggested by a passage in the Memoir of the Dauphine, daughter of Louis XVI.; Mr. Dobson's, entitled, "Near a brook, through the forest of Bohemia;" and a joint contribution of Mr. Creswick and Mr. Ansdell, entitled, "The Haunt of the Deer." Among other English contributors are the names of Messrs. Yeames, Morgan, Hicks, Long, Edwards, Nicholls, and Burgess. The ideal head of Madame de Feyl, entitled, "The Avenging Angel," is said to blend supernatural grace with stern and threatening dignity. The foreign contributors are numerous, and among them are Frere, Duverger, Schlessinger, Girardot, and Koller.

FEHR, THE FRENCH ARTIST, who has no arms, and holds his brushes with his toes, has just finished two pictures very highly spoken of in France.

DESIGN FOR THE DOOR OF A SCULPTURE GALLERY.—Miss Harriet Hosmer is now exhibiting an exquisite design for this object. The idea embodied is, the progress of nature from evening to morning as revealed by the earth, the air, and the sea.

STATUE TO MR. GLADSTONE.—The men of Liverpool are proposing to erect a statue to the Chancellor of the Exchequer. Few men have got one while they lived, but few have so well deserved the honour.

THOMAS A KEMPIS is about to have a monument erected to his memory in Kemper, on the Rhine, his birthplace.

MR. WARREN DE LA RUE, F.R.S., president of the Royal Astronomical Society, has obtained one of the two medals offered by the Royal Society for his success in photometry.

Literature.

EARLY ENGLISH BAPTISTS.*

DR. EVANS tells us that he does not purpose to write the history of the English nation. For his own sake, and for ours, we heartily wish he had kept that fact constantly in view while penning this volume. He would thereby have saved us the trouble of reading a thrice told tale, and would have left himself more space for his own legitimate task, since one-third of the first chapter is taken up with national history, and one-half of the last. The consequence is, that he is compelled again and again to check himself in treating of his own particular theme. "Page after page could be covered," he says in one place, "but selection must be the rule." "Compression is necessary," he says in another; "our pages might be crowded with examples of moral heroism." This is really disappointing, and might have been avoided if Dr. Evans had applied his "rule" in the right quarter. Of course it is impossible fairly to portray the Early English Baptists without touching upon the times in which they lived; but the disproportion between the background and the subject is painfully evident in the first and fourth chapters of the volume before us.

Nor can we commend the anticipatory method adopted in the opening chapter. At least four times we stumble upon such expressions as these—"but we must not anticipate;" "though a little anticipatory as to time;" "though anticipating a year or two in our narrative;" "we have anticipated a little." That *speakers* should sometimes fall into this vicious plan, especially when their preparation has been hasty and imperfect, is understandable enough; but that it should be deliberately adopted by a historian is as strange as it is inexcusable. Dr. Evans has had time enough to digest his materials. He has been able, again and again, to review what he has written. He has deferred, more than once, the publication of this volume; and quietly tells us in his preface "that he owes no apology for

the time when his book is published." But surely his readers have sufficient reason to be dissatisfied with his loose method of writing history. In the attempt to follow a guide so uncertain in his chronology, their patience becomes exhausted. One event is necessarily confused with another; and the general impression left on the mind as to the order of time in which they occurred is of the vaguest description. Dr. Evans tells us *ad nauseam* about "the poor moth" which Charles the Second and Lady Castlemaine were chasing on the night when the booming of the Dutch cannon was heard in London. His own narrative in this first chapter is almost as irregular as the flight of that historic insect.

Equally conspicuous by its absence is the want of pictorial power. Dr. Evans has given us abundance of facts in the second chapter, perhaps the richest in Baptist history of the whole book; but by the absence of anything like artistic arrangement the more prominent of them are inadequately portrayed. "We cannot see the wood for the trees," says the French proverb; and we cannot see the heroes in Dr. Evans's sketch for the heroes. There are materials enough in this chapter for a most fascinating book, if only the writer would skillfully group his figures and not discard altogether the use of imagination.

Another fault which more or less pervades the whole book is, the lack of enthusiasm. Not that Dr. Evans does not occasionally indulge in a mild apostrophe; as, for instance, where he closes the libeller's account of the Brownists, "who would rather burn than turn," with this lame and impotent sentence—"Noble men! Truth was precious to them, and life was a trifle in comparison with its unutterable worth!" But the most exciting scenes provoke no sympathetic delineation. When one has to deal with vilifiers so unscrupulous, with controversialists so bitter, and with sufferers so patient, it is really too bad to show no more warmth than if one were repeating the title-page of a book. Even a "sketch" may contain feeling, if it lacks finish. We

* By Dr. Evans. Vol. 2. (Bunyan Library.) London: Heaton & Son, 42, Paternoster Row.

cannot say that Dr. Evans's contains either.

The style of this book is by no means faultless. Dr. Evans is repeatedly guilty of certain eccentricities which would have been better avoided. His verbs occupy, for English prose, the most abnormal positions. "Certainly," he says in one place, "under our notice the evidence has not come:" a method of construction so frequently adopted as to make many parts of his book read like a bad translation from the German. Or, if he indulges in figures, his verbs do not agree. As in this—"One never gazes on the small bubbling spring, hidden in its mossy bed in some secluded dell, *then to trace* its onward flow till it sweeps past the marts of commerce, and bears on its bosom the navy of a mighty empire, or the riches of a nation, but with intense delight." The next sentence contains no copula, and the following one no predicate. To show that we are not misrepresenting Dr. Evans we give the last sentence entire. "The early struggles of the first Pilgrim Fathers; the conflict of barbarism with civilizing influences which are surrounding them; their gradual rise in the arts of social and commercial importance; their constant subordination of the untoward and the favourable to the development of those resources which constitute the greatness and moral worth of a community, till they stand before you on a pedestal as commanding as any of the past." Well: what then? Dr. Evans does not say; but immediately proceeds to affirm that "The power of thought can never be fully estimated." Whether all these points in the history of the Pilgrim Fathers illustrate the power of thought, or whether they explain the aforesaid figure of the "bubbling spring," or whether they are simply matters which in their recital awaken in the breast of the writer "intense delight," we are left to conjecture. As they stand they are a complete puzzle which we have endeavoured in vain to unravel. But yet another sentence demands a passing reference. Through the omission of a brief explanatory clause it provokes a smile where smiles are sadly out of place. We refer to the passage in which he says—that "two men and two women fol-

lowed their Lord about midnight." If Dr. Evans had only told us *in what* they followed Him, no levity would be aroused.

Notwithstanding these defects, which honesty compels us to mention, we can heartily say to our readers, Make room on your shelves for the second volume of Dr. Evans's Sketch of Early English Baptists. The book is full of narratives of most thrilling interest, and will always be a welcome companion in spite of its imperfections. It contains a vast store of new and valuable materials which a less able man might have used more skilfully, but which a less industrious man would never have collected.

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*The Gospel Treasury; or Treasury Harmony of the Four Evangelists. Compiled by Robert Mimpriss.** Two volumes of this priceless harmony compressed into one. If any reader, be he Sunday-school teacher, lay preacher, or minister, should be still unacquainted with this well-known book, let him order it at once. It is a library in a volume.—*The Lighted Way; or Loving Words about Jesus.†* Written for the young; simple, pictorial, admirable.—*The Soul's Disease: with directions for its cure.‡* A good deal of homely speech will be found in this book on a pressing theme. We hope the author's end, to bring sinners to Christ, may be answered by its perusal.—*Beecher's Sermons.§* The characteristics of these sermons are now very generally known. The life-like portrait of the author, which accompanies this number, is beautifully executed. Impressions are also published on India paper. We have great pleasure in recommending it to our readers.—*Milly's New Year.** This is the first number of *Stories for Sunday-scholars*. It is well written, and would be very suitable as a present for the new year to the junior scholars.—*The Cottager||* for 1864. This book is a marvel of cheapness, considering the excellence and number of its engravings. No cottage ought to be without it. It will also be found a very useful book for young children in other places than cottages.

* Elliot Stock, 62, Paternoster Row.

† H. J. Tressider, 17, Ave Maria Lane.

‡ W. J. Johnson, 121, Fleet Street.

§ Heaton & Son.

|| Religious Tract Society.

Intelligence.

Our Churches.

CONFERENCES.

LINCOLNSHIRE CONFERENCE.—The next Conference will not be held at *Lincoln*, the time being inconvenient to the friends there; but it will be held at *BOURNE*, on Wednesday, Dec. 7.

THOMAS BARRASS, *Secretary*.

THE NEXT MIDLAND CONFERENCE will be held at *Osmastou-road chapel*, *Derby*, on Tuesday, Dec. 13. Rev. W. R. Stevenson, M.A., will preach in the morning.

J. JACKSON GOADBY, *Secretary*.

BAPTISMS.

NOTTINGHAM, Broad-street.—On Thursday evening, July 28, we had a baptism of five persons, four of whom were children or grandchildren of members; and on Lord's-day, Nov. 6, six others were added to the church, having previously been baptized, three of whom were from our village station at *Daybrook*, and two others domestic servants in the family of members of our church. The baptism on Thursday evening was a very interesting occasion. The congregation was nearly, if not quite, as large as on a Sunday morning.

BURNLEY, Enon.—On Lord's-day, Oct. 23, six persons were baptized by our pastor, the Rev. J. Alcorn. These, with three others from sister churches, have been added to our fellowship. We have other candidates.

PETERBOROUGH.—On Lord's-day, Nov. 6, three persons were baptized in the General Baptist chapel by Mr. Barrass.

MINISTERIAL.

ORDINATION SERVICES AT LONGFORD.—On Tuesday, Oct. 11, the Rev. S. S. Allsop was ordained pastor of the first General Baptist church, Longford, near Coventry. At eleven o'clock a hymn was sung, and the Rev. T. Barrass, of Peterborough, read suitable portions of Scripture and offered prayer. The introductory discourse was delivered by Rev. W. Chapman, of Melbourne, late

pastor of the church at Longford. He referred to his own ordination just twenty years since, and alluded with feeling and eloquence to the honoured brethren, J. G. Pike, J. Goadby, J. Wallis, J. Knight, all of whom took part in that service, and are now gone to their rest. The Rev. J. Tunnicliff, of Leeds, a former pastor of this church, proposed the questions, and received Mr. Allsop's confession of faith. The confirmation of the church's election of their pastor by uplifted hands, was, from the large number of members present, very impressive. The ordination prayer, accompanied by imposition of hands, was offered by Rev. E. Stevenson, of Longborough, and was most solemn and comprehensive. Rev. W. Underwood, President of Chilwell College, delivered a charge to the pastor founded on 2^d Tim. iv. 5—"But watch thou in all things," &c. Rev. W. B. Davies, of Coventry, closed the service with prayer. In the evening the Rev. J. Tunnicliff preached to the people from Phil. ii. 29—"Receive him therefore in the Lord with all gladness," &c. The congregations at both services were very large, many only obtaining standing room, and some were unable to secure even that. Dinner and tea were provided in the school-rooms, and appropriate addresses were delivered. In addition to the brethren already named, there were present Revs. E. Stenson, of Union Place, Longford; S. Hillyard, Bedworth; G. L. Withers, Foleshill; H. Cross and T. Beard, of Coventry, &c., &c. The services throughout were most refreshing and profitable, and, as such services must always be, eminently useful. The friends at Longford have it in their hearts to build a new and larger chapel next year if the Lord will, plans for which are already prepared by the Rev. T. Horsfield of Lonth. "Let the beauty of the Lord our God be upon us . . . and the work of our hands establish thou it."

NORTH PARADE BAPTIST CHAPEL, HALIFAX.—On Wednesday evening, Nov. 16, the Rev. C. Clark, minister at the above General Baptist chapel, tendered his resignation at a full church meeting, and it was unanimously accepted.

THE REV. WATSON DYSON has resigned the pastoral charge of the church at Long Sutton, and accepted an invitation to the pastorate of the church at Measham. He will enter on the duties of his new sphere immediately.

REV. J. STAPLETON has resigned the pastorate of the church at Kirton Lindsey, and closes his labours on the last Lord's-day of January, 1865.

REV. W. SALTER, of Linholm, has accepted an invitation to become the pastor of the church at Coalville and Whitwick.

CHAPELS.

BAPTIST SABBATH SCHOOL ANNIVERSARY.—The fifty-fifth anniversary of the Louth Northgate Baptist Sabbath school was celebrated on Sunday and Monday, Oct. 23 and 24. On Sunday sermons were preached morning and evening by the Rev. T. Barrass, of Peterborough. On Monday a public tea was provided in the spacious school-room, which was well filled by the members and friends. A public meeting was held under the presidency of the pastor, the Rev. W. Orton. The meeting was opened by the Rev. T. Burton with prayer. The chairman and the Rev. T. Horsfield spoke earnestly on the advantages of Sunday-school training, and the effects on the after-life of many; and were followed by the Rev. W. Herbert (Independent), who delivered a very pleasing address, garnished with interesting anecdotes of past experiences. Other friends addressed the meeting, and between each address the school children sang several hymns very sweetly. Thus ended, in a most satisfactory and pleasant manner, the fifty-fifth anniversary.

DEWSBURY, Wakefield Road.—On Tuesday afternoon, Nov. 8, a tea meeting took place in the above chapel, when upwards of two hundred sat down. The room was decorated with banners, and an excellent repast was provided, the ladies connected with the congregation presiding at the trays. About half-past six a public meeting was held; Rev. B. Wood, of Bradford, presided. After a hymn had been sung, and prayer offered by the Rev. J. Harvey (Primitive Methodist), the chairman commenced by congratulating his friends on the earnest and untiring zeal with which they had

endeavoured to form a Baptist interest in the populous and flourishing town of Dewsbury, expressing a hope that it would prove a success. Rev. W. Wilshaw (New Connexion minister) expressed his heartfelt sympathy with the new movement which his Baptist friends had commenced in Dewsbury. Rev. R. Horsfield, of Leeds, put the following questions:—"What are you?" and "Who are you?" Firstly, they were Catholics; because they loved all who loved the Lord Jesus Christ in sincerity. Secondly, they were Churchmen; not by the established law of the realm, but by the established law of God. Rev. J. Barker, of Lockwood, near Huddersfield, spoke of the progress which Dewsbury had made of late years, and remarked that there was a great need for a Baptist cause in this populous and flourishing town. Rev. J. H. Beevers, of Bradford, spoke of the Weekly Offering. The meeting was subsequently addressed by the Revs. G. McCallum and J. Harvey, of Dewsbury, and Mr. John Barker, of Bradford.

DONINGTON-ON-BAIN.—The annual tea meeting in connection with the General Baptist cause at this village was held on Thursday, Oct. 13. Numerous friends from Louth and other places assembled in the Wesleyan school-room, which had been generously lent for the purpose. Nearly two hundred sat down to tea. At the meeting held afterwards the chapel was crowded to excess, and interesting addresses were delivered by Revs. W. Orton, T. Horsfield, T. Burton, and other friends. By these annual gatherings the debt on the chapel has been entirely removed.

CONINGSBY.—On Lord's-day, Nov. 6, the Rev. J. Wilkins, of Ipswich, preached on behalf of our chapel debt to attentive congregations. At five o'clock on the Monday following a tea was provided in the school-room by several ladies connected with the congregation. After tea the Rev. J. Wilkins delivered a lecture on "John Bunyan." On Tuesday evening Mr. Wilkins gave a lecture on the "Babylonish Captivity." Both lectures were profusely illustrated by dissolving views of a superior order. Each evening the chapel was crowded, and every one returned home delighted with what they had heard and seen. The proceeds amounted to £14 6s. W. S.

STALYBRIDGE.—On Lord's-day, Nov. 13th, two sermons were preached by the Rev. W. Evans on behalf of the Sabbath schools, after which collections were made amounting to £24 13s.

CHILWELL COLLEGE.

THE TREASURER begs to acknowledge the following sums received:—

<i>General Account.</i>	£	s.	d.
Rent of Sherwood Rise.....	30	0	0
Longford, Rev. S. S. Allsop	5	0	0
Queensbury	2	14	6

Purchase Account.

Mr. Hair, Melbourne	1	0	0
Mr. Jefferson do.	1	0	0
Mr. Kelk do.	1	0	0
Mr. Snape do.	1	0	0
Mr. T. Ward do.	1	0	0
Miss Tomlinson do.	1	0	0
Rev. R. Hardy, Queensbury ..	1	0	0

Miscellaneous.

THE TESTIMONIAL TO MR. J. F. WINKS.—In consideration of the proposed effort by the General Baptists to remove the heavy debt of their Missionary Society before the end of the year, the Committee for this Testimonial deemed it inexpedient to take any further steps for obtaining subscriptions until a more favourable opportunity. This arrangement was cordially approved by Mr. Winks. Since the list of subscribers was published, other names have been received, which will appear when the Committee resume the matter next year. In the meantime subscriptions will continue to be received by the Treasurer, Mr. T. W. MARSHALL, Bank House, Loughborough, Leicestershire.

MR. SPURGEON ON BAPTISMAL REGENERATION.—The sermon preached by Mr. Spurgeon in June last on this subject has excited an amount of public attention unparalleled. When first it appeared many persons were anxious that it might have a circulation of 20,000, which is really not much short of the regular weekly circulation. Those persons began to effect the object they desired to see accomplished by giving away some fifty, some 100, and not a few 500 copies each, so that the demand had soon reached 50,000 copies. One lady offered to be at the cost of sending a copy to

every clergyman in England. By such means the sale of that sermon had reached 100,000 copies in four or five weeks. Still the demand continued, and was immensely augmented by the numerous pamphlets which appeared almost daily either in opposition to, or in defence of, the original sermon. These pamphlets, varying in price from one shilling each to one penny, now number more than fourscore. The original sermon has reached a sale of not less than one hundred and eighty thousand copies.

SAFETY IN RAILWAY CARRIAGES.—

The Great Northern Railway has set a good example in the matter of its carriages. It has commenced running an experimental train for the purpose of local traffic, which is arranged so as effectually to prevent any repetition of the crime for which Müller has just been executed. Through each carriage composing this train runs a line communicating directly with the guard, and from the guard a similar line is in connection with the engine. The footboards outside the carriages are so constructed that the guard can (on the alarm being given) easily walk the whole length of the train without risk to himself, so that he can in a comparatively short space of time ascertain the cause of it, and, if requisite, stop the train.

THE REV. DAVID YOUNG.—This gentleman, formerly a respected minister of the U. P. Church in Perthshire, but who was baptized a few weeks ago, by Mr. Culross of Sterling, preached in Glasgow on Nov. 6, in the morning and evening for the Bath-street Church, and in the afternoon for the John-street Church. The circumstances attendant on the change in his views and position, coupled with the high esteem with which he was regarded throughout the denomination he so recently left, drew together, especially in the evening, a large attendance. The discourses were thoroughly practical, and were characterised by much warmth and earnestness, a rare facility and aptitude of illustration, an extensive acquaintance with the Bible, and plain, pointed, personal application throughout.

The death of Mr. John Ramsay M'Culloch, the well-known political economist, is announced. He died on Friday morning, Nov. 9th, in his seventy-fifth year. He was known as one of the most able political writers and compilers of the time.

LORD PALMERSTON.—It is said that Lord Palmerston has cherished a wish to retain the Premiership until the completion of his eightieth year, and that, having accomplished this object of his desire, he will, at the termination of the present Parliament, retire from active office, re-

taining a seat in the Cabinet without office, as the late Marquis of Lansdowne did for some time. If there be any truth in this, it of course revives the much-vexed question, "Who will be the new Premier, granting the Liberals to remain in power?"

Obituary.

MISS ELLEN ESBERGER.

ON the morning of Monday, October 16, 1864, this young disciple closed her earthly course. She lived to the age of nineteen years, and then faded like a flower. Her removal is one of the mysteries of an inscrutable providence. The survivors cannot see why she should be taken away. She was in the bloom of life. A fair prospect was opening before her. Her health, which in childhood had been delicate, had become vigorous. Her scholastic course had recently closed. She was surrounded by worldly comforts, and loved in the family circle with warm affection. She had only a few months before confessed her Saviour in baptism, and there seemed every reason to hope that one so carefully trained, so amiable in her disposition, and so diligent in all her religious duties, would long live to adorn the doctrine of God her Saviour, and succeed her honoured parents in their service to the church whenever it should please God to take them away. But such was not the Divine will. The fair expectations were blighted. Her sun went down while it was yet day. For some months her strength was failing. There was increasing feebleness without any apparent cause. The best medical aid was procured, and no means were left untried, but still she continued to waste away. As long as strength permitted, she attended the morning prayer-meetings and the Sunday school. She was a most diligent teacher. And when she looked more fit for the couch than the pew, she filled her place in the house of God. At length she could no longer visit the spot which, by the most sacred associations, was endeared to her heart, and was laid on her dying bed. She was a patient sufferer. A murmur was never heard to escape her lips. It was her privilege to enjoy the peace which passeth all understanding. When asked, "Are you trusting in the Saviour?" she paused a moment, and said, "I try to trust in him." "You would not like now to have to seek the Saviour?" With deep feeling she replied, "Oh no! it would be the worst time to seek him now." "Are you willing to

die, if it is the will of God?" "If it is his will, I should like to get better, but I don't feel anxious." "Do you think you shall be able to trust in Jesus when the time of your departure draws nigh?" She answered, "I think I shall. I know he will never leave me." In this state of mind she continued till about seven o'clock on the morning of October the 16th. There was then a sudden change. She said to those who watched beside her, "I am dying." At her request the family assembled. Very affectionately she bade them farewell, and said, "Thank you for all you have done for me." Her natural reserve seemed to be exchanged for a confidence and communicativeness which she had never manifested before. With the greatest calmness she said, "In a few minutes I shall be in heaven." Looking upwards with a smile, she said, "Come, blessed Jesus, come quickly." In speaking to those who were present, and in sending messages to those who were absent, she said, "I am going home; meet me in heaven." She tried to sing, but her voice had lost its power; but a little after she rallied, and sang with her sweet and faltering voice,

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

Her father said, "My dear, you will soon be singing the song of Moses and the Lamb." "O yes," she replied with marked emphasis, "the Lamb! the Lamb! the Lamb!" Her energies were now exhausted, and she calmly resigned herself into the arms of her Saviour. The happiness of the closing scene will never be forgotten. It was good to be there. It seemed as if heaven was dawning on her soul, and irradiating her countenance.

"Say not it dies, that glory,
'Tis caught unquenched on high,
Though saintlike brows so hoary
Shall wear it in the sky."

No smile is like the smile of death,
When all good musings past,
Rise wafted with the parting breath,
The sweetest thought the last."

W. O.

Notes of the Month.

ECCLESIASTICAL.

INQUIRERS into the present position of the State Church of these realms bid fair to be numerous. Already two propositions of this kind are on foot, originating in very different quarters. The Baptist Union at Birmingham adopted a petition to Parliament, asking for a commission to inquire into the working of the state church, considered by the petitioners to be both unjust and injurious. How much so we are constantly reminded by some paltry squabble about church rates, by the indecent behaviour of clergymen at the grave's mouth, or by deep-laid schemes for securing the sole use of cemetery chapels as places of episcopal worship. For proof of the second kind of annoyance and injustice we have only to refer to the recent conduct of Mr. Ellaby, at Woodstone, near Peterborough, who wrangled with the mourners at the grave, and long after the funeral procession had left the churchyard read over the burial service, with the sexton and his wife for an audience. The incumbent of Brough-on-Bain has also earned for himself a temporary notoriety by refusing to bury an aged person because she had left his ministry. Mrs. White was a respectable and esteemed member of one of our own churches in Lincolnshire. While we grieve over these sad exhibitions of ill-manners and intolerance, so long as there is a state church we may expect them frequently to occur. If they serve no other purpose, they serve this, to keep the eyes of the dissenters open to the evils inseparable from an established religion. The last kind of injustice has recently been attempted at Liverpool. Mr. Walsh, a clergyman of that city, has asked and obtained the consent of the burial board to use the cemetery chapel for the state church service. Now considering that cemetery chapels are built out of parish rates, this act really amounts to the taxing of dissenters for building episcopal edifices. The dissenters of Liverpool are not the sturdy men we take them for, if they tamely submit to the decision of the burial board. These are only a sample of the

things which show how imperative is the need for the commission of inquiry asked for by the Baptist Union; and we sincerely hope the petition will not miscarry. Mr. Bright is entrusted with its presentation, and will doubtless take care that nothing he can do shall be wanting to secure an attention to its prayer.—The other inquiry originates with the synod of the Greek church held at Moscow. The members of that church have doubtless been watching the course of events in this country, and have noted the high church tendencies of some of the dignitaries of the English church, and perhaps sigh for some sort of recognition by a corporation at once so powerful and so wealthy. A commission has therefore been appointed by the Moscow synod which has been entrusted to the hands of some celebrated ecclesiastics, and early next year they will visit England to make inquiries regarding the present position of the state church, with a view to restore intercommunion. What will Evangelical churchmen say to this? Are they ready, having given their unfeigned assent and consent to all and everything contained in the Book of Common Prayer, to shake hands next with the image-worshippers of the Greek church? Will they join them in praying for the dead and in invoking the saints? The Eastern ecclesiastics will find the establishment in a muddle such as they least expect.—The high church party are indirectly doing the work of the Liberation Society. They are seeking to obtain a new court of appeal. Indeed, they propose that the final appeal shall be to the upper house of Convocation. The fact really amounts to this, with these church-agitators, they want to keep the temporalities of the church and govern themselves. The state collar galls their necks, and they would fain have the badge of their slavery removed. This is simply impossible. So long as they are the thralls of the state, they must submit to state control. The patronage and the control stand or fall together.—The bishop of Oxford, in a recent letter, repudiates the charge made against him some time

back of classing beer-houses and dissenters together as common impediments to church extension. But even his explanation needs to be explained. He has recently treated the inhabitants of Hastings to a dish of his peculiar doctrines, claiming for the state church the authority to teach the Gospel because of her apostolical descent. He takes care to put in a little spice to suit the palate of the dissenters and more liberal churchmen who composed his audience. — The abduction from this country of a nun, said to have been insane, has awakened a loud call on the part of the public for examination. The Home Office has announced its decision, very much to the delight of the Papists. In effect it declares that the conduct was altogether illegal, but that as it does not think the abduction arose out of improper motives, the offence will be overlooked. But is this right? What has the Home Office to do with "motives?" And how, even if it had, did it become informed that they were not in this case "improper?" We should like to have the Home Office definition of an impropriety. It would be a curiosity in its way, and well worth considering by future writers on moral philosophy. Cardinal Wiseman has since declared that there was a slight oversight in the management of the case; but that it will not be repeated. Of course not. The dignitaries of the Papal church in these realms know well enough, and no one better than Cardinal Wiseman, that with all their trumpeting of their numerical increase, the people of England hate Popery as much as ever. We wonder whether this wily Prince of the church would ever be so foolish as to bring over, with a view to stir up the ardour of the faithful and confound unbelievers, any of those famous relics said to be possessed by Papal churches in Paris: the bits of the cross—the inscription—and the crown of thorns, minus the thorns, and the nails. It matters not that one of the three nails was said to have been thrown into the Adriatic by Helena to calm the raging winds, that the other made the celebrated iron crown of Italy, and that the third is preserved in the cathedral at Milan—the cathedral of Paris claims also to have one.

GENERAL.

THE two most exciting topics of the month have been the trial and execution of Müller for the murder of Mr. Briggs, and the election of the President of the United States. The German Legal Protection Society, in its anxiety to prove their countryman innocent, spared neither expense nor labour. Their movements were not always discreet, and their visit to the house of the murdered man was ill-timed, if not worse. To the relief of many, Müller, while the last breath was in his body, confessed that he had done the deed. But the adroitness of the German clergyman seems to have wrung it out of most reluctant lips. "Ich habe es gathan"—"I did it"—this was absolutely all his confession. The mob which collected to witness his execution was of the usual ruffianly and brutal kind always collected on similar occasions.—President Lincoln has been re-elected by a large majority. The war will therefore be continued—how much longer it is impossible to say. Again we say that slavery is doomed. Jefferson Davis will not arm the blacks, but has commissioned some thousands to be summoned for camp work. The North has, however, some black regiments.—The British dominions of North America are busy seeking a union with each other. This is one of the most important movements in our colonial history.—Mexico is pronounced quiet, and some formerly disaffected rebels have given in their adhesion to Maximilian.—From India the two chief items of news are—the awful cyclone which has literally wasted Calcutta and destroyed many gallant vessels—not less than two hundred; and the durbar of the new Governor General at Lahore. As Sir John Lawrence could speak Hindostanee, he took occasion to address the assembled chiefs, and spoke nobly and to the point. The durbar itself seems to have been on the most princely scale, as befitted an Eastern deputy of the Queen appearing before an Eastern people.—Italy is to have Florence for her capital. The proposition has been carried by a large majority in the Italian Parliament. Ricasoli says Florence is *nearer Rome* than Turin.—Austria and Prussia have had something like a quarrel over their booty.

Marriages.

Aug. 17, at Castlemaine, Victoria, by the Rev. James Ewence, Robert Francis Bickham, youngest son of William Bickham, Esq., of Manchester, to Elizabeth Augusta Cox, eldest daughter of Mr. Francis Augustus Cox, of Castlemaine, and granddaughter of the late Rev. Dr. Cox, of Hackney, London.

Sept. 17, at Tetley-street chapel, Bradford, by the Rev. B. Wood, Mr. W. Firth, to Miss Peel, both of Bradford.

Oct. 18, at the General Baptist Chapel, Coningsby, by the Rev. W. Sharman, Mr. Enoch Shaw, of Coningsby, to Mary Hurt, of Miningsby.

Oct. 22, at the General Baptist Chapel, Macclesfield, by the Rev. J. Maden, Mr. Thomas Benson, to Miss Emma Thornley.

Nov. 2, at the Baptist chapel, Haddenham, Bucks, by the Rev. Amos Dyson, Mr. George Kingham, of Haddenham, to

Sarah, second daughter of the officiating minister.

Nov. 8, at the Baptist chapel, Cinderford, by the Rev. P. Prees, Alfred, second surviving son of James Ridler, Esq., Cinderford, to Adeline, youngest daughter of Mr. Cornelius Chivers, of Bilson Woodside.

Nov. 11, at Fleet, by the Rev. F. Chamberlain, Marianne, eldest daughter of Mr. F. Grocock, Friars Causeway, Leicester, to Jarvis, eldest son of Mr. Rushin Read, builder, Leicester.

Nov. 14, at the Baptist chapel, St. Clement's, Norwich, by the Rev. T. A. Wheeler, Mr. G. Daniels, to Elizabeth Ann, eldest daughter of Mr. Thomas Fountain, St. Stephen's-square, Norwich.

Nov. 15, at the Baptist chapel, Long Sutton, by the Rev. Watson Dyson, Mr. George Anderson, to Lizzie, daughter of Mr. James Howes, of Long Sutton.

Deaths.

June 11, at Rothley, W. Boulter, for forty-six years a member of the church in that village, and for many years a teacher and superintendent in the Sabbath school.

Sept. 25, at Delhi, suddenly, Mary, wife of the Rev. James Smith, Baptist Missionary.

Oct. 17, from accident by machinery, at Naunton Downs, near Cheltenham, Arthur Robert, son of Mr. R. Comely, aged four years.

Oct. 19, at Brough-on-Bain, Mrs. Waite, aged 75, after having been for twenty-eight years a devoted and consistent member of the General Baptist Church at Donington. Application was made to the incumbent of Brough to inter her in the parish burial ground; he refused because she was a Baptist, or, to use his own words, because "she had separated herself from his church." In consequence of this act of clerical intolerance she had to be taken to Donington Baptist burial ground, and the minister who resides at Louth had to walk fourteen miles to commit her remains to the tomb.

Oct. 23, Mr. John Taylor, sen., of Gold-street, Northampton, in the seventieth year of his age.

Oct. 23, at The Grove, Stratford, Essex, William George, the eldest and beloved son of the Rev. G. W. Fishbourne, aged nineteen years.

Oct. 24, after a long and painful affliction borne with Christian resignation, Mr. William Gardner, of London Road, Sutton, aged 54. Mr. Gardner had been connected with the General Baptist Church at Macclesfield thirty-seven years, and at the time of his death was a deacon and secretary to the church, and superintendent of the Sabbath school.

Oct. 24, at Wednesbury, William Shaw, the son of the Rev. James Shaw, Baptist minister, Whitestone, aged eighteen.

Oct. 27, at Exeter, of scarletina, Robert Hartley, the beloved son of the Rev. Stewart Williamson, of St. John's Wood, London, aged sixteen.

October 30, at Syston, Leicestershire, Frederick William, youngest child of the Rev. C. Carter, of Ceylon, aged two years.

Nov. 14, at Derby, Caroline, eldest and beloved daughter of Dr. Perrey, of Shirley, Hants.

Nov. 8, at Llandudno, of scarlet fever, Leonard, third son of John Bright Esq., M.P., aged five years.

Missionary Observer.

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

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

At the same time, we distinctly repeat the statement, previously made, that the Committee would deprecate the intention of making this annual appeal for the Widows and Orphans of their Missionaries, if it should interfere with the just and pressing necessities of the poorer members of the Churches; all they ask is, *that at the first communion service in the year [that is, Lord's-day, January 1st, 1865], each Christian communicant who is willing, may have the opportunity of making some addition to his usual contribution, and that the amount contributed over and above the average of the ordinary Sacramental Collection may be appropriated to the Fund for the Relief of the Widows and Fatherless Children of Departed Missionaries.*

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

Signed, on behalf of the Committee,

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

Leicester, Dec. 1, 1864.

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

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

THE CYCLONE AT CALCUTTA.

Cuttack, Oct. 17th, 1864.

MY DEAR BROTHER,—Before you can receive this you will have seen in the papers that on the 5th Calcutta was visited with one of the most awful gales ever known, and that the destruction of life and loss of property are fearful to contemplate. As the fury of the Cyclone extended a hundred miles north and south of Calcutta, you will be anxious to hear whether it reached us. Thank God, we have been most mercifully preserved. On that eventful and awful day the wind was high at Cuttack, and we were threatened with a storm. We remarked one to another on the probability of our having a gale, as gales are common on the breaking up of the monsoon, and I remember adding that it was a few days earlier than October storms usually occurred. The wind subsided, the rain ceased, and our conversation was forgotten; but on the following Monday (this was Wednesday) we found that the Calcutta post had not been in for two or three days, and there were reports that Kedgeree, a station south of Calcutta, had been visited with a tremendous gale, and had been in fact swept away. The next day letters and papers were received, and we saw how mercifully we had been preserved. Blessed be the name of the Lord for his preserving care. Oh that while His judgments are abroad in the earth the inhabitants of the world may learn righteousness.

The most fearful gale I have known at Cuttack was Oct. 13th, 1848, of which some account was given in the *General Baptist Repository* for 1849. It commenced shortly after Ten P.M., and continued to rage till Two A.M., or a little later. I shall never forget the solemn impression it gave me of the majesty and power of God, an impression which I could not have had to such an extent but for witnessing such a scene. "With God is terrible majesty." In the midst of such scenes, the utter helplessness of man to resist the mighty power of God, or to escape from the blow of His hand, is most deeply experienced. It is a feeling that can only be fully understood by being realized.

The gale on the Orissa coast in 1831, especially on the coast near Balasore, was one of the most terrible ever known. I may, sometime, give you some par-

ticulars of it. I see the papers are saying it was 1833. Not so; it was 1831, and renewed in the following year, though not so violent.

We have not yet received full particulars of the mischief done by the Cyclone of the 5th, but the loss of life has been very great, and some of the particulars we have seen are heartrending to read. The *first* news, as I have said, we got here of the storm was of the damage done at Kedgeree. We have since seen it stated that the village has been swept away, the only house remaining being the Post Office, but the Post Master, his wife, sister-in-law, and children, all perished together. Oolaberiah, a large village that I well remember, about sixteen miles south of Calcutta, is said in the papers to have been so completely destroyed, that its site can scarcely be recognized. In Calcutta the native houses destroyed are numbered by tens of thousands, and the destruction of shipping exceeds anything ever before known, as of late years the trade of the port has very greatly increased.

J. BUCKLEY.

OUR MISSION; ITS DIFFICULTIES, AND HOW TO GET RID OF THEM.

MR. EDITOR—

Dear Sir,—The time has come for something definite to be done by our churches on behalf of the Orissa Mission. The first thing to be done is to get it out of debt. The Mission is ours, and the debt is ours. More properly speaking, the Mission is God's, and the debt is ours. Still, in a very important sense, the Mission and the debt are ours. We have as much to do with the responsibility of the one as we have with the conduct of the other. Our Mission is a lasting credit to us, our debt but a temporary difficulty. All sections of the church who are acquainted with the origin and progress of this Mission, admire it. Its site is wisely-selected—being in the very heart of India, and the centre of the influence of idolatry. Its operations are compact and concentrated, and time and efforts are not squandered by our missionaries in desultory labours. Its agency is trustworthy and devoted. Our missionaries have never caused the denomination any trouble, but are all

devoted and faithful servants of the churches and of Christ. Its success is comparable in proportion with that of any other field of missionary enterprise. Such facts as these are the indisputable property of the General Baptist denomination, and render it worthy to stand by the side of sister denominations, and claim its privilege to send a mission to the heathen.

The debt now resting upon us is but a temporary difficulty; 'tis only like a cloud passing over the face of the moon; it needs but the Spirit of Jesus to blow through the heart and treasury of our churches to leave our Mission in the firmament fair as the moon, clear as the sun, and terrible as an army with banners.

The debt is not the consequence of sin. This is a consolation. Our missionaries have not been reckless in their trading, nor spendthrifts in their expenditure. The Mission is not called upon to pay the debts of its agents contracted through lack of common sense or want of principle. No. But with comparatively poor salaries our missionaries have been contriving and economizing that notwithstanding the great increase in the price of provisions, they might be able to make both ends meet. No one inside or outside the denomination has embezzled or misappropriated a single shilling of the Society's funds.

The debt is not the consequence of mismanagement. No sum of money has been lost in bad speculations, no capital invested and lost in fruitless expeditions, none of your subscriptions injudiciously expended in the conduct of the Mission. It was not through mismanagement on the part of the Committee that Mrs. Taylor's health broke down, or that Mrs. Goadby very naturally wished to return to her husband in the sphere of his labours. The fact that about £500 have been spent in the return to England or to India of missionaries or their wives, we cannot attribute to any mismanagement, but to a necessity laid upon us by an over-ruling Providence. Is the word extravagance whispered? We ask, Who does not know the expense of travelling even in this country with our parliamentary trains? Do not our holiday trips and our necessary journeys generally cost more than we expected? Let it never be thought that we begrudge our devoted servants respecta-

bility and comfort in travel. Think of Mrs. Goadby having to be conveyed five hundred miles in a palanquin! Surely to undertake the length and fatigue of such a journey after a long voyage by sea is the worst part of the bargain, and we who have to pay have the easiest part of the duty.

The debt is but a temporary difficulty. What section of the church has not had difficulties? This is no new thing. The church has survived greater difficulties than this. It has survived the rack and the flame. It has been hunted like a partridge on the mountains. It has been driven into the dens and caves of the earth. It has been in reproaches, and necessities, and persecutions. With few friends it has escaped these heavy difficulties; with many friends it surely will escape the difficulty of a few hundred pounds.

Our Mission is not like a fraudulent debtor, who impudently seeks a certificate in a bankrupt court, but like an honest trader, who, in a temporary difficulty, by making his case known to his friends, is sure to find sympathy and help. Ruined! Broken up! Shipwrecked! Insolvent! Who dare utter the words? Never will the Mission be insolvent till the denomination is a peniless bankrupt. If a child goes to the workhouse through poverty and destitution, and the father has the means, the authorities come on the father to pay expenses. So the Providence of God calls now on the General Baptist denomination to pay the expenses of this its beautiful and darling child, and to take it out of circumstances of poverty and debt to a comfortable and prosperous home.

Then to clear off this debt the rich must respond, and the poor (ever ready with their mites) must respond. All must remember where much is given much is required, and that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

The second thing to be done is to prevent it getting into debt again.

While the present debt may be accounted for and explained, we admit that debts are undesirable and miserable things. A man breathes more freely, a chapel looks more comfortable, and a mission works more easily, when out of debt. People have more pleasure in

giving, committees more pleasure in meeting, and missionaries more pleasure in working, when a mission is out of debt. Our supporters would rather give a shilling to a free and prosperous enterprise, than a penny to an old and troublesome debt. The attention of our Committee, when it meets, is diverted from the grand and spiritual operations of the Mission to talk about its burdensome debt. Our missionaries are distressed beyond measure to learn how we are embarrassed at home.

Then how are we to prevent the Mission getting into debt again?

First, by stopping part of the machinery—by recalling some of our agents. This is one course which seems open to us. But such a course we dare not advocate. In Lancashire we have had a lack of cotton, the stoppage of machinery, and the starving of thousands. In South Staffordshire there is now a lack of labour, stoppage in the collieries, and the penury and wretchedness of many families. In Orissa shall we stop the machinery? shall we withdraw our labourers? The consequences are too terrible to think of. How inconsistent, too, would this be with our prayers! How often do we pray, "Thy kingdom come, thy will be done on earth as it is in heaven"—"Send forth more labourers into the harvest." Besides, the world can get money for anything—money to fit out expeditions for Africa—money for every department of science and art. And shall not the claims of God's work in Orissa call forth sufficient money from the denomination to support its present number of agents, and keep in constant motion its present machinery?

The next course open to us is to increase the ordinary income. *Ought* this to be done? Who dare say, No? *Can* this be done? Who dare say, No? *Will* this be done? To answer this in the affirmative we must advance to the third thing to be done, which is—

To endear the Mission still more to the hearts of the churches. If a parent loves his child he is always willing to pay its expenses and put something into its pocket besides; and if we dearly love this Mission it will be sure to prosper. Four things are necessary to endear this Mission to the members of all our churches.

They must read the reports. These are regularly published, so that there is

no lack of information. They are written concisely and interestingly, so that there is no toil in reading them. We never can go long in action on the strength of past feelings. Our interest must be sustained. It seems to have an appetite which must be fed. Our excellent friend Mr. Pike was intensely sarcastic at the Barton Conference the other day, when he said—"If we want to hide anything, we must put it into our missionary reports." Undoubtedly information is there for which many are asking. We wonder how the churches would act, if these reports, instead of being printed and circulated, were put under lock and key in the Secretary's desk. Curiosity would soon open that desk and demand the right to read. But because the reports are conveyed so easily, and laid upon the breakfast table, many do not give themselves the trouble to read them. Let all read, then the Mission will be loved.

They must invest a portion of their capital! Who are so much interested in Railways and Joint-stock Banks as those who have money invested therein? Let all our members become shareholders in this Mission. It is good to give at collections, it is better regularly to subscribe. We had rather have a penny per week than thirteen pence per quarter. Our ministers and local secretaries must try to get subscriptions. Let them go round after a public missionary meeting and try to get subscriptions. The act of giving is good for the soul. It trains it in the spirit of Jesus. He gave, and is always giving. He gave not what he could spare without affecting his dignity and happiness—he gave *himself* for us. Let his church follow his example; let us deny ourselves; let all do something regularly. This will be a means of grace; this will be a pleasure to them that give and to them that collect. Let all give, then the Mission will be loved.

They must appreciate the spiritual operations of the Mission. The work done is not represented by the balance sheet, nor by the numerical additions to the churches, nor by the numbers of tracts and Bibles circulated. Our missionaries are doing a work which cannot be estimated by gold nor recorded in statistics. Their prayers and sermons, their conversations and labours, are producing results which only eternity can

disclose. "The kingdom of God cometh not with observation." Spiritual results are being now produced which neither you who pray and give nor they who pray and work, in all probability, will hear of on this side of the grave. Over all the extraordinary difficulties of the mission field the truth as it is in Jesus shall triumph. The smallest effort is not lost. And by every subscription, sermon, and prayer by the faithful servants of Christ, the period of the world's enfranchisement by the truth is being accelerated. Let this be thought of, and the Mission will be loved.

Finally, they must plead the cause of the Mission with God. In many places we hear the complaint that the missionary prayer meeting is attended worse than any other meeting appointed by the churches. This is deeply to be regretted. Do we forget where our strength lies? 'Tis not in an arm of flesh. However perfect our machinery, however devoted our agents, however wise our resolutions, we can never dispense with the blessing of God. The throne of grace is a link in heaven between our supplicating hearts and the object we desire to be accomplished on earth. Let there be earnest and believing prayer throughout the denomination, and the Orissa Mission shall arise triumphant out of its difficulties. We meet just now under rather discouraging circumstances—a little has gone wrong in the financial affairs of the Society; but let us be among the strong in faith and the strong in action. Of us let it be said—

When things go wrong the strong bear up
And work with all their might,
With steady, manly, firm resolve,
Till things again go right.

OUR MISSION DEBT.

MR. EDITOR,—

Dear Sir,—When the debt on our Mission was spoken of at the last Association, some of our friends ventured, as it were, to pledge our church to contribute £50. After the sacrifices involved in building our new School Rooms, (costing £525,) this promise seemed beyond our ability. It is with very great pleasure I inform you that the £50 are raised; and that a deceased sister has by will bequeathed £50 more to the same object. So there are £100 coming from Boston. I attribute this to the grace of

God; and that consideration renders my pleasure in this announcement ten times greater.

I fear that in some quarters the one shilling per member principle is doing harm; inducing a person to be satisfied in giving his own shilling, and leaving others to give theirs; or, at least, to be content if his church is contributing at the same rate. This would be well enough, IF ALL the churches would act accordingly; but we should be unwise thus to calculate our expectations. The richer must pay for the poorer,—or the more liberal Philippians must make up for the more reluctant Corinthians. £50 from us is at the rate of five shillings per member; some of us, among the poorest people in England, have contrived to pay two shillings and sixpence.

I mention these facts with the hope that they may both encourage and stimulate. Only, I believe, we are unanimous in deprecating any fresh debts.

I am, dear Sir, always yours for Jesus' sake,

THOS. W. MATHEWS.

MR. EDITOR,—

Dear Sir,—I was much pleased to learn from the respected Treasurer of the Foreign Mission that he has just received £45 from the church, Byron Street, Leeds, towards the liquidation of the debt. It may be questioned whether another instance of equal liberality can be found in our denomination. The amount is at the rate of nearly ten shillings a member, and there is scarcely one in the church who may be considered wealthy. I cannot but hope the present difficulties of the Mission will be overruled to the awakening up of a spirit of enlarged liberality in all our churches. The remarks of our esteemed brother, Mr. Buckley, in this month's magazine, cannot fail to exert a salutary influence at the present crisis. I now hope the great object of clearing off the debt will be accomplished. Surely those churches who have not responded to the appeal will now be induced to do so without delay. Our church is prepared to remit to the Treasurer at the rate of more than two shillings and sixpence per member. I also feel confident in the increase of our regular income by means of the weekly collecting. We have put in circulation about twenty-four of Mr. Wilkinson's

little collecting books, which bid fair to realize something like £15 to £18 per year more. Only let our churches adopt a proper system and organization in this matter, and the result will, I am persuaded, be most cheering. Hoping that the anxieties of all the real friends of the Mission will speedily be removed,

I remain, yours affectionately,

JOHN EARP.

Melbourne, Nov. 12, 1864.

INTELLIGENCE.

LEEDS, Byron Street.—*Anniversary Services.*—On Lord's-day, Oct. 16, two sermons were preached, and the Sabbath school addressed, by the Rev. H. Wilkinson. The school service was shortened to allow the congregation to attend the funeral of a member of the Missionary Committee, who had been making preparations for this Anniversary, and anticipated it with deepest interest. She died two days before it arrived. Her sudden departure was rendered specially affecting, as, in addition to the interest her charms of person, and manners, and Christian character, had awakened, her bridal day had been fixed in the following week.

On Monday, numerous attended Tea, and Public Meetings, were held. Rev. R. Horsfield in the chair. A financial statement was made by G. T. Woodson, Esq., Treasurer, and addresses delivered by J. G. Parrish, B.A., H. Wilkinson, B. Wood, of Bradford, W. Ward, and Messrs. Andrew and Mitchell.

On Wednesday, (while her husband was pleading the Mission cause at Clayton and Denholme,) Mrs. Wilkinson met the ladies of the congregation at tea. Report says that the meeting was most instructive and interesting. Before any were aware, it was found that more than two hours had glided away under the spell of painful and pleasing incidents in Missionary life, that were most graphically described. As their pastor had proposed at the general committee meeting the grant of £50 for the return of Missionaries' children, the ladies voted £12 from the meeting for that object.

On Friday evening the Rev. H. Wilkinson gave a very valuable illustrated Lecture to the Juvenile Society; and the Rev. R. Horsfield received a testimonial of thanks, signed by all the members of the committee, for his three lectures on "India and the Orissa Mission." The Juvenile Society has raised £13 during the last half year.

Arrangements have been made to forward quarterly all amounts in hand, to save the Society as much bank interest as possible. It is hoped that this year our Mission account will be raised to between £70 and £80. R. S.

WALSALL.—On Sunday, Nov. 13, two sermons were preached by Rev. H. Wilkinson, on behalf of the Mission. In the afternoon, Mr. W. addressed the Sunday school children, and on Tuesday evening he gave us a most instructive lecture "On the Religion and Customs of the Hindoos." We have all enjoyed Mr. Wilkinson's visit very much. Though the weather was very unfavourable, the congregations were very good, and the collections for the year beyond what we have done before. This is but our fourth year that we have done anything for the Mission, and it is pleasing to see the gradual progress made. In 1861, we sent £11; in 1862, £14; in 1863, £25; in 1864, over £35. W. L.

TURKEY.—Two baptized Turks who were exiled, have, through the intervention of the British consul at Smyrna, been brought back thither and set at liberty. Of the two confined, one, an old man of ninety, has been released, the other remains in prison. The latter, about eight years ago, was led by curiosity to read the New Testament, and became a believer in Jesus Christ. This fact getting known, he found it impossible to remain in his native city of Cæsarea, and fled to Constantinople. The Minister of Police has now offered him a good office under Government to remove back to Cæsarea, but he knows too well his fate to comply. During his imprisonment he was denied even the consolation of having a Bible, but this boon has now been secured to him through the chaplain of our embassy.

The SUBSCRIPTION LIST has been received, but owing to our want of space, could not be given this month. Our readers will be glad to learn that the amount now promised toward the Mission Debt is upwards of £1,400.

MINUTES
OF THE
NINETY-FIFTH ANNUAL ASSOCIATION
OF THE
NEW CONNEXION
OF
GENERAL BAPTISTS,

HELD IN

High Street Chapel, Boston,

June 20th, 21st, 22nd, & 23rd,

1864.

Chairman.

REV. R. INGHAM, *Vale, near Todmorden.*

Vice-Chairman.

MR. ALDERMAN WHERRY, *Wisbech.*

Secretary.

REV. T. GOADBY, B.A., *Albert Square, Commercial Road East, London.*

MINUTES
OF THE
NINETY-FIFTH ANNUAL ASSOCIATION
OF THE
NEW CONNEXION
OF
GENERAL BAPTISTS.

THE Ninety-fifth Annual Association of the New Connexion of General Baptists was held at the High Street Chapel, Boston. The meetings commenced on Monday, June 20, and closed on Thursday, June 23, 1864. The attendance was as large as could have been anticipated. The Association last met at Boston sixteen years ago. At that time unusual interest was felt in the presence of the Revs. J. Woodman and Eli Noyes, M.A., a deputation from the Free-will Baptists of America. But the number of representatives from the churches of the denomination this year considerably exceeded the number present in 1848. Three things of special interest marked the meetings of this year—the serious financial embarrassments of the Orissa Mission; the sympathy shown to the Rev. J. G. Oncken, of Hamburg, in his noble and apostolic labours in Germany; and the cordial and friendly invitation given to representatives and visitors to accept, at the close of the meetings, the hospitality of the Particular Baptist Church under the pastorate of Rev. J. T. Wigner, Stepney Chapel, King's Lynn.

The proceedings opened on Monday evening with a devotional service, at which the Rev. John Stevenson, M.A., presided. At the same time the College Committee met at Salem Chapel, kindly lent for the occasion, and the Business Committee held its meeting in the vestry of High Street Chapel. On Tuesday morning, at seven o'clock, the reading of "States" commenced, and was continued until ten o'clock, when the Chairman, the Rev. R. Ingham, took his place, and after a brief and appropriate prayer by the Rev. Hugh Hunter, of Nottingham, delivered the Annual Address. He said:—

That I did not object to the request of the last Association to occupy this position, would to many, I presume, appear marvellous, partly on account of the state of my health, and partly because there are so many better adapted than myself to pre-ide over this assembly. Several things, however, co-operated to prevent on my part a refusal. The manner in which I was proposed was kindly and satisfactory. The fact that the next Association was to be held in Lincolnshire, a county in which I had spent a portion of my ministerial career, and from which pleasant reminiscences resulted, had an influence. Also, whilst there is, and was, a desire not to shrink from service in connection with the cause of Christ, such is my humanity, that honour from my esteemed fellow-Christians and fellow-labourers is not abhorred or despised. These feelings and facts were combined with a conviction arising from physical infirmities that a future opportunity might to me never transpire; or, if it should, that it would never be more favourable; and that those who had courteously

invited me to this position would generously bear with such imperfections as might be attended with a discharge of its duties according to my best abilities.

My aim, as it becomes me, will be not to startle and please with that which is novel and sparkling, as well as excellent, but briefly and appropriately to say "that which is good to the use of edifying"—Eph. iv. 19.

REFLECTION ON CHANGES.

The thoughts of Christians in an annual gathering naturally and properly revert to some of the changes that have taken place since the previous meeting; the way in which the Lord has led us is contemplated; kindred according to the flesh and kindred in Christ, formerly among the pious living, and whom we venerated for their piety, wisdom, and usefulness, now sleeping in Jesus, are thought of as being in the house not made with hands, sat with their Redeemer in His throne, wearing the crown of righteousness and life, and knowing by experience the joy of their Lord. The changes of the year now ending, in regard to ourselves personally, the churches with which we are connected, the district in which we have lived, the land of our birth, and the world at large, are themes of appropriate contemplation and conversation.

UNIVERSALITY OF CHRISTIAN SYMPATHY.

The Christian's sympathies are with entire humanity. In the intellectual and physical, in the moral and spiritual, in the civil and religious condition of "every nation, and kindred, and tongue, and people," he is deeply interested. He regards himself as a member of the whole family of man. He knows that "all the tribes of the earth" have a common origin, a common depravity, guilt, and ruin; and that there is a "common salvation," the glad tidings of which its now glorified Author has commanded to be preached "among all nations, beginning at Jerusalem."

The Christian's sympathies are incapable of confinement within a narrower limit than the habitable globe. This sympathy with "all nations of men" that "dwell on all the face of the earth," whom God "hath made of one blood," should especially distinguish those who accept without reserve and with firm grasp, not only the universality of the fall—sin abounding, and all being dead,—but also the universality of provision in the death of Christ—grace superabounding, because Christ "died for all," and His blood "cleanseth us from all sin."

This universality of sympathy is further promoted by the facts that God has ordained believing and regenerate men, those who have received the love of the truth, to be His honoured agents in the propagation of the gospel and the extension of His kingdom; that He has assured of success finally to be achieved so great and glorious that in our Messiah Jesus all nations shall be blessed, and that all nations shall call him blessed; a consummation to which the Christian confidently looks forward in assurance that then shall men be blessed, "spirit, soul, and body," that then godliness, which is "profitable unto all things," shall bless personally and relatively, in the family, in the church, and in the community. When God's way is "known upon earth," and His "saving health among all nations," "then shall the earth yield her increase, and God, even our own God, shall bless us."

LOVE OF THE TRUTH AND CHARITY.

Thus justifying instead of reprobating an interest in the world's condition, and a consequent notice of transpiring events, I shall nevertheless content myself with a brief *recommendation* of "THE TRUTH" and "CHARITY." The apostle of the Gentiles speaks to the Thessalonian believers of the perishing of those who "received not the love of the truth," and exhorts the Christians at Ephesus to "stand," having their "loins girt about with truth;" whilst to Timothy he designates "the church of the living God, the pillar and ground of the truth;" and to Titus he gives instruction in the choosing of bishops, that they are to be men "holding fast the faithful word;" and the church at Thessalonica he charges to "hold the traditions which they had been taught." The same apostle equally reprobates a walk which towards erring Christians is "not according to charity," and exhorts that we follow after charity. "Yea," he says, "let all your things be done with charity." Also, "Put on charity, which is the bond of perfectness." "The end of the commandment," says he, "is charity." The apostle Peter says, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." The word in the New

Testament translated charity, might in most places be more properly rendered *love*. But love includes the grace now meant by the word charity, whilst it also includes more. If any should deem this unworthy the special regard of those who are instructors of others, let it be remembered that the evangelist, even the honoured and beloved Timothy, was exhorted by Paul to "follow righteousness, faith, charity," and to be an example of the believers "in word, in conversation, in charity," to "follow after righteousness, godliness, faith, love."

Accept, beloved brethren, the exhortation to hold the truth in charity; to be charitable, without being indifferent or latitudinarian; to be decided and earnest, without being bigoted. If your attention, on any occasion like the present, has been previously directed to God's will concerning you in regard to this particular, remember the words of Paul to the especially beloved Philippians, "To write the same things to you, to me indeed is not grievous, but for you it is safe." In accordance with the wisdom and goodness of this the apostle Peter writes, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance."

Let us hold fast the faithful word, allowing no portion of the inspired volume, no part of the Old or New Testament, to be wrested from us by daring or careless scepticism, by assumptions with nothing to justify or encourage them, by inferences without premise, or unjustly deduced through sophism or fallacy. Let nothing human be placed on a level with the Divine. To God's word admit no addition, and allow no subtraction or alteration. Let Divine truth be embraced cordially, held firmly, defended earnestly, commended warmly, and disseminated zealously. Its Author, its perfection, and its adaptation to bless, demand this.

Such a feeling and conduct are attainable without the exercise of lordship, or a desire to exercise lordship, over the consciences of others; without refusing to others all that we claim for ourselves; without judging another man's servant, who to his own master standeth or falleth; without an overweening confidence in our own opinions, and without a contemptuous feeling or a disrespectful conduct towards those who conscientiously differ from us. We may firmly believe, without regarding ourselves as infallible. We have the inspired exhortation, "Let every man be fully persuaded in his own mind." Let us hold the truth in righteousness, in love of the truth, and in charity and love to all mankind.

Supreme love to God, and fervent affection to all our fellowmen, will ever prevent a conscious trampling on the truth, a despising of truth, or the neglect to defend truth. Nor shall we hold opinions so loosely, especially on the most clearly revealed and most important truths, that there shall be about the same feeling and conduct towards sentiments directly opposed to each other. Some are so latitudinarian as to be almost destitute of convictions, the sentiments professedly embraced and those rejected are placed so nearly on an equality in their estimation. It is supposed even on doctrinal points of the highest moment, that something may be said for them and something against them, and grave importance is attached neither to this nor to that.

WEIGHTIER AND LESS IMPORTANT TRUTHS AND DUTIES.

That among the truths and precepts of Divine revelation some distinction is admissible, is decided by the Great Teacher's speaking of "the weightier matters of the law," as "judgment, mercy, and faith," in contrast with paying "tithes of mint, anise, and cummin." The condemnation of the scribes and pharisees was, that they exalted the minor and degraded the major. They obeyed and honoured the less important precept, which it would have been sinful to leave undone; but the more important, which by all means they ought "to have done," they neglected, and thus, with awful guilt, despised. The bigoted professor of Christianity usually exalts the lesser, whilst the latitudinarian dishonours the greater, the weightier matters.

In the way of illustration, we might adduce the substitutionary and sacrificial character of Christ's death, or Christ's divine dignity, as compared with the universal or restricted character of the atonement, although we firmly believe that its limitation to a part of the human family is entirely destitute of scriptural foundation; or the doctrine of the atonement, and of regeneration by the word and Spirit of God, as compared with an administration of the enjoined immersion, or of sprinkling in the mistaken belief that it is the enjoined baptism; or as compared with the forms of church government designated Congregational, Presbyterian, Conferential, or Episcopalian, although we believe that apostolic and primitive churches were gatherings of Christians

having, under Christ, the entire government within themselves, but breathing a spirit of fervent love to all the followers of Christ, and of hearty co-operation for the advancement of the common cause; or as compared with the voluntary principle in the profession, support, or propagation of Christianity, in opposition to compulsion, a necessary characteristic of all civil establishments of Christianity, and to some extent of all pædobaptist churches.

The sentiments and practice referred to, which we regard as erroneous, may be approved by those who have never thoroughly, or never with minds free from educational or other prepossessions, examined the Word of God on these particulars. Also the firm persuasion of our own minds on these and other subjects, is not a belief in our own infallibility. The experience of convictions, and the pursuit of a course accordant with our convictions, are demanded by the highest authority. And He who claims this from us, reserves to Himself the judging of those brethren who differ from us; and also, according to the common version of one part of the inspired volume, thus teaches: "Him that is weak in the faith receive ye, but not to doubtful disputations."

A POSITION BETWEEN BIGOTRY AND LATITUDINARIANISM.

The holding of the truth in love will secure for us a happy and honoured position between bigotry and latitudinarianism, will cause us to give to others every right which we claim for ourselves, and to judge as charitably as facts will admit respecting the entertaining of sentiments firmly believed by us to be erroneous, and especially respecting the *motives* of those embracing what we believe to be error.

The equitable conduct, the charitable, loving feeling, towards those who agree with us and those who differ from us, can only be consistently and invariably maintained by abundant communications from the Infinite fulness. In answer to believing prayer, wisdom is received from the Father of lights, and the love of God is shed abroad in our hearts by the Holy Ghost given unto us. "Our sufficiency is of God;" and we "can do all things through Christ which strengtheneth us."

This holding of the truth in love to God and man will lead to intercourse ever faithful and kindly, will nerve to the administration of required rebuke, and yet will preserve from haughtily and severely treating those who have been overtaken in a fault, and from an unnecessary intermeddling with the affairs or questioning of the integrity or discretion of others.

The cordial reception, the tenacious holding, the earnest defending, and the zealous propagating of Divine truth, in the love and admiration of its glorious character, of its suitability to our natural darkness, depravity, guilt, and helplessness, and its sufficiency for all our need; in the knowledge of its peerless value as a light direct from heaven, and leading unerringly to heaven; is alone consistent with our professed character as Christians, and especially with the position of those who are pastors, evangelists, or missionaries in the church of Christ. As Christ shares not in sovereignty with other lords, but says to each disciple, "One is your Master, even Christ," so Christianity amalgamates with no false religion, but rather is like Aaron's rod which swallowed up the rest. The stone cut out of the mountain without hands must fill "the whole earth."

Having bought the truth, sell it not. Having received the love of the truth, cherish the same. Instead of being carried about with every wind of doctrine, or with one breath vowing cordial assent to contradictions, let knowledge of the truth grow with love of the truth. Instead of ceasing to condemn a doctrine or practice as soon as it is declared by lawyers to be not antagonistic to "thirty-nine articles" and "an incomparable liturgy," or retaining a connection which sanctions acknowledged error and sin, let there be a constant bringing of every sentiment and practice to "THE LAW AND THE TESTIMONY," and the separating of ourselves from everything that necessarily encourages error, sin, and ruin. Without judging the motives of those who differ from us in sentiment, ever remembering that He who searches the hearts and tries the reins is the rightful and righteous judge, and that to correct or prevent our harshness He has said, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged," let our delight be "in the law of the Lord," and therein let us "meditate day and night." Let every heart be sound in God's statutes.

The experience of charity and love to all mankind, and especially to those who are of the household of faith, requires not an obliteration of the distinction between truth

and error, between right and wrong, nor the incapability in ourselves of its discrimination; neither does it demand on our part the suppression of all effort to convert erring Christians to the sentiments and practice which we believe to be Scriptural, and thus to some extent to transform darkness into light, error into truth, and the transgression of Divine and perfect laws into rightful, honourable, happy, and useful obedience.

WEIGHTIER MATTERS.

Some of the important truths which we, in common with other evangelical Christians, are called earnestly and lovingly to uphold, are the inspiration of Holy Scripture, holy men of God having spoken and written as they were moved by the Holy Ghost; the Deity of Jesus Christ, who in the beginning was with God and was God, and could not think it robbery to be equal with God, whilst as to His human nature He was the son of the virgin, and the son of David; the sacrificial character of Christ's sufferings and death, such a propitiation being necessary to salvation in the case of every human being since the introduction of sin into the world; and the needed influences of the Divine Spirit, graciously communicated, and designed in connection with the gift of the only begotten Son of God, and the gift of God's word, to effect man's renewal and sanctification, man's salvation and eternal glory.

Apart from some Christians, and along with others, we feel our obligations to uphold, defend, and propagate the doctrine of universality in God's love to man, a love harmoniously existing, operating, and manifested in the glorious and entire Godhead: the Father loving the world, the Son becoming a ransom for all, and the Spirit reproving or convincing "the world of sin, and of righteousness, and of judgment."

Apart from some and along with others, it becomes us, whilst among ourselves and with others we co-operate for the spread of truth, the conversion of the world, and the glory of God, to maintain the liberty of individual churches, a freedom from the dictation and control of any separate functionary however exalted, whether designated bishop or archbishop, prime minister or sovereign, and of any distinct society or congress, whether designated a church or presbytery, a conference, a convocation, or an association.

Along with brethren, many of whom agree with us, and some differ from us, in regard to the extent of the atonement, we are called upon to maintain the personal in opposition to the sponsorial character of religion; the necessity of personal faith in order to an attendance on Divine ordinances, in opposition to a supposed hereditary right; and the duty and benefit of attending to Divine ordinances as acts of obedience to their glorious and benign Originator, and also beneficial from the truths they impressively and symbolically teach, not from any intrinsic charm or power to bless which they in themselves otherwise possess.

SIGNS OF THE TIMES.

If the signs of the times are understood by him who is now addressing you, the period is not distant when a change must take place in the so-called Church of England, or Church of Great Britain and Ireland; a church containing some of the excellent of the earth, whom we venerate for their piety and their learning; a church, some portions of whose liturgy have been the praise of the noblest in intellect, heart, and life, amongst those who have felt in duty bound to be decided and earnest Dissenters; a church which, whilst it professes to be the bulwark of Protestantism, is rather by its demands, legally enforced from the inhabitants of Great Britain and Ireland, whether belonging to herself, to Rome, to conscientious dissent, or to infidelity, the bulwark of Popery in these kingdoms, being the great cause of national and legislative aid to those hugest and most pernicious errors by which Christianity, if not by which the world, has been disgraced and cursed; a church in which its ministers, who have sworn their belief in the same truths, occupy, and legally occupy, well-nigh every position of faith above the infidel, and of superstition beneath the pope; a church which, in its articles, explicitly teaches justification by faith, and, in its baptismal service, the efficacy of baptism to make an unconscious babe and unregenerate person into a child of God and an inheritor of the kingdom of heaven.

RESPONSIBILITY OF ELECTORS.

A responsibility of a solemn character, in regard to the Ecclesiastical Establishment of this country, rests on those who elect our House of Commons. One reason

for special reference to this church is, that it is *as by law established*. The Representatives chosen by electors, along with the House of Lords and the Sovereign, are the law-makers of this kingdom. Our individual influence may be small; and God does not require from us impossibilities. Use the suffrage as your own convictions may be that God's glory and the accomplishment of his gracious purposes will to the greatest extent be promoted. Desire and seek to be filled with light and filled with love. The truth against error it is our duty to hold in love.

MEANS AND MODE OF USEFULNESS.

Think not, beloved, that the grand means of accomplishing what we desire must be by every pastor preaching controversial sermons, and every member engaging in wrangling or disputation on these subjects. There are times when the public, and there are times when the private defence and advocacy of truth in opposition to error is a duty, a privilege, and an honour. And it is proper and important that we have our tracts, catechisms, and larger works, lucidly, vigorously, and lovingly exposing error, and explaining and defending truth. But, in addition to these, the grand means of uprooting error,—in opposition to making our pulpits, our houses, our workshops, warehouses, and counting-houses, places of controversy and contention,—is the clear, full, earnest, varied, prayerful, loving, and continued proclamation of the truth in our places of worship and public assembly, and the exhibition in our lives of every holy, humble, earnest, loving, persevering, and self-sacrificing trait that shone forth in our blessed and perfect Exemplar.

There is not, I believe, a denomination of Christians in existence, that has attained and retained a position of eminence and honour by its combative or purely controversial operations. The highest authority has commanded, "Preach the gospel to every creature;" and this gospel is by the Apostle of the Gentiles designated, "the power of God unto salvation to every one that believeth." Also this apostle, who at times undoubtedly wrote and spoke controversially in exposure of error and in illustration and advocacy of truth, for himself and fellow labourers could say, "We preach Christ crucified." Unite the possession of orthodox sentiments with their zealous propagation and liberal support. Be faithful to personal convictions, and charitable to those who conscientiously differ from you. As one regiment of the Lord of Hosts, let us stand to our colours, be cordially united, and devotedly co-operative. Let our conduct to those who differ from us be distinguished by justice, affection, and discretion, even if justice to ourselves is by any in some portion of their conduct flagrantly but ignorantly violated. "I rejoice," said an honoured brother, in a recent Inaugural Address, "to be summoned to do the work of a denomination, while I trust never to perform it in the spirit of a sect."

RESULTS.

This holding of the truth in supreme love to God and fervent love to man will secure the prosperity of every church of Christ, and will promote the peaceful, orderly, happy, and profitable character of our deliberative assemblies. It will aid in knowing when to speak and when to be silent, when to be firm and when to be yielding. This love to truth and to our fellow immortals burning in our bosoms, we shall be "with all lowliness and meekness, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace." The exclamation at the close of our church meetings and social gatherings, our conferences and associations, will be, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Thus shall we earnestly "contend for the faith which was once delivered unto the saints," "edify one another," promote the world's belief that the Father has sent His beloved Son, and aid to bring the blissful, glorious, and certain time when "the kingdoms of this world" shall have "become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

The best thanks of the Association were presented to the Chairman for his excellent Address, and it was ordered to be printed in the Minutes. Mr. Alderman Wherry, of Wisbech, was appointed Vice chairman, the Rev. S. S. Allsop, of Longford, Assistant Secretary, and the customary resolution of welcome to the sittings of the Association of members of other denominations who might wish to be present being passed, the business commenced. At half-past five the Foreign Mission Committee met at Salem

Chapel; and at half-past six the Public Meeting of the Home Missionary Societies was held. In the unavoidable absence of the Mayor of Wisbech, W. Hutchinson, Esq., the chair was taken by W. Newman, Esq., of Louth. The Report was read by the Secretary, Rev. W. Chapman, of Melbourne. The meeting was addressed by the Revs. Thomas Horsfield, of Louth, and J. Cookson, M.A., of Lincoln. The Rev. J. G. Oncken, of Hamburg, was introduced to the meeting and gave a long and interesting account of the origin and progress of his evangelistic labours in Germany. Much interest was excited by his graphic recital of the story of his early labours and sufferings, and by his statements respecting the present position of Baptists in Germany, and the spread of the good work upon the continent. "Whoever," said the speaker, "is born from above is like the Lord Jesus Christ, and is born a missionary." The reading and translation of a letter from a devoted brother who is now labouring amongst Danish prisoners in Prussia, closed his address.


On Wednesday morning, before breakfast, the reading of the Reports from the Churches was resumed, after which the business of the Association was adjourned until Thursday morning. At eleven the morning service commenced, when the Rev. E. Stevenson, of Loughborough, preached an earnest and useful sermon from the latter part of the third verse of the Epistle of Jude—"That ye should earnestly contend for the faith once delivered to the saints." At three o'clock in the afternoon, the Rev. W. Taylor, of Norwich, read and prayed, and the Rev. H. Wilkinson preached an interesting and appropriate discourse from Rev. v. 9, "And they sung a new song." Immediately after the sermon the Lord's supper was celebrated, the Rev. T. W. Mathews, minister of the place, presiding, and Revs. B. Wood of Bradford, G. Cheatele of Birmingham, F. Chamberlain of Fleet, J. G. Oncken, taking part in the service. In the evening the Annual Public Meeting of the Foreign Missionary Society was held, J. Noble, Esq., J.P., late of Boston, took the chair, and the meeting was addressed by the Rev. J. Burns, D.D., of London, H. Wilkinson, and G. Taylor, returned missionaries, and by other gentlemen. A proposal was considered and referred to the Association respecting the removal of the Mission Debt.

The whole of Thursday was devoted to Connexional Business, the report of the College being presented at nine o'clock, and the consideration of the proposed methods of removing the Foreign Mission Debt being taken up at the close of the business of the College. At a few minutes past twelve the Annual Letter was read by the Rev. W. R. Stevenson, M.A., of Nottingham, upon "Amusements and Relaxation in their relation to the Christian Character and Life." Business occupied the entire afternoon, and closed at half-past eight in the evening.

The devotional exercises on Monday evening and during the week were led by the Revs. J. C. Smith, J. Batey, T. Goadby, B.A., Joseph Cholerton, G. Taylor, R. Kenney, T. Horsfield, T. Stevenson, T. Barrass, S. S. Allsop, J. Stevenson, M.A., C. Springthorpe, J. A. Jones, F. Chamberlain, C. Clark of Halifax, B. Wood, H. Hunter, and Messrs. W. Winks, J. Noble, K. Sanby. The Chairman closed the proceedings of the Association with a few appropriate remarks, and a brief prayer.

REPRESENTATIVES.

- Ashby and Packington*.—Charles Clarke, Thos. Thirlby, B. Thirlby, Joseph Smith, William E. Winks.
- Barton*.—George D. Compton.
- Beeston*.—W. Underwood.
- Birchcliffe*.—William Gray.
- Birmingham*.—G. Cheatle, J. Harrison, J. Patterson.
- Boston*.—Thos. W. Mathews, G. F. Bayley, H. King, J. Ward, P. Bothamley, J. Stevenson, S. Mumford.
- Bourne*.—W. Bishop, W. Wherry, Chas. Roberts, jun.
- Bradford, Infirmary Street*.—J. H. Beevers, J. Lancaster.
- *Tetley Street*.—B. Wood.
- Burton-upon-Trent and Cauldwell*.—R. Kenney.
- Coningsby*.—W. Sharman, J. Wells, S. Sellars.
- Coventry*.—Henry Cross.
- Derby, Mary's Gate*.—J. Stevenson, J. Harrison, E. C. Ellis, J. Hill, Chas. Stevenson.
- *Osmaston Road*.—W. Jones, R. Pegg, F. Earp.
- Epworth and Crowle*.—W. Saunders.
- Fleet and Holbeach*.—Joseph Cotton, F. Chamberlain, J. Proctor, A. Fysh.
- Gosborth*.—J. A. Jones, T. G. Long, I. Muxlow.
- Halifax*.—C. Clark
- Hepstonsall Slack*.—C. Springthorpe.
- Hucknall Torkard*.—W. Calladine.
- Hugglescote*.—J. Salisbury, C. Payne.
- Ilkeston*.—W. M. Anderson.
- Kegworth and Diseworth*.—J. R. Smith.
- Leake and Wymeswold*.—G. Thirlby, W. Stevenson, W. Birchnall, R. Charles.
- Leicester, Archdeacon Lane*.—T. Stevenson.
- *Carley Street*.—J. C. Smith
- *Dover Street*.—J. J. Goadby.
- *Friar Lane*.—J. C. Pike, J. F. Winks.
- Lenton*.—C. Burrows.
- Lincoln*.—J. Cookson.
- London, Commercial Road*.—T. Goadby.
- *New Church Street*.—Rev. Dr. Burns, J. Batey, J. Berry, H. Pegler, J. Gibson.
- Longford*.—S. S. Allsop, S. Carpenter.
- Long Sutton*.—W. Dyson, S. Thompson.
- Loughborough, Baxter Gate*.—E. Stevenson, L. Stevenson.
- *Wood Gate*, G. Hester, T. W. Marshall, H. Jelley, J. S. Lacey, J. Foulds.
- Louth, North Gate*.—W. Orton, David Fridlington.
- Maltby, Alford, and Louth*.—J. Taylor, T. Horsfield, W. Newman, R. Dixon.
- March*.—J. Ewen.
- Melbourne and Ticknall*.—W. Chapman, John Earp.
- Norwich*.—G. Taylor.
- Nottingham, Broad Street*.—W. R. Stevenson, C. T. Bishop, T. Hill, H. Mallet, F. S. Granger, J. S. Baldwin, R. Baldwin.
- *Mansfield Road*.—S. Cox, J. Plowright, J. Clark, H. Hinton, G. B. Truman, W. McCraith, W. Booker.
- *Stoney Street*.—H. Hunter, J. Lewitt, K. Sanby.
- Old Basford*.—R. Dove, J. Birch.
- Peterborough*.—T. Barrass, H. Watson.
- Pinchbeck*.—J. Staddon, F. Squier.
- Quorndon and Woodhouse*.—W. Crofts, J. S. Smith.
- Ripley*.—G. Needham, W. B. Bembridge, J. S. Staddon.
- Sheffield*.—G. Hiller, G. Ward, L. Hiller.
- Spalding*.—John C. Jones, Edward Foster, J. R. Measures, Thomas Sharman, Thos. W. Robson.
- Stoke-upon-Trent*.—W. Taylor.
- Sutton*.—Joseph Cholerton.
- Todmorden*.—Josiah Finn.
- Tydd St. Giles and Sutton St. James*.—Thomas Clifton.
- Vale, near Todmorden*.—R. Ingham.
- Walsall*.—W. Lees.
- Wendover*.—Edward Foster.
- Whittlesea*.—G. Towler.
- Wisbech*.—Thomas Watts, Robert Wherry, J. Gromitt, T. Butcher, W. Hutchinson, B. W. Cave.
- Wolvey*.—W. Crofts, G. Toone.

 THE following resolution was passed at the Annual Association at Wisbech in 1860, and afterwards ordered to be printed with the Statistics each year:—"That this Association regards it as the duty of all the Churches in the body to support the three recognized Institutions of the Connexion, viz., the Home Mission, the Foreign Mission, and the College."

LIST OF CHURCHES.	County.	NAME OF MINISTER OR MINISTERS.	No. of Members.	Baptized.	Received.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Preaching Ples.	Sabbath Scholars.	Teachers.	Contributions.								
															Foreign Mission.			Home Mission.			College.		
															£	s.	d.	£	s.	d.	£	s.	d.
Allerton	Yorks.		88	6	5	2	2	2	1	1	1	135	40	3	5	3		1	12	0			
Arnold	Notts.		65	13	1	1	9	1	1	1	1	135	23										
Ashby & Packington	Leicester	C. Clarke, B.A.	208	13	1	4	1	1	2	1	2	268	63	63	8	0	9	3	7	12	6	0	
Audlem	Cheshire		26	1	1	1	1	3	5	1	1	39	4	6	0	0				6	0	0	
Austrey	Warw.		139	6								90	16	0	15	0							
Bacup	Lanca.		36			7		3	5	1	1	25	10										
Barton	Leicester	E. Bott	340	17	4	4	3			7	6	2	336	54	61	17	6			12	7	7	
Beeston	Notts.		127	2	5		4			5	1	140	33	14	19	1				7	11	0	
Belper	Derby.		20			1				1	1	55	12										
Berkhampstead	Herts.	John Lawton	126	2	2	1	1	1	1	2	2	240	28	26	17	3				0	15	6	
Chesbam	Bucks.	Isaac Preston	287	12			1			8	3	2	320	49	69	18	0			19	15	0	
Tring	Herts.	W. Sexton	100	4				1		1	2	110	19	7	9	7							
Billesdon	Leicester	E. H. Jackson	30						3	1	1	96	12	12	15	0							
Birchcliffe	Yorks.	W. Gray	303	8	2		1	1		11	1	325	99	15	6	4	5	2	0	3	11	6	
Birchington, near Margate	Kent		19									40											
Birmingham	Warw.	G. Cheatle & J. Harrison	234	38	12	2	2	4	7	20	6	2	500	50	38	7	2			7	10	0	
Boston	Lincoln.	T. W. Mathews	236	3	2		7	3		3	1	1	287	36	53	7	10½	7	2	4	8	1	9
Boughton	Notts.	J. Robinson	95								1												
Bourne	Lincoln.		95			1	1		2	3	3	208	40	51	17	5	9	14	4	7	18	3	
Bradford, Infirmary Street	Yorks.	Joseph H. Beevers	134	8	1	1	6	11	3	2	4	1	180	30	9	6	9½						
Tetley Street		B. Wood	282	20	1	4	2	4		3	1	308	53	11	2	6½	3	3	0	3	3	0	
Broughton	Notts.		24					1			3	2	69	16	10	13	8				2	0	4
Burnley	Lanca.	John Alcorn	202	17	0	2	1	3	5	1	3	1	277	28	5	0	0						
Burnley Lane		O. Hargreaves	160	5			1	1	5		2	1	381	49	7	0	0						
Barton-on-Trent & Cauldwell	Stafford.	R. Kenney	169	12	13	3	2	3		7	3	248	35	34	2	7	1	5	0	7	2	7	

LIST OF CHURCHES.	County.	NAME OF MINISTER OR MINISTERS.	No. of Members.													Contributions.								
			No. of Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Preaching Ples.	Sabbath Scholars.	Teachers.	Foreign Mission.			Home Mission.			College.		
																£	s.	d.	£	s.	d.	£	s.	d.
Castle Donington & Sawley	Leicester		301	4	4	3	9	0	0	0	9	3	1	233	60	43	7	5	1	9	0	7	7	5½
Chatteris	Camb.	James Lyon	48	3	3	0	0	0	2	0	1	1	0	60	5	11	12	11	0	0	0	0	5	0
Clayton	Yorks.		127	5	1	3	0	0	0	0	4	1	0	196	50	3	3	6½	0	0	0	0	0	0
Coalville & Whitwick	Leicester	John Cholerton	163	3	1	1	0	0	0	0	1	2	0	290	30	5	10	10	0	0	0	0	0	0
Colwell	I. of W.		43	5	0	3	0	0	0	0	1	1	0	70	12	0	0	0	0	0	0	0	0	0
Congleton	Cheshire		15	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Coningsby	Lincoln.	W. Sharman	40	0	1	0	1	0	0	0	1	3	0	94	9	14	18	1	2	2	0	1	15	6
Coventry	Warw.	H. Cross	106	25	4	0	1	0	0	0	2	1	0	190	27	7	19	6	0	0	0	3	10	0
Cradley Heath			48	26	3	3	1	0	0	0	1	1	0	130	16	0	0	0	0	0	0	0	0	0
Crich	Derby.		43	0	0	0	0	0	0	0	1	0	0	80	17	0	0	0	0	0	0	0	0	0
Cropstone	Leicester		17	0	0	1	0	0	0	0	0	1	0	35	10	0	0	0	0	0	0	0	0	0
Denholme	Yorks.		64	5	0	1	0	0	0	0	1	0	0	130	34	1	0	0	1	2	0	0	0	0
Derby, Mary's Gate	Derby.		645	11	6	1	17	7	6	4	8	5	0	855	82	107	9	0	13	2	6	17	15	0
— Osmaston Road		William Jones	270	16	33	0	9	1	1	3	3	1	1	529	43	89	8	2	11	10	0	35	3	3
Downton	Wilts.	F. Smith	12	0	0	0	0	0	0	2	2	1	0	0	0	0	0	0	0	0	0	0	0	0
Duffield	Derby.		36	0	0	0	7	0	0	0	3	0	0	40	12	0	0	0	0	0	0	0	0	0
Earl Shilton	Leicester	(James Parkinson)	76	0	0	0	1	0	0	0	1	0	0	100	20	0	0	0	0	0	0	0	0	0
Edgeside	Lanca.	Elijah Gladwell	67	4	22	0	0	0	0	0	0	1	0	220	30	0	0	0	0	0	0	0	0	0
Epworth & Crowle	Lincoln.		55	3	0	0	0	0	0	0	2	4	0	120	22	1	12	0	0	0	0	0	0	0
Fleckney	Leicester		10	0	0	0	0	0	0	0	1	0	0	40	9	1	4	6	0	0	0	0	0	0
Fleet & Holbeach	Lincoln.	F. Chamberlain & J. Cotton	222	2	0	2	1	0	0	2	3	1	0	235	43	16	7	3	2	6	6	2	0	0
Ford	Bucks.	William Hood	58	0	0	0	0	0	0	2	0	4	0	57	12	15	17	2	0	0	0	7	8	0
Fornsett, St. Peter's	Norfolk	George Maddeys	66	1	0	0	0	0	0	1	2	1	0	60	12	0	0	0	0	0	0	0	0	0
Gambleside	Lanca.	James Maden, sen.	81	5	0	0	14	0	0	0	2	1	0	150	14	0	0	0	1	0	0	0	0	0
Gedney Hill	Lincoln.	D. D. Billings	28	9	1	1	0	0	1	0	2	2	0	48	9	0	10	0	0	10	0	0	10	0
Gosberton		J. A. Jones	42	1	0	1	0	0	0	0	2	1	0	84	10	5	5	0	0	0	0	0	0	0
Grantham			5	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Halifax	Yorks.	Charles Clark	289	28	15	1	1	1	3	0	7	1	1	400	43	32	9	6	6	4	6	2	1	0
Hathern	Leicester		22	1	0	0	1	0	0	0	1	1	0	44	7	2	2	8	0	0	0	0	0	0
Heptonstall Slack	Yorks.	C. Springthorpe	290	10	0	0	6	4	0	4	4	0	0	410	60	48	18	7½	14	5	0	13	0	0

Hinckley	Leicester	James Parkinson	130	2	3	4	6	4	3	1	1	258	39			0	10	0				
Hose			71	3	1			2	2			180	39	8	16	0		2	10	0		
Hucknall Torkard	Notts.		104		1			2	2	2	1	210	38	2	0	0		1	0	0		
Hugglescote	Leicester	James Salisbury	189	5	1	2	1	4		1	3	260	30	15	4	8		2	12	6		
Ilkeston	Derby.	W. M. Anderson	284	9	4			7		3	3	252	16	12	0	0		0	5	0		
Isleham	Cambs.	Thomas Mee	152	10		2	3	3	2	4	1	154	20									
Kegworth & Diseworth	Leicester	Thomas Yates	127	7	11	1		4	4	2		190	48	15	3	3	0	5	0	0	5	0
Killingholme	Lincoln.	G. Crooks	17							1	1											
Kirkby Woodhouse & Kirkby	Notts.		113	9		1		1	2	2	2	195	31	6	0	0			1	11	3	
Kirton-in-Lindsey	Lincoln.	J. Stapleton	31							1		68	11									
Knipton	Leicester		8	4						1	1	20	7	15	0	2						
Langley Mill	Derby.		46			2	1	1				170	19	0	17	6						
Leake & Wymeswold	Notts.		232	6		1	3	2		4	4	267	72	21	7	1	3	6	7	3	12	0
Leeds, <i>Byron Street</i>	Yorks.	R. Horsfield	104	5	6	3		4	5		1	204	24	44	0	5	5	0	0			
— <i>Call Lane</i>		Jabez Tunnicliff	117	14	7	3		3	8	2	1	125	16	1	17	11	1	6	6			
Leicester, <i>Archdeacon Lane</i>	Leicester	T. Stevenson	406	17	2	1	4		1	9	3	810	75	84	13	3	3	5	0	17	10	6
— <i>Carley Street</i>		J. C. Smith	93	2	4			1	6		4	300	25	1	12	6						
— <i>Dover Street</i>		J. J. Goadby	177	11	5		10		2		6	318	35	34	12	10				9	12	11
— <i>Friar Lane</i>		J. C. Pike	303	24	25	1	1	2	5	2	7	400	40	83	13	11	1	0	0	2	0	0
Lenton	Notts.	C. Burrows	222	75	8	12	4	3	22		5	183	43	5	0	0						
Lincoln	Lincoln.	J. Cookson, M.A.	61	3	4		2	1			1	165	20									
Lineholme, near Todmorden	Yorks.	W. Salter	149	2				7			2	245	27	3	10	2	0	13	6			
London, <i>Borough Road</i>	Surrey	J. Harcourt	385	7	1	10	2		5	7	1	210	20	25	0	5				5	18	8
— <i>Commercial Road</i>	Middlsex.	T. Goadby, B.A.	218	13	5		8	2		14	5	318	35	24	2	3				6	17	0
— <i>New Church Street</i>		Jabez Burns, D.D., and Dawson Burns	580	12	7		5	1			3	300	20	45	18	2	1	0	0	18	0	6
— <i>Praed Street</i>		J. Clifford, B.A., B.Sc.	380	36	18	2	11	1	4	12		230	28	34	0	0				13	11	0
Longford	Warw.	S. S. Allsop	334	0	7	3	0	7	1	3	3	462	73	17	2	6						
— <i>Union Place</i>		E. Stenson	80		5		4	4	1	2	1	68	14									
Long Sutton	Lincoln.	Watson Dyson	108	6	2		1			1	3	118	18	38	10	0	1	0	0	1	10	6
Longton	Stafford.		42	15	4							212	23									
Long Whatton & Belton	Leicester		81				3				4	165	22	3	1	2						
Loughborough, <i>Baxter Gate</i>		E. Stevenson	284	3	1	1	4	4		13	1	415	45	26	5	2				7	3	9
— <i>Wood Gate</i>		Giles Hester	270	11	6	1	6	3	2		1	262	38	47	3	5½	2	15	0	13	4	6
Louth, <i>North Gate</i>	Lincoln.	W. Orton	274	5	4		2	3	1	2	1	174	28	81	9	6½	4	0	0	7	8	9
Lyndhurst	Hunts.	R. Compton	34						2	3	1	46	5	1	0	0						
Macclesfield	Cheshire	James Maden	148	7	2		1	4	1	5	1	320	41	9	17	10						
Magdalen	Norfolk	A. S. Hart	31	2							1	2	100	15	1	12	6					

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			Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Preaching Ples.	Sabbath Scholars.	Teachers.	Foreign Mission.			Home Mission.			College.		
															£	s.	d.	£	s.	d.	£	s.	d.
Maltby, Alford, & Louth	Lincoln.	J. Taylor & T. Horsfield	132	15	5	5	1	3	2	3	149	23	31	13	6			2	10	0			
Mansfield	Notts.	John Wood	56	1	1			1	1	1	180	23	4	13	7½								
March	Cambs.	T. T. Wilson	135	7	1	2	1	1	3	3	280	26	25	6	0								
Market Harborough	Leicester		39			3				1	36	6	7	0	0								
Measham & Netherseal	Derby.		151						2	2	110	19	15	11	5	3	9	5					
Melbourne & Ticknall		W. Chapman	267	3	1	1	2	1	3	3	312	61	69	18	10	12	6	0	13	14	4		
Milford			84	10	2	4			1	1	96	12	3	5	0								
Misterton	Notts.		6																				
Morcott & Borrowden	Rutland.		45							2	60	10	0	15	0			2	1	6			
Nantwich	Cheshire	J. B. Lockwood	7	2						1													
Netherton	Worces.		39							1													
New Basford	Notts.		71	3	2	4	2	1		1	131	27	1	8	0			1	3	0			
Norwich	Norfolk	G. Taylor	51	4	1				1	1	100	13	11	10	6								
Nottingham, Broad Street	Notts.	W. R. Stevenson, M.A.	390	35	2	4	10	2	3	11	8	2	550	60	71	9	8	15	0	0	35	17	10
Nottingham, Mansfield Road		Samuel Cox	365	13	6	1	5	1	18	3	3	381	78	18	6	5	1	10	0	14	6	6	
Nottingham, Stoney Street		H. Hunter & J. Lewitt	964	33	8	1	9	2	2	12	4	1	1020	185	43	4	9	2	9	4	20	17	0
Nuneaton	Warw.		115	4	5		2			1	1	71	15										
Old Basford	Notts.		176	13	2	2	2			1	440	55	0	11	4			2	10	0			
Peterborough	North.	Thomas Barrass	152	10	3	8	3	1	2	3	3	260	27	22	0	0	5	11	6	6	4	0	
Pinchbeck	Lincoln.	James Staddon	63	5	1				2	1	75	11	6	5	0								
Portsea	Hunts.	E. H. Burton	250	4	1	1	3	1	8	7	1	400	29	9	15	3							
Queensbury, late Queenshead	Yorks.	Richard Hardy	139	10	2	1	1	1	1	8	1	237	58	7	10	0	3	13	9	2	12	5	
Queeniborough	Leicester		21								65	18											
Quornndon & Woodhouse			251	8	1	3	2	2	1	6	4	392	75	46	0	7	0	17	4	6	18	0¼	
Ramsgate	Kent	Joseph Packer	9					1		1			0	5	0								
Reiford & Gamston	Notts.	T. Lee	164										10	13	2								
Ripley	Derby.	George Needham	166	5	4	2	2		2	2	1	565	52	13	0	4			4	5	0		
Rocester	Stafford.	J. Sutcliffe	15										2	12	0								
Rochdale	Lanca.	M. W. Fox	53	5		6	4	1		1	1	180	18				1	5	0				
Rothley & Sibley	Leicester		71	1	2				3	2	110	24	9	5	5								

GENERAL SUMMARY.

Numbers added this year:—		Numbers reduced this year:—	
Baptized	1132	Dismissed	209
Received	382	Excluded	230
Restored	111	Withdrawn	169
New Churches	26	Removed	172
		Dead	363
		Extinct Churches	42
	<u>1651</u>		<u>1245</u>

Added	1651
Reduced	1245

Clear Increase..... 406*

Total number of Members, including Mission Churches, 21,031; Sabbath Scholars, 28,923; Teachers, 4,194; Chapels, 214; Other Preaching Places, 56.

* The actual clear increase, according to the total number of members returned last year, is 317. There is again scarcely an approach either to completeness or accuracy in the statistics. From thirteen churches no reports at all have come to hand. In the schedules received, thirty-three churches give totals indicating losses, and seventeen indicating additions, of which no particulars are furnished. Only eighty-three churches send reports which are correct when compared with their last returns.

CONTRIBUTIONS.

	£	s.	d.
Foreign Mission, without Mission Churches	2,428	14	4 $\frac{1}{2}$
Home Mission	194	7	4
College	469	2	7 $\frac{1}{2}$
Total Subscriptions	<u>3,092</u>	<u>4</u>	<u>4</u>

STATES OF THE CHURCHES.

ALLERTON.—We are peaceful and, in some measure, prosperous, and our present state is more cheering and hopeful than it has been for some years.

ASHBY & PACKINGTON.—We have much cause for gratitude to Almighty God for that measure of cordial feeling and brotherly kindness which has characterized our intercourse with each other as a Christian church. The labours of our esteemed pastor appear to be owned and blessed of God. After the opening of our new chapel at Ashby our congregations somewhat fluctuated, very many persons, and some families, occasionally worshipping with us that did not attend the old chapel. The congregations have now assumed a more steady aspect, and are very encouraging. Our Sunday schools, too, are in a healthy state, and give us good reason for hope.

AUDLEM.—Our church has been considerably decreased by the removal of several of our most useful members, and having no means to support a pastor, we still have a difficulty in getting supplies for the Lord's-day. Though we are few in number, the Lord at times smiles upon us and owns us as a little hill of Zion.

AUSTREY.—We lament that so few appear ready to profess themselves the Lord's disciples, or seem anxious after the best things. Our congregations at *Polesworth* are good; but at the other places not so good as last year. We enjoy peace and harmony. A few are diligent and watchful; but many are lukewarm and indifferent.

BACUP.—By withdrawals and dismissions from us, together with the pressure and effects of bad trade, our numbers have been considerably reduced. As a church we are at peace. The spirit of kindness and brotherly love once more prevails. The means of grace are more highly appreciated now than in former days. We have lost one beloved sister by death who gave clear evidence of her title to a better inheritance. The congregations on the Lord's-day afternoon are moderate, considering our circumstances, but morning and evening only small. The sabbath-school has also suffered very much. We have again been favoured with the faithful ministration of the gospel by our local brethren from neighbouring churches, and occasionally by stated ministers. Our financial state remains low. We have just commenced holding cottage prayer-meetings. We hope that this may lead to a revival of pure and undefiled religion in our midst.

BEESTON.—We are still without a pastor, but our pulpit has been regularly supplied from the Chilwell College. The attendance on the Lord's-day has generally been good; at the week-night services not so good. We have been enabled to pay off £50 of the debt on our school and chapel premises. The Sunday-school is in a good condition.

BERKHAMPSTEAD, CHESHAM, & TRING.—*Berkhampstead*.—Our congregations are improving. We have revised our list of members, which has reduced our numbers. We are happy to state that after much labour and anxiety, we are about to commence our new chapel.

Chesham.—We are thankful to say that the labours of our much-beloved pastor are continued to us, that peace prevails in our midst, that our congregations are good and attentive, and that our sabbath school is in a flourishing condition; still we feel deeply to need the outpouring of the Holy Spirit. Death has visited us during the year, and removed several both from the church and the school. The aged and the young have been taken, but we are consoled by the thought that they are now in the glorious presence of Him who purchased them with his own blood. We have several hopeful inquirers.

Tring.—We are not so prosperous as we could desire, but doubtless the Lord is still with us. We are united. Our congregations are good on the Lord's-day and attentive. We have several hopeful inquirers. We should like to see more attend our prayer-meetings on the week evenings.

BILLESDON.—Our beloved pastor most ardently labours for the salvation of souls. Our congregations are good. The sabbath school is well attended.

BIRCHCLIFFE.—We have cause for thankfulness and hope. The cloud which at one time hung so heavily over us has somewhat disappeared, and we have brighter days dawning. Not only is our peace unbroken, but we are happy to say that our beloved pastor is now enjoying bodily health, with vigour of mind, and is able to preach to us the word of life with increased earnestness and fidelity. Our regular revival prayer meetings are largely attended, and are made a great blessing. Our congregations are large and encouraging, notwithstanding the removal of some on account of the depressed state of commerce. While a few have been added to us by baptism, we have lost many by death. Our school is prosperous and well supported.

BIRMINGHAM.—The words of eternal life have been faithfully and earnestly proclaimed in our midst, and the result has manifested itself in the conversion of many sinners. The members reported as "Removed" have not been in attendance for some years. We are about renewing the lease of our chapel premises, and intend to build commodious vestries, and also more spacious and suitable School Rooms, the present being far too small. Our Lord's-day Girls' School is in a good condition, the number of scholars being larger than for some years past, and the classes are supplied with teachers. We cannot report thus favourably of the Boys' School. The cause at *Sutton Coldfield* is in a prosperous state. The congregation has so much increased, that it has become necessary to build a larger chapel. A good amount of money has been promised towards the object, and it is intended shortly to commence building.

BOSTON.—We find abundant cause for gratitude to the Great Head of the church for continual and special favours. Our beloved pastor still preaches to us with vigour and freshness, and we have not for one sabbath been deprived of his labours through sickness. Our congregations are not large, nor is our spiritual state what we desire. We greatly need an increase of faith and love, and of a devotional spirit. Our preaching station at *Witham Green* is attended with some success; so also are our Sunday schools. We have almost completed two large rooms for our schools and our week-evening meetings, and it has been nothing less than a surprise to us to find ourselves in a condition to raise a great portion of the requisite funds. We have lately begun to employ a Town Missionary two days in the week, which, we hope, will be of advantage to us as a church, and to the town at large. A little more than three years ago we adopted the system of the triennial election of deacons by ballot. This year (with the exception of one, whose age and infirmities incapacitated him) all the former deacons were re-appointed, and two others were added, both of whom are actively engaged in our Sunday schools.

BOURN.—We trust we are united in our desires and efforts to extend the cause of Christ. Although without a pastor, things are more hopeful with us than they were twelve months ago, and we hope soon to have several additions to our number.

BRADFORD, *Infirmiry Street.*—Death has been unusually busy in our midst during the past year. Beside other valuable members which he has removed from us, we have been called upon to mourn the loss of our senior deacon, Mr. John Clark. He died, however, in "the full assurance of faith." We have lost somewhat heavily, too, in removals, backslidings, &c. But we are thankful to say the Lord of Hosts is yet with us. All things considered, we were never, perhaps, in a *better*—in some respects, never in so *good* a condition as at present. Our labours have been greatly blest, especially in the sabbath school. The place has become too strait for us.

Telley Street.—The labours of our pastor have been attended with the Divine blessing, and we have had some pleasing additions to our number. The activity and zeal of our young friends is the source of much thankfulness; still, we have to mourn over the indifference and disorderly walk of others. Our congregations on the Lord's-day have gradually improved, but our week-night prayer-meetings and experience-meetings are not well attended. We are appointing five brethren to the deacon's office, and we trust that this step may have the Divine approval, and tend to increase the spirituality, purity, and prosperity of the church. Our sabbath school is in a prosperous state, the select classes being the means of much good. Several of those baptized during the year are from the school.

BROUGHTON.—The gospel has been faithfully preached to us, but not with that success we could wish. For nine years religious tracts have been distributed weekly at almost every house in the village, and yet our labour seems in vain. Three of our members have died this year. Our congregations are good and attentive. At *Willoughby* the congregations are very good, the little chapel generally being well nigh filled.

BURNLEY.—The glorious gospel of the blessed God has been earnestly and faithfully proclaimed amongst us; nor has it come to us "in word only, but also in power, and in the Holy Ghost, and in much assurance." Through the continued depression of trade in this district, our pecuniary liabilities press heavily upon us. Hence it is that we are unable this year to contribute to the funds of the College and the Home Mission. The collection for the Foreign Mission has been delayed to suit the convenience of the travelling Secretary.

BURNLEY LANE.—Some of our brethren maintain their fidelity to the Lord Jesus, and labour with commendable energy and perseverance for the interests of Zion their chief joy, while others manifest too much of a Laodicean spirit. Our congregations are steady, and, we believe, improving, though but few souls, apparently, have been converted. We have elected with unanimity one brother to the office of deacon, and have a few approved candidates for baptism. Our sabbath school is in a hopeful position, and we are not without indications of greater prosperity.

BURTON-ON-TRENT & CAULDWELL.—We have been preserved through the year in a happy degree of peace and harmony. The attendance on the means of grace has generally been good, and success has been vouchsafed to the efforts put forth, both in the pulpit and in the sabbath school. Our congregations at *Burton* were never better, and we find it needful to add to our school accommodation by the erection of an upper school-room. At *Cauldwell and Overseal* the state of the cause is not what we should be happy to see, although amongst our friends in those places are some of the excellent of the earth.

CASTLE DONINGTON & SAWLEY.—*Donington.*—The gospel has been faithfully and fully proclaimed, and though we cannot boast of large additions, we trust the good seed will yet bear fruit. We have lost an unusual number by death. We are anxious to be directed to a minister who shall be instrumental, under the divine blessing, for lasting good. Our congregations continue much the same as last year.

Sawley.—Our losses by removal, exclusion, and death have been considerable, and we regret that but few have been added by baptism; consequently our number has decreased, and the cause generally does not wear so encouraging an aspect as in some former years. We are erecting a new chapel at *Long Eaton*, where we hope, by the divine blessing, the cause will be established.

CHATTERIS.—Our congregations at public worship are as good as usual. There are no additions to the church by baptism, though we hope that good is being done.

CLAYTON.—Last year many of us were deeply anxious about a minister; in answer to our prayers the Lord directed us to the Rev. Cornelius Leigh, of

Sheffield, who entered upon his stated labours among us on the last Lord's-day in January. We have now the gospel faithfully and powerfully preached amongst us. Our congregations are greatly improved, and the means of grace are much better attended. We believe there is more prayer among us, and that our spiritual condition is gradually improving. Last year our chapel debt amounted to £264; we have been successful in raising one-half of it, and are now trying to raise the other half by next Shrove Tuesday. We have not been able to do much for the institutions of the denominations.

COALVILLE & WHITWICK.—For nearly four months past our minister has been removed from us through severe affliction, and though, through divine mercy, his health is considerably improved, still he has felt it to be his duty to resign his office as pastor, and at the end of the present month we shall be as sheep without a shepherd. The money borrowed on our new chapel at Whitwick has been called in, and consequently our friends there are in a very unsettled state. Our sabbath schools present the only shade of light in the picture.

COLWELL, *Isle of Wight.*—We are in a steady progressive state. The pulpit is supplied by ministers of the other denomination, and a few Independents. We are in hopes of an increase this year.

CONINGSBY.—About £40 have been raised towards our chapel debt, which is still very large. The service on the Lord's-day is well attended. Our sabbath and day school is also in a prosperous condition. Although we have not baptized any during the year, we have several in our congregation who have recently expressed their earnest desire to unite in Christian fellowship with us.

COVENTRY.—We have much cause for thankfulness. Our congregations are larger than they have been for many years past, and many are inquiring the way to Zion. Our minister's Bible class, which now numbers more than fifty, has been conducted with profit, and promises well. The sabbath school has not been so efficiently conducted, owing to the badness and smallness of accommodation. We feel assured that if we had larger accommodation we should have a much larger school, and that the results would be more pleasing. We are sorry to have to report the death of one of our deacons, who was very useful amongst us (Mr. Knight); but we trust that his death will be sanctified to our good. A oneness of feeling exists, and there appears to be an earnest desire amongst us to extend the kingdom of God.

CRADLEY HEATH.—About two years ago the church here was in a very low state. The chapel looked as if "Ichabod" had been inscribed on its walls. Since then, the Lord has wrought a great change—the chapel has been painted, the congregations increased, twenty-six have been baptized, and a few wanderers have returned again. The prayer meetings are well attended. The sabbath school is also in a flourishing state. The prayer of the church is, that the change may become still greater. They are much indebted for their present prosperity to the kindness of James Walker, Esq., a member of one of the Baptist churches in Edinburgh, who, in their trouble, enabled them to make a fresh start.

DENHOLME.—We have had times of rejoicing as well as of sorrow. We have bought ground sufficiently extensive for a large chapel, a sabbath school, and minister's house. We have paid for the ground and deeds; and this year we are trying to raise the sum of £100 towards the building fund. The Yorkshire Conference has granted us £100 to extend over four years, the first payment of which is nearly due. Early next year we hope to begin to build a chapel capable of holding about eight hundred people, which will cost about £900. We should like to clear our chapel when it is opened, so that we may commence to build our sabbath schools, that the cause of Christ may more rapidly extend amongst us. We pray the Lord to open the hearts of some wealthy friends to his cause to aid us in our great undertaking. Our congregations on Lord's-days are moderate, but our experience meetings are not so

well attended as we could wish. Our week-night prayer meetings are generally good. Our sabbath schools are very promising.

DERBY, *Mary's Gate*.—The past year has been one of trial; our late esteemed pastor, the Rev. John Stevenson, M.A., after being absent eight months, occasioned by severe affliction, in which we sympathized, on his return in September last resigned his pastoral office; since that occurrence our pulpit has been supplied by neighbouring ministers and students from our College, to whom we present our unfeigned thanks. We hope shortly to have a pastor who, we trust, with the Lord's blessing, will again promote our spiritual good and the increase of the church. Our village preachers and teachers in our sabbath schools still continue their valuable services, which have been accompanied with the divine blessing.

***Osmaston Road*.**—The ministrations of our esteemed pastor are greatly appreciated, and attended with considerable success. Peace and brotherly love pleasingly prevail amongst us. The additions to our numbers, though not large, are interesting and hopeful. Our congregations on the sabbath are very good. The various agencies of the church have not only been well-sustained but extended, and the Sunday school is in an increasingly efficient state. The Weekly Offering is still successful, and the chapel debt is being rapidly reduced. The list of members has been revised this year.

EARL SHILTON.—The past year has been one of severe trial to us as a church and people on account of the depressed state of the trade amongst us. Many of our friends have been obliged to leave the neighbourhood to seek employment during the week, so that it makes our weekly services very thinly attended. Our congregations on the Lord's-day are not so good as we could wish; but still we are at peace among ourselves, and we hope that there is a few who pray for the prosperity of Zion.

EDGESIDE.—It is now about fifteen years since we commenced our cause in this locality. We have had to remove several times for better accommodation, and the room we now occupy is become too small to meet the growing wants of the neighbourhood. Many more would attend if suitable accommodation was provided. A committee has been formed to endeavour to overcome these difficulties. The result is, that a most eligible site of land has been obtained, and we have commenced the erection of a new chapel, the corner stone of which was laid on Whit Saturday, May 21st, 1864, the whole cost of which, it is hoped, will not exceed £1,100. This cause has been warmly recommended and materially supported by friends of other denominations. We have likewise thankfully received a grant of £50 from the Home Mission fund of the Yorkshire Conference. One half of the intended outlay will be advanced on mortgage. Upwards of £300 has been received in cash and promises, leaving yet upwards of £200 to be procured. This sum we earnestly appeal to a generous public to assist us in raising. All donations towards this object will be most thankfully received and gratefully acknowledged. Our church continues united and peaceful, our sabbath school continues to flourish, and the teachers work together harmoniously. Our chapel building this year has prevented us doing anything for the Home and Foreign Mission.

EPWORTH, BUTTERWICK, & CROWLE.—Our church has had to pass through some severe trials. Soon after the last Association our minister (Mr. J. B. Allan) left us under unfortunate circumstances. This event darkly clouded our prospects, and we were in a declining state—without a minister till Christmas—when we invited Mr. W. Saunders to supply on probation for three months. Under his ministry things soon assumed a better aspect, and at the end of his engagement the friends at Crowle signified their desire to have a minister for themselves. Mr. Saunders was then re-engaged for three months longer, till their plans should be matured; and before the end of this period a deputation from Crowle came to a church meeting, again expressing the unanimous wish of the friends there. They were in a position to support a minister, the congregations were good, the Sunday school in a flourishing con-

dition, and there was a prospect of much good being done. We recommended them to try for one year, and they have accordingly invited Mr. Saunders to labour amongst them for that time. He will enter on his labours the first Sunday in July under encouraging circumstances—the friends are united in a spirit of prayer and of concord, and in an earnest desire for the salvation of souls. Three believers were baptized last Lord's-day, and there is a prospect of a larger addition shortly. In consequence of this change we are left without a minister at Epworth and Butterwick, and shall be glad to have the assistance of the associated brethren in procuring one. Butterwick presents many encouraging features, and the two places combined offer a wide sphere for active and earnest labour.

FLECKNEY.—The gospel is regularly and faithfully preached to us, and listened to with devout attention. Our week evening prayer meetings have been better attended the last few months, but we still have to contend with pecuniary difficulties, and the weekly offering system having in our case proved a failure, we have found it necessary to return to our former plan of making quarterly collections. Our sabbath school continues about the same as last year.

FLEET & HOLBEACH.—*Fleet*.—It is nearly 180 years since the church was formed, and 100 since part of the house in which we meet to worship God was erected. We look back to the year 1764, and as we think of the trying and changing scenes through which our fathers passed—of the numbers who have heard the gospel proclaimed from the same pulpit, many of whom have received the truth in the love of it, lived useful lives, died peaceful deaths, and entered their father's house above—and of those who have been raised up from amongst us to preach the word both to their fellow countrymen and the heathen, we are constrained not only to exclaim, "What hath God wrought," "Bless the Lord O our souls," but encouraged to labour on expecting the blessing of Zion's King. With respect to the past year we regret we cannot report that greater success has attended the labours of our dear pastor. He has attempted to build us up and to turn the wicked from their ways, but we have not grown in brotherly love and zeal for the Lord of Hosts, neither has the work of conversion advanced. But few have been added to us by baptism, and we fear the great Head of the Church might address us as he did the church at Ephesus. Our congregations are encouraging, especially on the Lord's-day evening. Our sabbath school teachers continue to labour; and among our young people an increasing interest is felt in the Orissa Mission.

Holbeach.—We have had the gospel faithfully preached unto us, and the people of God have frequently spoken of profiting by the means of grace, but there has been no apparent success in the conversion of sinners. The illness of many friends in the course of the year has also frequently made a considerable difference to our congregations. We are at peace; but it is not altogether of a nature to be desired. With more united zeal and personal effort for the prosperity of the church, peace would be a blessing we could all enjoy. We earnestly pray that the coldness and indifference of the past may teach us to be more zealous and earnest for the future.

FORD.—We have to grieve over a number who do not fill up their places with regularity in the house of God. We are at peace among ourselves, but while a few have the cause of God at heart, it is painfully evident that some feel but little interest in the welfare of Zion. We still feel the loss of valued friends who, in the providence of God, are removed from us. Our sabbath school is sustained, and the ministry of the word, but the attendance is not equal to what it was some time ago, as there are not any to fill up the places of those who are removed from us.

FORNCETT & MOULTON.—We continue graciously united. We have not rejoiced over the additions anticipated, but we still cherish the hope that good is doing. The congregations keep up well. Through mercy the health of our aged devoted minister is wonderfully continued. He has not been kept

from the pulpit once during his nine years' residence among us. We have recommenced our open-air services, which are well attended.

GAMBLESIDE.—It has been a year of great trial, as we are all dependent on the cotton trade for a livelihood. Many have not been able to do what they would wish, and their hearts have been made sad; and some have been indifferent as to whether the cause lived or died. Still the Lord has not left us without some token of his favour. We have a number of active young men that are very anxious to promote the Saviour's kingdom. The means of grace are generally well attended, and our sabbath school is in a prosperous state, and we are still hoping to see a greater work than hitherto we have seen.

GEDNEY HILL & SUTTON St. EDMUNDS.—Our friends at *Gedney Hill* are chiefly dependent on supplies, owing to the pastor living at such a distance—his being engaged in business through the week, and having to superintend the sabbath school; but the congregations there are pretty good. Unfortunately, during a storm last December, a part of our chapel wall at *St. Edmunds* was blown down, which has been repaired; we have also constructed a baptistry in the same chapel, so that our current expenses have been heavy, consequently our contributions to the "Institutions of the Connexion" are not so liberal this year as we could wish. The statements in the "Minutes" for the last two years are below the sums subscribed. We have had no additions for a long time; indeed, it has been a long dreary winter with us at *St. Edmunds*. At length the "set time to favour Zion is come," for our congregations here are much improved, the sittings are all let, and the best attention is given to the Word. The prayer-meetings are well attended, even during the busy season, when they are usually discontinued. The church is in peace. We have baptized nine in the past year, including the pastor's two oldest daughters, and we have several hopeful inquirers.

GOSBERTON.—We have suffered by the encroachments of death, having lost a valued sister in Christ, whom we greatly miss, and a younger sister, who also was ripe for glory. We have suffered too, as is often the case with village churches, by the removal of young members from our midst just when they were beginning to be interested and useful. We have reason, however, to be thankful to the Great Giver of all good for our Christian privileges, and our measure of enjoyment in them. At the same time, we feel our want of more faith and love, and of a more devotional spirit.

HALIFAX.—The word of life has been earnestly and faithfully made known amongst us, and a goodly number of those who have united with us have testified that it has been the means, with God's blessing, of their conversion. Our congregations are good, especially at the evening service. The sabbath school is in a pretty good state and well attended. Last August we opened a branch preaching place, and sabbath school, at a village called *West Vale*, about three miles from Halifax. It has more than realized our expectations. We hope that in course of time a good interest will be established there.

HATHERN.—Our pulpit has been kindly well supplied, and we believe the word has not been preached in vain. Our prayer-meetings are well attended. We have several anxious inquirers, and on the whole we think our prospects are pleasing.

HEPTONSTALL SLACK.—The departure of young and energetic members of our church and congregation to town and city life, has, for a series of years, diminished our numbers and impaired our efficiency. The inevitable result is, that as a Christian community we have somewhat declined in spiritual fervour, holy zeal, and moral power. The gospel is faithfully preached in our four chapels by the pastor and the evangelists of the church. Our prayer meetings, schools, and Tract Society are in active operation, but the limited measure of our success is a grief to our heart and a trial to our faith. We have opened our new and commodious school-room since we last reported, and trust it will prove an abundant blessing to generations unborn.

HINCKLEY.—We are still suffering keenly from commercial depression, which accounts for our being unable to report any collections for the Institutions of the Connexion; and we have to lament that so few have been added to our number by baptism.

HOSE.—Our state, we regret to say, is not one of prosperity, but such as calls for humiliation rather than exultation. The word has been faithfully preached; the public services on the Lord's-day and prayer meetings are well attended; though there is but little evidence that the word is received to the saving of precious souls.

HUCKNALL TORKARD.—Our pulpit has been zealously and efficiently supplied by our local brethren, and though death and the removal of some of our brethren have rather diminished our numbers, yet we have great hopes that ere long many of the young in our congregation and sabbath school will be added unto us. Our congregations are good, our numerous sabbath school is in a flourishing condition.

HUGGLESCOTE.—Upon the whole our cause is progressing. Although the number baptized may not equal that of some other years, the congregations are as good, or perhaps better than they have ever been. We are happy in announcing our perfect concord and union, and hope for its continuance. If some of our members would more fully appreciate their privileges, and manifest more zeal in the Lord's cause, we should see still more decisive indications of success. Our day and Sunday schools are prospering, and were never more liberally supported; and although attempts have been made to hinder our progress, they have proved entirely futile.

ILKESTON.—We are not able this year to say much with respect to our prosperity, but still we have reason for thankfulness. The fenced wall is now nearly completed; and by the bazaar held at Easter we shall be able, it is hoped, to pay for the same. We tender our thanks to the friends who have assisted us in the work. Our branch at *Newthorpe* is progressing in the work of the Lord. Our branch at *Stapleford* is greatly in need of a more suitable place of worship.

ISLEHAM.—Death, sin, and removals during the past year have made inroads amongst us; over these things we mourn; but in the midst of our sorrow we have cause to rejoice that our congregations have been good, and the word of life preached by our pastor has not been in vain.

KEGWORTH & DISEWORTH.—We are graciously favoured with peace and prosperity. Our congregations, especially at Kegworth, are good. Our schools are flourishing, and well supported. We are, consequently, thankful and hopeful. Our list of members has been revised, and our number seems now correctly reported.

KIRKBY WOODHOUSE & KIRKBY.—There has not been that union and co-operation amongst us for the advancement of the Redeemer's cause as there ought to have been. While some have manifested a commendable zeal, we have had to mourn over the apathy and inconsistency of others. The word preached has not been in vain. We have had an addition by baptism. Our congregations are tolerably good, but our week-night means are not so well attended. Our sabbath schools are encouraging. We have commenced weekly subscriptions for the reduction of our chapel debt.

KNIPTON.—"Old things are passed away." The depression of years has given place to Christian activity and spiritual progress, and we have a confidence that as a church "we shall not die, but live, and declare the works of the Lord." We have established a sabbath school, are privileged with an earnest and faithful ministration of the word of life, have crowded congregations, "and the Lord has added to the church such as should be saved."

LANGLEY MILL.—We are peaceable and well attended with hearers, though we have to lament that conversions are few, but we hope the word preached is not altogether in vain, as a few seem disposed for eternal life. Many of our members do honour to the Christian name, while others, we are sorry to say, occasion considerable pain.

LEAKE & WYMESWOLD.—We see great cause for humility of spirit. The interest of the Redeemer is in a low state amongst us. With the close of last year our pastor resigned his office amongst us. Since then it hath pleased the all-wise and merciful God to call him suddenly from the labours and sorrows of earth to the rest and joys of heaven. Did we, as a church, possess more of that charity which hopeth all things, endureth all things, and thinketh no evil, which he so eminently possessed, we believe that we should soon see better days. Still we are not without hope. A few amongst us have the prosperity of the church at heart, and have commenced services for the revival of religion. Our prayer is that they may be blessed for good. Our pulpits have been principally supplied by Students from the College, whose labours have been well received. The numbers in our sabbath schools are about the same as last year. The teachers are united, and labour with commendable zeal.

LEEDS, *Byron Street*.—We review the past year with thankfulness. At its beginning we were much afraid our pastor would leave us. Special prayer was presented, and the church resolved, more than ever, to hold up the hands of their pastor, and help him in his great work. He still remains among us, and we hope the blessing of heaven will reward his labours. Having been taught by experience the importance of admitting to fellowship those only who afford most certain evidence of a renewed nature, we have not added largely to our numbers. We have candidates for baptism, and a considerable number that we hope are not far from the kingdom of heaven. Our congregations are large, and our prayer-meetings oftentimes crowded. In the sabbath-school, also, we have important classes of promising young people. In order to stimulate *Home Mission* effort, we may mention that we have had the pleasure of sending £44 (received from our own people) to the *Foreign Mission*; also, £7 to the *Home Mission*. We are now removing £100 from our chapel debt, and are earnestly hoping that the way may be made clear to establish another church in Leeds.

Call Lane.—The first year in our improved chapel has not been altogether without good results. Our congregation is larger, and some few have been brought to Jesus. We hope the next year will be an improvement on the past.

LEICESTER, *Archdeacon Lane*.—We have lost an unusual number of members by death this year; one esteemed brother, who for forty years had served us faithfully as a deacon. The additions are chiefly of young persons from the school. Two or three have been baptized from *Smeeton*. On the Lord's-day our congregations have been steady and good. The attendance at week-evening lectures and prayer-meetings, though not less than late years, is not proportionate. The chapel is now undergoing a thorough repair and painting, but we have entered into a subscription that we hope will meet the expense, and leave a small balance toward our former debt. There is an evident improvement in the branch at *Smeeton*. At *Belgrave* our chief encouragement is the attention paid to the school.

Carley Street.—Our congregations on the sabbath are good, but small on week evenings. The Lord's-supper is better attended than formerly, and we are blessed with peace and unity. The schools continue to be conducted with prospects of usefulness. We have recommenced the circulation of religious tracts, and have evidence that our labours are not in vain. Notwithstanding these favourable indications, our additions during the year have been small, and our financial state is anything but encouraging. We very much need a good chapel in a better locality.

Dover Street.—We have been favoured with a faithful ministry and other means of grace, but are sadly too lukewarm, and consequently cannot present a very flattering report. Some whom we expected would become very useful have left the town. The congregations on the Lord's-day are perhaps scarcely equal to last year, but on Monday and Wednesday evenings they are better. The sabbath school is about the same, and much needs a few experienced teachers. An effort has been commenced to reduce the Chapel Debt £200 by Easter next, and we trust it will be successful.

Friar Lane.—We have been blessed with the faithful ministry of the Word, and have added a goodly number by baptism and reception from distant churches. The sabbath school has proved a nursery to the church. The bible and senior classes, under the care of our esteemed pastor and other friends, have been well sustained. Our Benevolent Society continues in active operation, and enables us, to some extent, to feed the hungry with the bread that perisheth, while offering to them that bread which endures unto eternal life. A good degree of christian feeling has shown itself in the choice of deacons, which takes place among us every three years. All the brethren who had previously served in the office were re-elected. In consequence of the sittings in the chapel all being taken, and more being wanted, while the population of the town is also rapidly increasing, we have resolved considerably to enlarge our chapel. The outlay will necessarily be large. We are therefore making vigorous efforts to realize a fair proportion of the amount before we commence, and hope to be further sustained in them by the sympathy and help of friends throughout the Connexion. One circumstance further must be mentioned. At the Church Meeting, when this letter was adopted, the sentence about the Benevolent Society was inserted, at the request of one of our senior deacons, Mr. E. Hancock. The same brother also inquired how the "statistics" of the church would be this year. He was then in his usual health, but was suddenly taken ill on the afternoon of the next day, and died in an hour. Thus are we reminded to "work while it is yet day, for the night cometh when no man can work."

LENTON.—We have enjoyed a year of unusual prosperity. The Lord has made bare his arm in our midst, and given us many signal evidences of his power to direct and save. Besides a large accession of converts, we have had the pleasure of restoring to our fellowship a number of dear friends who had strayed from the fold of Christ for some twelve or fifteen years. The labours of our beloved pastor, aided by a band of earnest workers, have been eminently successful. The congregations are good, and the meetings for prayer and experience are seasons of refreshing from the presence of the Lord. We have been enabled, by the proceeds of a Bazaar and other special means, to pay off £120 of the Chapel Debt, and we wish to tender our thanks to those friends who kindly assisted us. We are still making efforts for a further liquidation of the remaining debt. Our sabbath school is prosperous. We have baptized and received into our fellowship thirty-five young friends out of the school, and others are very hopeful. The schoolroom has recently been cleaned and painted.

LINCOLN.—The past year has been to us one of peculiar interest. We have had additions both by baptism and by letter. We commenced the erection of our new chapel last June, and on Sunday, Dec. 13, it was opened for the worship of Almighty God. It is a commodious and pleasant house of worship, with sufficient of the ornamental to be neat. Our sabbath evening congregation is of a peculiarly interesting character, both with regard to numbers, attention, and solemnity. The "weekly offering" system is being gradually introduced, as preferable to renting the seats, and we think it will by and bye be unanimously adopted. We take this opportunity to thank those churches who have kindly afforded us pecuniary assistance, and we are hoping that by a further effort among ourselves, and the aid of those to whose benevolence we may venture to appeal, to remove the balance of our indebtedness for the house we have erected for the Master's service and glory. Not forgetting the aid extended to us by the Home Mission Society, we are looking forward to the time when we shall be able to refund, by our contributions, the amount granted to us.

LINEHOLME, near Todmorden.—Our state is not so good, we regret to say, as last year. We have not had that harmony and love either in the sabbath school or in the church that is desirable. The enemy has been permitted to come and sow tares among the wheat while we slept. Our minister has resigned his office, but has been requested by the church to stay, which he has consented to do for a short time.

LONDON, *Borough Road*.—We have suffered much from the continued and serious indisposition of our pastor. A prolonged rest and change of climate being necessary for his restoration to health, the church, in January last, unanimously acceded to his wish for relief from active duties for as long a period as should be needful. Since that time we have been efficiently helped by various brethren, who have manifested much sympathy for him and the church, and we desire very gratefully to acknowledge their kind services. We rejoice that a good degree of unity and love has prevailed among all the members of the church, and that our esteemed pastor has just returned home from America in safety and greatly improved health.

Commercial Road.—While there are some things to cause us grief, there are others which give us comfort. We have suffered a severe loss in the removal of our late senior deacon by death, to whom we were much attached for his faithful labour with us for many years; but we are comforted with the continued services of our pastor, whose “labours have not been in vain in the Lord;” while they have been blessed to the building up of God’s people, a goodly number have been led to give their hearts to God, and also to the church. Our sabbath schools, Christian instruction society, and other auxiliaries, are in active operation, and we hope they are doing good in the neighbourhood around us. We are exerting ourselves for the removal of the debt on our chapel and schools.

New Church Street, Edgeware Road.—The means of grace have been well attended, sabbath schools and temperance operations earnestly sustained, and additional Bible Classes and Bible Criticism Classes hopefully established. We have also had fifteen Saturday evenings’ readings in the school beneath the chapel, with a view of keeping people out of public-houses, and interesting their minds in moral and spiritual things. We, however, still find that the great rock a-head is the strong drink, and even our own congregation does not escape its scathing and desolating results. The earnest spirit of hearing exhibited by our congregations, and our dwelling together in the spirit of true catholicity and love, cheer us amid the difficulties of our great and onerous work.

Praed Street.—We are happy, united, and useful. The hand of the Lord has been with us, and a number have believed and turned to the Lord. We have been prevented from making any efforts to obtain a site for the “Proposed New Chapel,” owing to the great probability that the Metropolitan Railway Company will shortly require the site of our present “tabernacle” for the extension of their line. The young men’s, the tract, and the temperance societies, have been more vigorous and useful than formerly.

LONGFORD.—This year has been a year of much mercy. We were not without encouragement while destitute of a minister; and now, in answer to earnest and united prayer, we are once more favoured with the presence and care of an under shepherd. Mr. Allsop, late of Whittlesea, accepted our unanimous invitation, and commenced his stated labours amongst us on the first sabbath in March. Our congregations, both on Lord’s-days and week evenings, have greatly improved; larger numbers of our friends attend the celebration of the Lord’s supper; and happily, in consequence of an increase of employment, our finances have somewhat improved. We fully believe the Lord has sent us the right man, and we earnestly pray that his labours may be abundantly blessed by the great Head of the church. Our two out-stations do not call for any special remark; the good seed is still sown by our brethren, and not entirely in vain. Of those baptized this year, most are from our Sunday school. Hundreds of houses are regularly visited by our tract distributors, and every effort is being made to bring the gospel of our Lord Jesus “nigh unto” the people.

Union Place.—Our state, as a church, is not what we desire. Our congregations have been much the same as last year. We have given a cordial invitation to Mr. Stenson, late of Sutton St. James, to become our pastor, which he

has accepted. He entered upon his labours on the 29th of May. Since then our congregations have improved, and we are looking forward to brighter days. Our meetings for prayer are encouraging. We have revised our church list, which will account for the apparent decrease of members. We have one candidate. Our school has suffered from removals.

LONG SUTTON.—During the last twelve months we have baptized several friends, but not quite so many as usual.

LONGTON.—Things at Longton, I hope, have improved. About eighteen months ago we took premises at twenty-three pounds per year on lease for fourteen years, and expended nearly two hundred pounds upon them, the whole of which is paid. We are at peace in our little Zion, and signs of prosperity are manifest.

LOUGHBOROUGH, *Baxter Gate*.—The past has been to us a year of very great trial. Death has removed an unusual number, and amongst them several very valued and devoted; many, also, of our friends have removed to other localities. Amidst these many losses we have not had a nearly average amount of success. It has been a matter of painful inquiry, Wherefore should it be so? We are thankful for a good measure of peace and brotherly love.

Wood Gate.—We have had to mourn the absence of that Christian unity and cordial co-operation which are essential to the welfare and success of the church; nevertheless, we have had much to call forth our gratitude. The labours of our pastor have been blessed to some who have long sat under the sound of the gospel. Our congregations are good, our sabbath school efficiently conducted, and many of our friends are regularly engaged in preaching in the neighbouring villages. We are also making an effort to pay off the remaining debt on our chapel. What we want is more of the spirit of Christ.

LOUTH, *North Gate*.—Some have “forsaken” us; others can scarcely be said to “adorn the doctrine of God our Saviour;” but there are many that “walk worthy of their vocation,” and “prefer Jerusalem above their chief joy.” It gives us pleasure to state that we have profited under the ministry, we have enjoyed the communion of saints, we have witnessed the power of the gospel in renewing the heart, in developing the Christian life, and in supporting the soul in times of the deepest sorrow. We are thankful for these tokens of the presence of our Lord, but we long and earnestly pray for more abundant manifestations of his power.

MACCLESFIELD.—The past year has been to us a season of considerable anxiety, of effort, and of success. From the time the church here was formed in 1822, there has been a heavy debt upon the chapel. We have, however, been enabled to pay off the whole of our encumbrance, and also to make many improvements in our sanctuary. These changes have been effected at an outlay of about £420. We are happy to say the whole of this sum has been realized through the good providence of God and the efforts of his people. We have, however, some reason to fear that while we have devoted our attention to the temporalities of the church, we have not made that progress which is desirable in spiritual things; still we are hopeful for the future. Our congregation is gradually improving, and our Sunday school is in a very promising state. It would afford us much gratification to see some of our friends more energetic and devoted in spiritual labours. Looking at the cause as a whole, we feel that we have reason not “to rest and be thankful,” but rather to be thankful and work.

MAGDALEN.—Our increase this year is smaller than of late years, but our prospects are better than they have been for some time past. The members of the church are beginning to feel the importance of individual effort on behalf of Christ’s cause, and the results are that our services are all better attended, and a deeper feeling wrought amongst the hearers. There are some pleasing signs among our young friends, so that we hope to present a more successful report next year.

MALTBY, ALFORD, & East Gate, LOUTH.—*Maltby.*—We are still favoured with the word of life and the ordinances of God's house, which are regularly and faithfully dispensed among us. Our congregations on the whole are as good or better than usual, but we do not see that good being done which is desirable. During the past year we have erected a new and very commodious vestry.

Alford.—The cause is in a very low and feeble state. The means of grace are not well attended. The chapel makes very much against us, being a miserable place, and in a still more miserable situation. Under existing circumstances there does not seem to be any prospect of much success.

Louth, East Gate.—The past year has been to us one of great anxiety and activity. We have, with the Lord's blessing, commenced and completed the building of a new chapel, school-rooms, and class-rooms, on a very eligible freehold site. Our members entered heartily into this work, and have contributed and laboured very devotedly in it throughout. "To their power we bear them record; yea, and beyond their power they were willing." The total outlay, including land and building, is £1,700, towards which we have raised £1000. We have not yet received much help from General Baptists. A little practical sympathy from our sister churches will now be very grateful to us, and we are hoping that, to some extent, this will be realized. A considerable number of the sittings in our new chapel are already appropriated, and our Sunday school, for which we have first-rate accommodation, has increased in number. We have suffered during the year from the removal of some of our most active members to other localities. Our cottage meetings have been continued during the year, and have been a blessing to some. Our fellowship meetings have also on the whole been much enjoyed. We still adhere to the "Weekly Offering" (without envelopes), and have no collections or pew rents. Our numbers have increased, but we cannot yet say that "great grace rests upon us all."

MANSFIELD.—We have had the gospel faithfully preached amongst us, but we have to mourn that conversions are few; and that while some of our members are zealous for the prosperity of Zion, others are lukewarm. Our congregations are encouraging, and on the whole our prospects are brighter than they have been. Our sabbath school increases gradually, and several of the teachers are active and zealous.

MARCH.—We have been favoured with peace, Christian sympathy, and spiritual edification in the means of grace. The word of life has been faithfully preached amongst us. We have had several additions by baptism, have now some candidates and serious inquirers. Our Sunday evening and prayer meeting services are not so good as we could wish; Thursday evening preaching much as usual. We are not without discouragements. One of whom we once hoped well has fallen away and walks no more with us, and others have withdrawn from our communion. Our sabbath schools are not so prosperous as last year. At the chapel on the *Whittlesey Road*, we are happy to say, there is a revival, and, we hope, good doing. At the *Chain Bridge* preaching as usual, and well attended.

MARKET HARBOROUGH.—We have made some necessary repairs and improvements, which have been paid for. Our friend Mr. Winks, of Leicester, has continued to supply our pulpit. Within the past few months we have suffered loss by sickness, removals, or death. We are not without hope that both our congregations and sabbath schools would be much improved if we could obtain the help we need.

MEASHAM & NETHERSEAL.—We have had the gospel preached to us regularly, and the ordinance of the Lord's supper administered occasionally. Our congregations are much as usual, but we feel greatly the need of a good minister amongst us.

MELBOURNE.—The greater part of the year has been to us as winter, cold and barren. Signs of life, however, begin to appear in the church and congregation, and in the sabbath school. Our tract districts have been regularly supplied; with what success “the day” must declare. Our out-stations, *Ticknall* and *Hartshorne*, occasion us considerable anxiety; the great distance of the latter, the strong church influence at the former, and the little interest which is manifested by us as a church in regard to the regular supply of these places, all combine to make us augur badly for the future. The cause continues to be well-sustained by the “Weekly Offering,” which we have had in operation now more than five years.

MILFORD.—We have enjoyed pleasing indications of the Divine presence. At Christmas we invited our brother W. H. Smith, of Derby, to preach for us for six months, to which he acceded, and his labours have not been in vain. A number have been baptized, and several have been restored. Our sabbath school still continues to prosper—the increase in the church is chiefly from thence. Our congregations are good, and evidence is given that the word preached is not without good results.

MORCOTT & BARROWDEN.—We have not yet been able to secure a successor to our late pastor, Mr. G. Towler. We get our pulpits supplied as best we can. We are united and peaceful, and are thankful to be able to say that the attendance on the means of grace continues undiminished. We have neither increase nor decrease to report, so our numbers remain as they were, as does also the attendance at the Sunday school. The “Weekly Offering” system, adopted a year and a half ago, we are pleased to find quite answers our expectations.

NANTWICH.—A few friends were formed into a church in this place in 1862. The cause is supported by the Cheshire Home Missionary Society.

NOTTINGHAM, Broad Street.—Since the last Association we have completed and entered upon the occupation of our new school-rooms. As the result of the superior accommodation afforded by them, the number of scholars has increased, the teaching has been carried on with more order and comfort, and many interesting meetings have been held for which formerly we should have had no convenience. Especially we would mention a series of evening meetings which we called “Entertainments for Working People,” at which some of our friends read or recited, and others sang, or performed pieces of music. It is believed that the influence of these meetings was good upon both entertainers and entertained. The labours of our respected and beloved pastor are appreciated by us, and continue to be useful to the church and congregation. The additions by baptism this year have been of a pleasing character, representing very equally all classes in the congregation. We think, however, that at no former period have we had so many interesting young people with us as now. In our school and chapel premises at *Daybrook* we have recently made considerable improvement, expending thereon about £130. Several of our recently-baptized friends are from that place. On the other hand we have suffered much both in Nottingham and Daybrook through the severe and long-continued depression in trade. Several of our friends have had heavy losses; and others, through shortness of employment, have left the neighbourhood. On this account, notwithstanding our additions by baptism, the clear increase to our effective strength is but small.

Mansfield Road.—Since our minister, the Rev. S. Cox, came amongst us, the congregations, which had perceptibly fallen off, have again increased, and are now quite as good as usual. We have had a few additions by baptism, but have really reduced our numbers, by a careful revision of our church list, and by the exercise of more strict discipline, in regard especially to non-resident members, some of whom have, in consequence, joined other churches, with whom they had been for some time worshipping. Our financial position has been so far improved by the adoption of the weekly offering, and special contributions for that purpose, that we have been able, since our last report, to reduce our heavy debt by the payment of £100, with the prospect of a further reduction by a similar amount during the present year. Amongst those removed from our midst by death, we call to mind with loving remembrance our warm-hearted and zealous friend the late

senior deacon, Mr. William Stevenson, to whose personal affliction and recent family bereavement reference was made last year. The branches at *Hyson Green* and *Ruddington* are carrying on their operations with some success, although the continued depression of trade has greatly affected them, by causing the removal of several active members to other districts.

Stoney Street.—We feel thankful to our Heavenly Father that we are able to speak more favourably of our state than when we last addressed you. Our peace has not been broken, though we have had much anxiety in the administration of discipline, and in otherwise promoting the kingdom of Christ amongst us. While the unfeigned sincerity and zeal of many call for gratitude, we regret to believe that not a few are insensible to the claims of Jesus upon their personal consecration to his work. We have lost many valued friends by death and removal to distant places, yet our congregations are somewhat improved, and a considerable number of fresh sittings have been taken since last Association, although the attendance of some of our friends is not so regular as it ought to be, either on the Lord's-day or at the social means of grace. Our pastors work harmoniously together, and the classes conducted by them among the young are not without fruit, while the labours of our Sabbath school teachers are not unrewarded. 'Tis, however, a matter of concern to us that the number of children in attendance is not so great as in former years, perhaps owing in great measure to the increase of Sabbath school accommodation in the town. Our local preachers continue their useful labours, and our tract society and societies for the relief of the sick and necessitous are well sustained. At *Carlton* the cause is, on the whole, more hopeful; and at *Carrington* we believe good is being done. At *Prospect Place* a new chapel and school room have been erected at a cost of nearly £500, of which amount about £140 have been paid. The attendance is decidedly encouraging, and many have been added to the church from this branch during the year. Preaching is still successfully continued at *Bath Street*, and the Sabbath school is usefully carried on. A candid review of our state inspires hope and gratitude, not however unmingled with sorrow over those who did run well.

NORWICH.—We are happy to report a decided improvement since Mr. Taylor came to labour amongst us. His faithful, earnest, and affectionate ministrations of the word have, both as regards the church, congregation, and sabbath school, been followed by most pleasing and happy results. Believers have been built up on their most holy faith, backsliders have been reclaimed, souls have been converted and added to the church, and amongst our young people a spirit of earnest inquiry truly interesting to contemplate has been awakened.

NUNEATON.—Our additions by baptism are from our sabbath school. We have received five back who formerly withdrew from us. We have not as yet a stated minister, but have the word faithfully preached by our local brethren. Our congregations continue very good on the sabbath, and our sabbath school continues prosperous. We are at peace amongst ourselves.

OLD BASFORD.—Though we are still without a stated pastor, we have reason for gratitude, inasmuch as the Word of Life has been regularly and faithfully preached in our midst. Our congregations have improved. The sabbath school has been very useful to the church, the additions we have had coming chiefly from that source; and others now therein are anxiously inquiring after the way of salvation.

PETERBOROUGH.—We have lost an unusual number of valued friends by removals and dismissals to other churches; and some have been called to the church above; but we rejoice that ten have been added to us by baptism. Our congregations on the Lord's-day are good. The schools are well attended, but we want more teachers at our *Fletton Station*. We had contemplated the erection of a new chapel, but not being able to secure an eligible site, we are now making additional accommodation in our present chapel.

PINCHBECK.—We have cause to bless God's holy name for crowning the means of grace and the preaching of his sacred word with his gracious benediction. We are thankful, too, that the sabbath school is upon the whole in a somewhat better state.

PORTSEA.—We have to be thankful for numerous and attentive congregations, notwithstanding the increase of spacious chapels and churches in the immediate neighbourhood, but much regret that our baptismal additions have been very inconsiderable, while several of our friends connected with various government establishments have been removed to other places, so that our numbers are rather reduced than the contrary. There is happily the most cordial feeling betwixt the pastor and flock, and we live in hope and prayer.

QUEENSBURY.—We have lost an unusual number of our members during the past year by death, but we are happy to say the Lord has added others unto us, so that their places, numerically at least, have been filled up. In some respects, there has been of late a little improvement in our condition.

QUORNDON & WOODHOUSE.—*Quorndon.*—We are still without a minister, but the Word of Life has been faithfully preached amongst us. Our congregations are not so good as could be desired, but the prayer-meetings are improving. At *Mountsorrel* the congregations are cheering, and we hope that good is being done. At the *Barrow* branch the congregations are good, but the prayer-meetings are not so well attended as they might be. During the year, four have been received by baptism from this place. As a church, we take this opportunity of expressing our thanks to those ministers and friends who have so efficiently supplied our pulpits during the past year, and hope for a continuance of that help.

Woodhouse.—At present we have no pastor, but are served by acceptable supplies. Our Sunday congregations continue good, but the week-night services are thinly attended. There is not that number of conversions we desire, but we hope soon to be favoured with “tokens for good.” During the year four have been baptized.

RIPLEY.—Our prospects on the whole are cheering. We have erected galleries in our chapel. Our congregations are good. The weekly offering answers well. Our sabbath school is so large we feel a great need of more room. We have a few youthful inquirers coming out of the school. The health of our beloved pastor is very much improved, for which we express our heartfelt thanks to God. We are sorry to report so few additions to our number by baptism, and mourn over the apathy of some of our friends. We should feel pleased to see more of them attend God’s house on the sabbath morning. We have some whose hearts are in the work, and are praying for a revival.

ROCHDALE.—The past year has been one of considerable trial to our infant church, as a spirit of discord was introduced by some from whom we were led to expect the reverse, and as a sure consequence the cause has languished. We trust, however, a better state of things has commenced, and we look forward with hope.

ROTHLEY & SILEBY.—Our congregation and services are much the same as last year. We are at peace among ourselves, but we want more love to Christ and zeal for his cause. We have some ground to hope that the word of God is blest amongst us. Our sabbath schools are promising well, but we have sustained the loss by death of an aged teacher at Rothley. His end was peace.

SHEEPSHED.—Our long cherished hope has this year been realized. We have built school-rooms, and made considerable alterations in our chapel, at an expense of £230. Towards this we have raised about £150. Several friends, not connected with us, have very materially aided us in raising these funds, to whom we feel truly grateful. Nor are we without other tokens of the divine approbation and blessing. The earnest and self-denying labours of those brethren who minister to us, we have reason to believe have not been in vain. Some of our own brethren, with members of the other denominations in the town, hold open-air services on the Lord’s-day; and our sabbath evening service is better attended thereby. Our sabbath school is on the increase. On the whole, the past has been to us a good year.

SHEFFIELD.—The cause of Christ amongst us is not progressing as is desirable. Our Lord’s-day congregations are not so good as last year, the Lord’s table is much neglected, and the week evening services. Our Sunday school (especially in the senior classes) is not accomplishing that amount of good that we would desire.

SHORE, near Todmorden.—We have manifold reasons for gratitude and praise. Trade in the neighbourhood has improved during the year. Harmony and brotherly love continue amongst us; the gospel of Christ has been acceptably and successfully proclaimed; our sabbath congregations have been uniformly good; and the Lord's supper numerously attended. But our prayer and experience meetings for a time have not been so full as formerly; and we regret that a rather large number in the exercise of discipline have been separated from us. Our sabbath school is still prosperous. The forty-seven teachers are all members of the church, and include all our deacons except one. Twelve of the friends baptized are connected with the school.

SMALLEY.—In consequence of the want of more perfect cordiality of feeling and united co-operation in Christian effort, we have not prospered. Our afternoon congregations are very small; the evening, better. Prayer meetings are rather better attended. The sabbath school is in a very healthy state. The baptisms are from *Kilbourn*.

SMARDEN, Kent.—We have great cause for humility that so few additions have been made to our numbers. Five have been added by baptism, which is a cause for thankfulness; but we earnestly desire to see greater results attending the word, which has been faithfully preached among us, and for which much prayer has been offered. Death has been in our midst, and others have been laid low by affliction, among whom our respected pastor, but he, with the rest, we now hope will soon be restored to us again. We pray that these afflictive dispensations of an all-wise providence may be sanctified, that we may "hear the rod," and humble ourselves before him who doeth all things well, and afflicts his people only for their good.

SPALDING.—We are blessed by the kind Providence of God with peace amongst ourselves. We have had several additions to our number, a great portion of them being young, and either scholars or teachers in our schools. Our sabbath congregations are good. Our prayer and other social meetings, although not large, are regularly attended by many who value them as seasons of refreshing. It being found inconvenient to teach our large schools in the chapel, property adjoining has been purchased upon which we purpose to erect new school-rooms. We have thus much cause for gratitude and praise, also for watchfulness and prayer.

STALYBRIDGE.—We have great cause for humility that we have had so little prosperity. Our congregations continue very good, but the sabbath evening prayer meeting is thinly attended. We greatly rejoice that Mr. W. Evans, of the College, has accepted our cordial and unanimous invitation to become our pastor, and will enter upon his labours the first Lord's-day in September. After one year's trial of the "Weekly Offering," we consider it much preferable to the old system of pew rents.

STOKE-UPON-TRENT.—We are thankful that the gospel of our Lord Jesus Christ has been faithfully preached amongst us by our esteemed pastor, and not without some fruits being made visible. Our congregations are, upon the whole, encouraging on the Lord's-day, but the week-day meetings are not so well attended as we desire. The sabbath school is in a prosperous condition, and efforts are being made to provide additional accommodation.

SUTTERTON.—There are some indications of life among us, though not so many and so manifest as is desirable. We have had our chapel put in thorough repair, and our friends have given substantial evidence of their interest in the house of God by defraying the whole of the expenses incurred. The word of life has been regularly proclaimed among us, but we should rejoice to see it made more effectual. There is reason to lament the smallness of the attendance at our meetings for prayer. Many of our active friends have removed to a distance, and so our working force has become considerably weakened.

SUTTON-IN-ASHFIELD.—Out of the fifty added to us many are in the middle and morning of life, and we trust will be active and useful in the Redeemer's cause. But whilst we gratefully acknowledge the goodness of God for that degree

of peace and prosperity which has attended our path, we mourn over a few that we have been under the painful necessity of excluding. Our sabbath school continues to go on favourably.

SUTTON BONINGTON.—Our state as a church is not what we desire it should be. Things are at a very low ebb, especially at *Sutton*. There is a want of unity and of spiritual energy and life. Our congregations are small, with none inquiring, "What shall I do to be saved?" For one thing we rejoice: we have the faithful preaching of the truth of the gospel of Christ. We are supplied by local brethren from Nottingham and Derby, and our own neighbourhood, for which we are thankful.

TARPORLEY.—Our congregations are about as formerly, quite equal to what we might expect, seeing we are without a pastor. We have been kindly and efficiently supplied from other churches and by our own preachers. We hope brighter days will soon dawn upon us. We have just bought land that we have been waiting for some time to come into the market, on which we purpose (D.V.) to build a new chapel. We have erected a new school-room, and have from 80 to 90 scholars, and trust shortly we shall have a more encouraging state to give, as we have given Rev. E. Bott an unanimous invitation to become our pastor, which he has accepted, and enters on his labours on the first Lord's-day in August.

THURLASTON.—We have cause to be thankful that the gospel has been faithfully preached. We have lost several by death. Our congregations are good, and we hope soon to see some apparent success to the word preached. There is a better feeling of unity prevailing among the members. As our Jubilee Services are at hand, we hope they will exert an influence on the church that will be to its prosperity. Our sabbath school is conducted with order and efficiency for the training of youth, and we hope will be useful to the church in future.

TODMORDEN.—We have cause for gratitude for the peace we have enjoyed through another year. Some of our friends are slack in their attendance, but we rejoice over many who have the cause at heart, and earnestly labour to promote the prosperity of the Saviour's kingdom. We are happy to say that the health of our beloved minister is now much better than it was during the last year, and that his labours amongst us have been earnest and constant. We have adopted the weekly offering, and are hopeful as to the result. Our sabbath school is encouraging and prosperous, though not so well supported as we could wish.

VALE, near Todmorden.—We are thankful to be able to report some additions to our number, although in many particulars there is but too much room for improvement; and during the year we have mourned that some of our valuable members have reminded us by their decease that in the midst of life we are in death. We desire that during the coming year we may evince a more thorough appreciation of our privileges and obligations, and may see more satisfactorily in the Sunday School, and in every department of Christian labour, cordial and growing co-operation.

WALSALL.—The past year has been one of great blessing and much success. Our congregations are good on sabbath mornings, and large in the evenings. The interest manifested is deep, and conversions to God have taken place. Our week-night meetings are well attended, and gracious influence is felt. The Lord's-table has often been a season of sweet communion, and the members of the church assemble well. The agencies for the spread of the gospel at home and abroad are sustained. The sabbath school is well attended, but we cannot report progress here till we have more accommodation. We would rejoice in being able to build new school-rooms, and enlarge our chapel.

WAR SOP.—The church at this place is indeed very low, several of the friends having gone over to other societies; thus our ranks are become very thin. Not half of our friends can pay anything to support the cause. If anything could be done here by the Home Mission, it is very much required. Our expenses for supplies fall upon two or three. We have to struggle hard to keep the place open. Many of our supplies coming from Nottingham, (19 miles,) very often there is no one to occupy the pulpit.

WENDOVER.—We are thankful to say that our peace and harmony remain unbroken. The congregations are large, the chapel being quite filled. The Sunday School is flourishing under the care of faithful and earnest labourers. We cannot, however, report large additions to our number, but there are many of whom we are hopeful. We are thankful to add that we continue to have “the glorious gospel of the blessed God” preached to us earnestly, faithfully, and affectionately, and that our beloved pastor grows in the affections of his people. We are engaged in painting and repairing our chapel, and in erecting iron pallsades round the front, the expenses incurred therein being liberally subscribed by our own friends. We have had to deplore during the year an unusual number of deaths, both from the church and congregation, of all of whom we have a good hope that they are gone to be with Jesus, which is far better.

WHEELOCK HEATH.—The peace and unity of the church have been preserved. The sabbath school and congregations continue about the same.

WHITTLESEA.—Our late minister, Mr. Allsop, has accepted a call from the first General Baptist church, Longford. We regretted his removal, but pray that he may be increasingly useful where he is gone. He kindly united with us in endeavouring to secure the ministrations of Mr. Towler, then of Barrowden, who, we are thankful to say, accepted our earnest and unanimous invitation to settle amongst us. He began his duties here the first Lord’s-day in May. Our sabbath evening congregation is very large, our school is in a healthy state, and we have the prospect of continued prosperity. A careful revision of our list of members will account for the slight diminution in our number. We are improving the interior of our chapel.

WIRKSWORTH.—Since the removal of our esteemed pastor we have been well supplied with students from the College and neighbouring ministers, for which we feel grateful. Our sabbath services are well attended, but we cannot speak so well of our week-night services. The want of earnest Christian life has occasioned us much anxiety. Our sabbath schools are encouraging, and present many pleasing and hopeful features. We are still without a pastor; may the great Head of the church direct us, in answer to our earnest prayers, to the right man.

WISBECH.—We would express our deep sense of gratitude to God that we have enjoyed a great degree of harmony and mutual love. The earnest and consistent labours of our dear pastor have been blest to the awakening of several who have manifested a desire to enjoy salvation, some of whom have been enrolled as members of the church, and others are seeking the same privilege. These, chiefly from amongst the young, are taking the places of those who, in the providence of God, have been removed to their eternal rest; thus is furnished a foundation for the perpetuation and increase of the kingdom of Christ. The various auxiliaries to ministerial efforts are in operation with an encouraging amount of success; and it is our hope and prayer that still greater blessings may be bestowed upon us.

WOLVEY.—Events of a painful character have transpired amongst us, and caused much anxiety in the minds of those who have long prayed and laboured for the prosperity of Zion. We fear that several of our members are satisfied with a lower state of Christian morality than is consistent with their profession, and they have thus endeavoured to impede the exercise of church discipline when imperatively called for. The union which was effected between us and Mr. McNaughton about eighteen months ago has been dissolved, and he has commenced preaching in a cottage on *Wolvey Heath*; some of our members have apparently withdrawn from us and adhered to him. Our congregations, however, are by no means discouraging, and peace and harmony are in a great measure restored.

YARMOUTH.—Death has taken away two from our number. Since our minister, Mr. Robert Todd, has been amongst us, a few have withdrawn and settled elsewhere. Our congregations during the past winter have been small; the past few Lord’s-days they have been upon the increase.

ASSOCIATION BUSINESS.

NEW CHURCHES.

Applications were read from the churches at Birchington, near Margate, and Nantwich. Resolved: 1.—That the church at Birchington be received into the Connexion. 2.—That the church at Nantwich be received into the Connexion.

MINISTER'S RECEPTION COMMITTEE.

The following Report was presented:—

“ Three applications have been made.

1. The Rev. Samuel Cox, pastor of the church in Mansfield Road Chapel, Nottingham, who, being well and widely known, needs no testimony from us, but whom we cordially recommend to the fraternal welcome of the body.

2. In connection with the second application are some circumstances which render a little delay desirable. Your committee request, that, with a view to further satisfaction, a special committee be now appointed, composed of our ministers in Leeds, Bradford, and Sheffield, who shall report to the next Association, Brother Beevers to be convener.

3. With respect also to the third application, your Committee recommend that it be postponed till next year.”

Resolved: That the Report now read be received and adopted, with thanks to the Committee.

The following brethren were appointed the Committee for the coming year, Revs. S. S. Allsop, J. Harrison, H. Cross, and Messrs. W. Crofts, John Cheatle, Joseph Wright.

CASE FROM THE BAPTIST UNION.

A letter was read from the Rev. J. H. Millard, B.A., Secretary of the Baptist Union, calling the attention of the Association to a resolution passed at the last Annual Session of the Union, urging the churches to a more practical support of the Union. Resolved: That the communication now read from the Baptist Union be inserted in the Magazine, and commended to the favourable consideration of our churches.

The Secretary of the Association announced that it was proposed to hold an Autumnal Session of the Union at Birmingham. Resolved: That this Association rejoices to hear that it is proposed to hold an Autumnal Meeting of the Baptist Union at Birmingham during the present year, and recommends the churches of this Association to send delegates to that meeting.

CASES FROM CONFERENCES.

LINCOLNSHIRE.—I. *Capital Punishments*.—Resolved: That a petition to Parliament in favour of the Abolition of Capital Punishments be sent from this Association, signed by the Chairman, Vice-Chairman, and Secretary.

II. *Districts for Mission Deputations*.—Resolved: That this recommendation be referred to the consideration of the Foreign Mission Committee.

III. *The Rev. J. G. Oncken, of Hamburg*.—Owing to the arrangements made by the Home Missionary Societies for Mr. Oncken to take part in their Annual Public Meeting, this recommendation was withdrawn.

IV. *The Election of Chairman and Preachers for the Association*.—Resolved: (1.) That it be an instruction to the Business Committee of the next Association to recommend what, in their judgment, is the best time for the election of the Chairman and Preachers. (2.) That the election of Chairman and Preachers for the Association be by ballot with nomination. At a subsequent period, when the election of the preachers at the next Association was being made, it was resolved: (3.) That we first elect the

THE HYMN BOOK.

The subjoined report was read :—

“The sales of this year have been a little in advance of last. We have the pleasure of placing £50 at the disposal of the Association. The recommendation of the last Association to reduce the 1/4 Book to 1/- has been carefully considered, and is necessarily declined. If it were adopted, without a greatly extended sale, we should probably have no further prospect of profits for the Association.”

Resolved: That the report now read be received and adopted, with thanks to the Trustees and Auditors for their care and attention.

FOREIGN MISSION.

The Committee.—Resolved: That Messrs. W. Bennett, T. W. Marshall, and H. Mallett, who retire from the Committee according to rule, be re-elected.

The Debt.—Resolved: That the Secretaries be requested to take immediate steps to bring the subject before the churches, and to urge by circular and personal application the removal of the debt during the next three months.

GENERAL HOME MISSION.

The Secretary read a brief report. Resolved: 1. That the report now read be received and adopted.—2. That Messrs. Thomas Thirlby, of Normanton, and J. G. Pike, of Derby, be upon the Committee.—3. That W. Stevenson, Esq., Treasurer, and Rev. W. Chapman, Secretary, be thanked for their services, and requested to continue in office.

THE COLLEGE.

REPORT OF THE COLLEGE COMMITTEE.

The Session commenced in the first week in September, 1863, by a Soiree at Chilwell. John Heard, Esq., presided over a highly respectable company of friends, and the addresses delivered were deeply interesting and useful.

Ten Students commenced the Session: one of whom (Mr. Woolley, of Staleybridge,) was admitted as a student on the 8th of December, having passed the usual probation. Mr. Dresser retired a few weeks since, having changed his views of baptism. Mr. Cantrill, who was received as a probationer in 1863, has not been able to enter upon his studies owing to business arrangements, but will do so at the beginning of next Session.

Mr. Evans has received a cordial and unanimous invitation to the pastorate of the church at Staleybridge, and enters upon his duties there with the best and most affectionate wishes of the Committee for his extensive usefulness in his new sphere. The term of Mr. Winks has been extended to a fourth year, but as the applications for admission are so numerous, and so many of the churches are without pastors, the Committee would be glad to hear that Mr. Winks had received a suitable call even before the termination of the fourth year. Mr. Orchard has permission to remain till Christmas, and Mr. Tetley twelve months longer. Mr. Smith's studies have terminated, and as he has received no invitation to the pastorate, the Committee trust he may not be long in finding a suitable ministerial sphere.

Four applications for admission were mentioned in the last report. Five others have since been received. Of these nine, four have been withdrawn, and five still remain. Four of these applicants have satisfactorily passed the preliminary examination, viz., Messrs. Shaw, Chapman, Bishop, and March, and are received on the usual probation. As Mr. Griffith's case is not complete, it is deferred till the next Committee meeting.

During the year the Committee have received and gratefully acknowledge a Legacy of £100, less duty, from the Executors of Miss Ibbotson, of Halifax.

The Lease of the Sherwood Rise property expires in September next.

PRESIDENT'S REPORT OF STUDIES AND PREACHING.

The courses of study under the direction of the President have included Theology, natural and revealed, Church History, Homiletics, Biblical Literature, Mental Science, Moral Philosophy, Grecian and Roman History, and English Literature.

In *Theology* he has delivered numerous Lectures, followed by the reading of the students' own notes, and by examinations and conversations thereon. The only class-book in this department has been Butler's Analogy, Part II.

In *Church History*, after an Introductory Lecture on its true province, and on the advantages to be derived from its study, the condensed work of Kurtz's has been used as a text-book.

In *Biblical Literature* the Bible Handbook has been employed as a guide, but has not been implicitly followed.

Dugald Stewart's *Outlines of Mental Science*, edited by Dr. McCosh, has formed the groundwork of the exercises in this course of study, but the course has been enlarged by continual references to other works, such as Reid's *Intellectual Powers*, Stewart's *Elements of Philosophy*, and especially Sir W. Hamilton's *Lectures on Psychology and Metaphysics*.

The junior class has been examined one day in every week in Wayland's *Moral Science*.

In *History* the usual amount of work has been done, so far as relates to ancient Greece and Rome.

In *English Literature* Bacon's *Essays* have been carefully read and freely discussed. In *Poetry* there have been weekly readings out of Young and Shakspeare. The principal part of every Friday morning has been devoted to the reading and criticism of the students' own sermons.

The preaching engagements of the Students during the past session have greatly exceeded those of any former one. They amounted last session to seven hundred and fifty; but they have reached this session to no less than *eight hundred and seventeen*. This is exclusive of their labours during the summer vacation, of which the President keeps no record. And if to this are added his own preaching services during the year, amounting to more than one hundred and forty, the aggregate number will be about nine hundred and sixty. From this it will be seen, on comparing it with other institutions, that ours is emphatically a *college of preachers*.

REPORT OF CLASSICAL TUTOR.

DURING the past session, under the direction of the classical tutor, the whole of the students, with the exception of the two juniors, have devoted considerable attention to Hebrew. They have studied Gesenius' *Grammar*, and translated portions of *Genesis* and *Isaiah*, the *Book of Jonah*, and six *Psalms*.

In Greek the same students have been reading the *Fifth Book of the Iliad*, and the *Epistle to the Romans*. Of the latter they have gone through the first ten chapters, studying in connection with them the *Exegetical notes* of Dr. C. J. Vaughan.

In Latin they have read the *Fifth Book of Cæsar*, and part of the *First Book of Virgil's Æneid*.

Mr. Dresser, previous to his retirement from the Institution, besides the same Greek as the other students, had read in Plato the *Apology of Socrates*, and a considerable part of the *Phædrus*.

Messrs. Atkinson and Woolley began Greek this session. They have read the greater part of *Arnold's First Book*, and the three *Epistles of John*. Mr. Woolley, from his previous attainments, was able to join the other students in Latin. Mr. Atkinson has continued his study of that language by himself.

Four of the first and second year students have been reading the *First Book of Euclid's Elements of Geometry*; and Messrs. Tetley, Clark, and Woolley have gone as far as *Quadratic Equations in Algebra*.

REPORT OF THE EXAMINERS IN THEOLOGY.

IN accordance with the request of the Association we have examined the students in the Theological department, and, on the whole, are enabled to present a satisfactory report of their progress. Three of the students have gone through the first part of *Angus's Bible Handbook* during the session. Although they showed some acquaintance with the portions on which they were examined, their knowledge of them was not so minute and accurate as we could have wished. The written questions on the first part of *Wayland's Elements of Moral Science* were very satisfactorily answered. The senior students presented answers to questions on the second part of *Butler's Analogy*, and also an analysis of one of the chapters. The papers indicated various degrees of excellence, but they all afforded us ample proof of the diligence and care with which the text book had been studied. Each of the students read an entire sermon. We were pleased with the evangelical tone of all these productions. Some of them indicated considerable correctness of style and concentration of thought, but others were wanting of these important characteristics. Further discipline will, we hope, soon remedy these defects. We trust that the students will eventually prove good ministers of Jesus Christ.

RICHARD KENNEY,
JAMES SALISBURY.

REPORT OF THE CLASSICAL AND MATHEMATICAL EXAMINERS.

WE have examined the students in the following subjects:—

In *Hebrew*—Genesis i.—iv.; Psalms i.—vi.; Jonah; and Isaiah lii. and liii.

In *Greek*—Homer's Iliad, Book Fifth; Romans i.—xi.; and the Epistles of John.

In *Latin*—Cæsar, Book Fifth; Virgil's Æneid, Book First.

In *Mathematics*—Euclid, Book First; and Algebra, as far as Quadratics.

We have great pleasure in expressing, notwithstanding some diversity in the attainments of the students, our thorough satisfaction with the results of the examination.

J. MARTIN, B.A.,
CHARLES CLARKE, B.A.

REPORT OF LITERARY EXAMINERS.

THE Class Books in which we examined the Students were, Dugald Stewart's Outlines of Moral Philosophy; Bacon's Essays; Schmitz's History of Rome; and Smith's History of Greece. In the first two books the examination was a written one; in the last two it was *viva voce*. The order of merit was designated by classes. All the Students, with the exception of the two juniors, were examined in Stewart's Outlines, six of whom we considered should stand in the first class, and one in the second. In Bacon's Essays all were examined, seven standing in the first class, and two in the second. In Roman History six were questioned, and were placed, two in the first class, three in the second, and one in the third. All were examined in the History of Greece, and all stood in the second class.

As an exercise in elocution, the young men read part of the first book of Young's Night Thoughts, and part of Shakspeare's King Richard III. In this exercise the chief defect seemed to be a want of that modulation of voice so essential to bring out the various emotions expressed by the authors.

On the whole, we are glad to report, that in the department reviewed by us, a very fair amount of work has been done, and that the great majority of the Students have done it satisfactory and well.

W. CHAPMAN,
JAMES MATHESON, B.A.,
CHARLES T. BISHOP.

RESOLUTIONS.

I.—That the Report now read be received and adopted.

II.—That the thanks of this Association be given to the Rev. R. Kenney and J. Salisbury, Examiners in Theology; Rev. J. Martin, B.A., and C. Clarke, B.A., Examiners in Classics and Mathematics; Revds. W. Chapman, J. Matheson, B.A., and Mr. C. T. Bishop, Examiners in Literature.

III.—That the Examiners for the next year be—Theological, Revds. J. Salisbury and T. Watts; Classical and Mathematical, Rev. C. Clarke, B.A., of Ashby, and J. Clifford, B.A.; Literary, Revds. J. Matheson, B.A., and J. C. Jones, M.A.

IV.—That Mr. C. T. Bishop be re-elected, and that Messrs. Roper, Woodhouse, and T. Thirlby, be members of the Committee in place of Messrs. Noble, Winks, and J. Earp, who retire.

V.—That Messrs. Bishop and W. Booker be members of the House Committee during the ensuing two years.

VI.—That the thanks of the Association be given to Messrs. Taylor and Ferneyhough as Auditors; and that Messrs. Ferneyhough and Jelly be the Auditors for next year.

VII.—That Messrs. J. Baldwin and W. Booker be a Committee to superintend the Carrington property.

VIII.—That the abstract of the Treasurers accounts now presented be received; that the Treasurer be thanked for his efficient services, and that he be requested to continue in office another year.

IX.—That the Secretary be heartily thanked for his services, and that he be requested to continue in office another year.

X.—A case was presented by the House Committee as to the sale of a piece of land at Chilwell to Mr. Pearson: resolved—That we proceed to the previous question.

XI.—That the House Committee be empowered to take the necessary steps for the preservation of the boundaries of the Chilwell property on the side of Mr. Pearson's property.

XII.—That the thanks of the Association be presented to Harper Twelvetrees, Esq., for his valuable and useful present of a Washing and Wringing Machine for the use of the College.

XIII.—That the thanks of the Association be presented to the following donors of books to the College Library, viz., Revs. J. Shaw, S. Steward, T. Wilshere, Executors of Rev. J. Ingham, the Honourable Judge Marshall, and Mr. Aston, of Tarporley.

FOREIGN CORRESPONDENCE.

A letter was read from Rev. Silas Curtis, Secretary of the General Conference of the Free-Will Baptists of America. Resolved: That the letter be received, and that the Chairman, Rev. R. Ingham, be requested to reply. 2. That if Dr. Burns should decide to visit the United States next year, we desire him to represent the Connexion at the Triennial Conference in Maine.

THE CHAIRMAN'S ADDRESS.

Resolved: That the best thanks of the Association be presented to the Rev. R. Ingham for his excellent address, and that it be printed in the "Minutes."

ASSOCIATION SERMONS.

Resolved: That the best thanks of the Association be given to the Revs. E. Stevenson and H. Wilkinson for their useful and excellent sermons.

ANNUAL LETTER.

Resolved: 1. That the best thanks of the Association be given to the Rev. W. R. Stevenson, M.A., for his excellent letter, and that it be printed in the "Minutes." 2. That the subject of the next letter be, "The Discipline of Christian Churches." 3. That the Rev. R. Kenney, of Burton-on-Trent, be the writer.

THE SECRETARY.

Resolved: 1. That the thanks of the Association be given to the Rev. Thomas Goadby, B.A., for his efficient service as Secretary during the past three years. 2. That the Rev. Thomas Barrass, of Peterborough, be Secretary for the next three years.

THE NEXT ASSOCIATION.

Resolved: 1. That the next Association be at Birmingham. 2. That the Rev. T. W. Mathews, of Boston, be Chairman. 3. That the Rev. Thomas Goadby, B.A., of London, be the preacher in the morning; or, in case of failure, Rev. J. Clifford, B.A., B.Sc. 4. That the Rev. H. Hunter, of Nottingham, be the preacher in the afternoon; or, in case of failure, Rev. J. Salisbury of Hugglescote.

VOTES OF THANKS.

Resolved: That the best thanks of the Association be given to the friends at Boston for their kindness and hospitality, and for the excellence of their arrangements for the comfort of visitors and representatives. 2. That the best thanks of the Association be given to the friends at Boston of other denominations who have assisted in affording accommodation for representatives. 3. That the thanks of the Association be given to the Assistant Secretary for his kind and efficient service. 4. That the Vice-chairman, Mr. Alderman Wherry, be thanked for his able assistance to the chair. 5. That our best thanks be given to our worthy brother, Rev. R. Ingham, for his able and efficient service as Chairman of the Association.

LETTER TO THE CHURCHES.

AMUSEMENT AND RECREATION IN RELATION TO THE CHRISTIAN CHARACTER AND LIFE.

DEAR BRETHREN,—The subject upon which I have been requested by our annual Association to address you is, "Amusement and Recreation in relation to the Christian Character and Life."

By some persons this subject may be deemed unworthy of being the topic of a letter addressed by a deliberative assembly of Christian pastors and delegates to a union of churches. The more, however, the present writer reflects upon it, the more is he impressed with a sense of its gravity, and of the urgent need there is for its receiving a thorough and candid discussion. Already a considerable portion of our modern life is occupied with what is termed "Recreation," and the taste for it seems to be growing. Various amusements which would have been frowned upon as worldly and sinful by earnest Christians of the last century, are at the present time both pleaded for, and actually engaged in, by an increasing number of religious people. Thoughtful persons, therefore, find it impossible to avoid the questions—"Are amusements in themselves right or wrong? and if right within certain bounds, what are those bounds? In what kinds of amusement may followers of Christ lawfully indulge, and from what ought they to abstain? In particular, with regard to certain popular amusements of the present day, what is the duty both of individual Christians, and of the church of Christ generally?"

To these and similar inquiries it will be the endeavour of the writer of this letter to suggest replies. If the views advocated should not be such as at once commend themselves to you as true and right, he yet trusts that you will not hastily dismiss or condemn them, but calmly and prayerfully reflect upon them, and thus seek to arrive at a just decision. They are the result, on his part, of much anxious thought and careful observation; and that not only during the last twelve months, but for years past. For it has long seemed to him as a Christian pastor that in this matter there are two extremes to be avoided, both almost equally fraught with spiritual mischief. On the one hand, if we condemn, as unchristian, things in which large numbers of intelligent, moral, well-disposed people can see no evil, and especially if we give neither scriptural precept nor argument as a reason for our condemnation, we create a prejudice against religion for which there is no warrant, and may be found guilty of hindering the progress of the gospel of Christ in connection with a class of minds which it is most desirable to win over to the cause of earnest piety. On the other hand, too great laxity of thought and practice in this matter inevitably tends to lower the tone of vital godliness, and to assimilate, in points where there ought to be a distinction, the church and the world. Let us try, then, if by God's blessing, avoiding these two extremes, we may discover the true Christian way.

And first, *Is amusement in itself Right or Wrong?*

By amusement we mean any occupation or exercise which is taken up simply with a view to the pleasure expected. Almost everything we do may be regarded as in some sense either Work or Play. If our immediate object is the attainment of the means of existence or of comfort, we call the employment Business, or Secular Work. If the pursuit is engaged in from motives of Benevolence or Piety, it may be specially denominated Christian Work. But if our immediate and direct object is pleasure or enjoyment, then in a broad and yet true sense may

our occupation, whatever its character in other respects, be termed Play, Recreation, or Amusement. Sometimes, indeed, the only pleasure sought is relief from constraint, or from the sense of tedium occasioned by uniformity of pursuit. In this case the enjoyment aimed at is *relative* only. The *relief* is pleasure as contrasted with discomfort or pain. But even here the immediate and direct object is a certain measure, however small, of Enjoyment. So that the question just now proposed comes to this, Is it right to engage in any exercise or pursuit whose direct end is enjoyment? *Work*, with a view to the means of subsistence or of comfort, is admitted on all hands to be lawful; *Work*, in order to diffuse temporal and spiritual happiness around us, is acknowledged by every Christian to be a duty; but is there any occupation with respect to which, if a Christian man be asked, "Why are you doing this?" it is enough to say, "Because it pleases me; because, whilst it does no harm to others, it affords me Enjoyment."

To these questions I reply in the affirmative. Enjoyment in and for itself is a lawful end of human action. Of course, as an end, it must be subordinate to Duty. The pleasure must be taken at the right time and in the right way; but most certainly there are occasions when it is a good and right thing to throw off unnecessary restraint, to recreate one's self, and to partake in due measure of the cup of happiness which our Father's own hand has set before his creatures.

To this conclusion we are led by the following considerations:—In the first place, God has so constituted the rest of the sentient creation that many of their actions are evidently performed solely because they give them pleasure. The lark, as he rises to heaven's gate and makes the air vocal with his song, seems to trill forth his cheerful notes just because it pleases him. The lamb playing in the meadows, the fawn sporting with the dancing shadows, the young horse gambolling in the paddock,—these all appear to be stimulated simply by the sense of enjoyment; and we have no doubt that the great Father of all is well pleased as they thus act, and in that marvellous infinite condescension of His rejoices in their joy. Can we then suppose that when His human creatures avail themselves of those sources of gratification by which He has surrounded them, and in proper measure give themselves up to mirth and gladness, He forthwith becomes jealous of their pleasure, and looks on with frowns as though the time thus occupied was so much taken from His service? Everyone must surely answer, No! Moreover, observation seems to show that occasional Recreation of *some kind* is necessary to a healthy state of body and mind. If there have been those who by external circumstances have been unduly deprived of it, or who from a mistaken notion of duty have denied themselves of it, the result has usually been either extreme nervous depression tending to insanity, or an irritability and acerbity of temper which not even devoted piety could overcome. It was a keen observer of human nature who wrote—

"Sweet Recreation barred, what doth ensue
But moody and dull Melancholy,
Kinsman to grim and comfortless Despair,
And at his heels a huge infectious troop
Of pale distemperatures, and foes to life?"

Turning next to the Sacred Scriptures and asking for *their* testimony, we first of all note the fact that in neither the Old Testament nor the New is there any prohibition or condemnation of amusement when kept within due bounds. On the contrary, under the Mosaic Dispensation days were appointed as times of positive festivity and rejoicing. Such were the Feasts of Pentecost, of Tabernacles, and of Trumpets. The command with respect to these seasons was, "Thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, the Levite, and the stranger, and the fatherless, and the widow, that are among you" (Deut. xvi. 11). "Because the Lord thy God shall bless thee in all the works of thy hands, therefore thou shalt surely rejoice" (15th verse). If we wish to know more precisely the way in which the Hebrews understood and obeyed this command, we must turn to the eighth chapter of the Book of Nehemiah. We there read of Ezra and Nehemiah exhorting the people not to be grieved or sorry, because the day was holy unto the Lord, but to "eat the fat and drink the sweet, and send portions to them for whom nothing was prepared." Thereupon we are told that "all the people went their

way to eat, and to drink, and to send portions, and to make *great mirth*, because they had understood the words that had been declared unto them" (Neb. viii. 12). From these and other similar facts it is obvious that the tendency of the Jewish Dispensation was not at all to a gloomy asceticism, but rather to an innocent enjoyment of the good things of this life. Advancing to the New Testament, we find our Lord not only attending a marriage festival, but also working His first miracle there,—the miracle itself being not one of healing, nor having to do with the supply of the bare necessities of existence, but (whatever opinion may be entertained with respect to the alcoholic nature of the wine) manifestly tending to promote directly the enjoyment and exhilaration of the guests. So also our Lord repeatedly accepted of feasts prepared in honour of himself, and as though to prevent any of his faithful servants in after ages feeling uneasy in conscience if, wearied with toil, they should now and again seek refreshment in cessation from work, He said to His disciples on one occasion, "Come ye yourselves apart into a desert place and *rest* awhile" (Mark vi. 31).

It is true that there are passages in the New Testament which at first view *seem* to discontinue pursuits taken up for the mere sake of enjoyment. Such are the texts in which we are bidden to redeem the time, not to be conformed to this world, not to indulge in revellings, in foolish talking and jesting, &c.; but of these and similar passages it may be fairly said that, properly understood, they do not forbid Amusement or Recreation altogether, but only its abuse. They inculcate a proper regulation of the love of Amusement; they enjoin, it may be, entire abstinence from some kinds of so-called Recreation, but not abstinence from every kind and at all seasons.

On the whole we conclude, from our study of the will of God as revealed both in nature and in the Scriptures, that Amusement and Relaxation, at the right time and in due measure, are innocent and lawful. We may all partake of them and enjoy therein the smile and blessing of God.

Now, however, we come to the more difficult part of our subject, viz., to the questions, *When* may Amusement be innocently enjoyed? and *What kinds* of Amusement are consistent with our character as Christians?

In the discussion of these points I propose first to lay down a few general principles, and then to bring to the test of these principles some of the popular amusements of the present day.

1. First I remark that *Amusement ought never to leave us less fitted than we were previously for the discharge of life's serious and important duties*. God has assigned to us duties which we are bound to perform as efficiently as possible; and we have no right for the sake of mere enjoyment to do anything tending to impair the efficiency of the instruments given us for our work. These are our bodies and minds. On the contrary, we should endeavour to render our amusements really *recreative*, that is, restorative of energy, bodily or mental. Certainly they ought not to leave us less strong for duty than they found us. Now does not the principle here insisted on condemn the practice of late hours so prevalent in connection with some amusements? Is not this a thing which not only interferes with domestic order, and tempts to the neglect of private prayer, but also very frequently produces on the morrow a physical depression and lassitude for which there is no compensation in the accession of a larger measure of mental or spiritual power? No doubt a day of active exercise in the open air often results in a temporary weariness; and a night of prayer, such as Jesus spent, would be succeeded by a season of bodily depression; but in these cases compensation follows; in the former instance a general improvement of the bodily and mental health; in the latter an increase of spiritual power. But neither of these results can possibly follow from hours spent in exciting amusement, often in a crowded and heated room, at a time when nature prompts to sleep and repose.

2. A second principle to be observed is this, that *Amusement ought not to interfere with the time required for higher purposes*. A large portion of most persons' time is necessarily occupied in obtaining and appropriating the means of temporal subsistence. Another part is needed for private and social worship, and for the development of our spiritual nature by meditation on Christian truth. And yet another portion, if we profess to be followers of Christ, ought to be spent in efforts

to relieve sorrow and suffering, to make home brighter and happier, to remove ignorance, to diffuse gospel-light, or in some way to ameliorate the condition, temporal or spiritual, of those around us. Now I hold that *these* claims upon our time ought to be met *first*. Indeed, if we have proper regard merely to our own true interest, the things just mentioned cannot be neglected. In order that our moral and spiritual faculties may be in a healthy, growing state, they *must* be exercised. And to this exercise mere amusement ought to be subordinate. So that to a young person who should devote the whole of his time not required by secular business to the pursuit of pleasure—pleasure, we will suppose, of a kind innocent in itself—I would say seriously and earnestly, “My friend, it is true that your sources of enjoyment are innocent, but you do wrong notwithstanding; for, in the first place, you are neglecting the claims both of God upon your worship and of your neighbour upon your service; and, secondly, you are *injuring yourself*. It may be that you are cultivating your intellect, your taste, or your bodily powers; but your whole higher nature is suffering; it is being withered and stunted for want of exercise. Now you are not your own, and you have no right to sacrifice your conscience and your best affections to mere self-pleasing.”

If it should be asked, *when* we may consider the claims of religion and philanthropy upon our time to have been properly met? at what point we may begin to think of amusement and personal enjoyment? I answer, that no rule can possibly be laid down applicable to all cases. God intended us to worship—He intended us to perform kind services for one another; but He also intended us, I doubt not, to have amusement and recreation. Yet the proportion of time to be given to each must be decided by everyone for himself, thoughtfully and in the fear of God. The right proportion will depend upon the particular circumstances of the individual. Just as one person, in order to be in a healthy state of body, requires more food or more rest than another, so likewise does one, in order to the harmonious development of the Christian character, need more time for thought and prayer than another, a greater measure of active employment in works of usefulness, or, lastly, a larger amount of cheerful innocent amusement. To take one example only. The long hours which an invalid might very properly spend in mere diversion and pastime, would be sinfully misemployed if all of them were thus occupied by a healthy person in the full possession of his faculties, and with plenty of work to do for the glory of God and the good of man. Leaving, then, the decision as to the due proportion to the individual conscience, all we can say is, that Amusement ought not to be pursued so exclusively as to interfere unduly with the time imperatively required for higher purposes.

3. A third principle to be observed is so obvious as to need little more than stating. It is this—That our amusements ought, so far as possible, to be adapted to our pursuits and position in life. Those, for instance, whose occupations are sedentary should betake themselves to recreation involving activity out of doors. Others, again, whose employments are purely mechanical should give the preference to amusements tending to exercise the mind and cultivate the taste. Though the end of amusement is simply enjoyment, it is surely wise to endeavour, whilst seeking that one end, to attain another also, viz., the more complete and harmonious culture of all our powers, so that we may not be, in a manner, one-sided—all mind or all body, all intellect or all feeling—but well-proportioned men and women.

Regarding this principle of adaptation, I may remark that nature herself prompts the young to sports of a more active kind, just as truly as she suggests to the aged the propriety of seeking for relaxation and diversion in pursuits of a quieter character. In either case, we, as Christians, recognise in the voice of nature the voice of God. Let those, then, who, having themselves attained to the gravity of mature life, may be disposed to look a little austere on the romps and boisterous activities of youth, beware lest unwittingly they pass condemnation on God's own ordinance! I apprehend that the chief things to be guarded against in connection with such sports are, lest merriment should degenerate into coarse rudeness, and lest in the excitement of play the rights and comfort of others should be selfishly set at nought.

In deciding on the propriety of particular amusements, regard should also be had to our *pecuniary* means. It may be quite right for a wealthy person to

indulge in a certain recreation which would be very improper for another, for the simple and only reason that the one can afford it and the other cannot. Obvious as this truth is, in practice it is often disregarded. No doubt pleasure-excursions by railway are in themselves a very innocent and rational mode of recreation; but it cannot be right for people to spend their money on these excursions and leave their tradesmen's bills unpaid. And yet sufferers by this dishonest and dishonourable mode of action have told us that it is often done.

Parents in selecting amusements for their children should have regard to this principle. They should beware of giving them tastes which they are not likely to have the means of honourably gratifying. To do otherwise is to act most unkindly and wrongly toward their offspring.

4. To pass on to another guiding principle:—The amusement of Christians ought not to involve the physical or moral danger or degradation of the persons who contribute to it. On this ground Blondinism and many of the feats of agility or daring which are to be witnessed in the circus or menagerie are to be condemned. It is true that one man by his supereminent skill and presence of mind may be enabled to perform these feats thousands of times and escape unhurt; but his success encourages others less skilful than himself, and the consequence is that scarcely a season passes without some horrible catastrophe in connection with these sensational amusements. Now it seems to me that Christians ought not merely *not to go* themselves to such exhibitions as these, but in their various spheres ought earnestly to protest against them as sinful.

5. I remark, however, once more that the amusements of Christians ought to be such as are not only innocent in themselves, but also do not involve in their necessary accompaniments more evil than the good which belongs to them. Take horse-races for example. A day in the fresh air is no doubt healthy and invigorating, and it must be a pretty spectacle to see such beautiful, fleet creatures as race-horses careering over the green turf at their highest speed. But races, as at present conducted, are part of a gigantic system of betting, trickery, and fraud. Nothing stronger can be said on this subject than what has appeared in secular magazines and newspapers within the last few months.* Now, for a Christian to go to races for the sake of amusement is not merely to place himself in the way of temptation (against which, perhaps, he may suppose himself to be proof), but it is to give the sanction of his presence to this vast system of iniquity. His influence may be but small, but, such as it is, it tends to put the stamp of respectability on what deserves indignant reprobation.

I now pass on, however, to apply some of the principles laid down to certain other amusements popular in the present day.

1. Music and Singing. Now good music is, as we all know, often soothing to the excited nerves, and enlivening to the depressed spirit. The sweet voice of song makes a pleasant break in the monotony of life, and is really recreative. In the visions of John the divine it is represented as forming part of the happiness of heaven. When enjoyed, then, in due measure, Music is certainly to be commended. And yet a caution is needed even here. There is danger lest those who

* "It is unnecessary to blink the fact that the system of 'flash' betting is pursued to an enormous extent at the present time, and the most scandalous designs are brought into requisition to impose upon those persons whose business it is to convey trustworthy quotations to the public.

"For the purpose of getting certain animals into the market, and to 'suit the books' of many individuals, false bets have been transacted in the presence of the reporters, with the object of misdirecting the public in their speculations, and diverting money into hopeless channels. We experience much mortification in making this admission, but the practice has at last increased to such a disgraceful and barefaced magnitude, that to pass it over in silence would be a wilful abuse of our public functions.

"If a question is asked, a lie is the answer; if a bet is made, the chances are that the transaction is the result of base collusion, deception being the end and aim of the pretended betters. How is this state of things to be encountered? A thoroughly corrective measure is beyond our hopes: but as far as we are concerned we are determined (as far as we can) to let parties guilty of these discreditably deeds know that their intentions are not inscrutable, and that reporters are not to be placidly imposed upon."—*Memoir, in the Nottingham Daily Express.*

"Money in these days is the keystone of the turf, which must be regarded no longer as an amusement, but as a profession. Even noblemen will refuse to start their horses if they cannot get their money 'on'; and the straightforward, honourable, old-fashioned sportsman, who always ran to win, would now be looked upon as little less than a lunatic. How could he ever expect to get well in a handicap if he persevered in such a course? And the handicap is another great means of deteriorating the breed of horses. Perhaps there was never any better plan devised for systematically encouraging fraudulent and deceitful practices than the great handicap race, which now vies with the two years' old stake, as the chief feature of a popular race meeting."—*From All the Year Round.*

have a strong love for it should devote an extravagant amount of time to it; lest they should neglect for *its* sake both Christian work and the proper cultivation of their minds and hearts; and lest they should be tempted in order to partake of their favourite pastime to mingle too much in the society of those who, though perhaps very good musicians, may be foolish, worldly, and godless. With regard to the kind of words sung, I do not think that they need to be at all times what are called "sacred." Let them be innocent and of a healthy moral tendency, free on the one hand from low buffoonery, and on the other from foolish, sickly sentimentalism, and there can be no more reasonable objection to them than to the warblings of the thrush or the blackbird. Nay, it is far better to sing good moral songs, though not sacred, than using idly the words of prayer and praise to mock the Divine Being "with solemn sounds upon a thoughtless tongue."

I would recommend to parents for the sake of adding to the charms of home—a spot which can never be too bright—the cultivation of domestic music.* Where it is practicable, let singing form a part of family worship.

With respect to the subject of concerts, formerly so much debated, my opinion is, that where the position of the Christian, pecuniary or otherwise, will allow of it, a concert of good music may be occasionally enjoyed. Only let the songs be of the right character, and the thing be at the right time, and not indulged in to excess, and I see not that according to the principles of Christianity it can be justly condemned.

2. Dancing. Now dancing is a *natural* movement. Few persons, I suppose, can listen to lively music, especially where the time is strongly marked, without feeling inclined to move in step. Many little children seem instinctively impelled to it. And the habit of dancing imparts an ease and grace to the carriage on ordinary occasions which persons who do not dance seldom attain. Dancing was sanctioned under the Old Dispensation, and it is uncondemned under the New; though my belief is that among the Jews it was usually appropriated to the women, and that in any case persons of the two sexes danced apart. On these grounds, therefore, we find it difficult to say that dancing in itself is wrong. But in this letter we have to consider *not* dancing as it was, or as it might be, but under the circumstances in which it is now most frequently practised. This is commonly in connection with large parties of young people, some of them, it may be, professing Christians, others, and usually the majority, not; beginning late in the evening, and not closing till hours after midnight, nearly the whole intervening time being given up to this one amusement.

Now to these dancing-parties, or miniature balls as we may term them, there are very strong and serious objections; such, the writer thinks, as ought to lead every thoughtful Christian most decidedly to discountenance them. In the first place, the lateness of the hours injures the health, unfits for prayer, and produces all the evils to which we referred in discussing our first guiding principle.† 2. The style of dress adopted on these occasions, and said to be most convenient for dancing in, is by no means free from objection. I have no doubt that our fair friends thus attire themselves in the innocence of their hearts, and it may be said, "Evil be to him that evil thinks;" but the sad and serious fact remains that human beings are inclined to evil thoughts and feelings. I speak advisedly when I say that there are few young men of sense and knowledge of the world who have been present at such parties but will admit that they themselves feel the objection we are now urging. 3. The kind of dance most popular on these occasions seems to me scarcely consistent with Christian modesty. On one occasion I witnessed at an Irish fair the national dance of our excitable and warm-hearted fellow

* In the autobiography of Lyman Beecher, D.D., (Vol. I. p. 474) occurs the following statement by his celebrated daughter, Mrs. H. B. Stowe:—"Father soon learned to accompany the piano with his violin in various psalm tunes and Scotch airs, and brothers Edward and William to perform their part on the flute. So we had often domestic concerts, which, if they did not attain to the height of artistic perfection, filled the house with gladness. These recollections are among the most cheerful of my life."

† On the reading of this letter in the Association it was very properly suggested that the remarks made relative to the evil of late hours applied not only to dancing-parties, but also to the practice of those persons (often men of age and standing) who meet in the evening for social converse, and protract their talk hour after hour, whilst wives, weary and solitary, are awaiting them at home. At least this conduct must be condemned as thoughtless and selfish, unworthy of Christian husbands.

subjects across the channel, and I confess it appeared to me rather pretty, and such as could not, on the ground now referred to, be reasonably found fault with; and I have seen in England the old-fashioned quadrille, which, though somewhat stately and formal, was by no means destitute of grace and elegance, and if people enjoy it, I do not see upon what principle it can be fairly condemned. But these are not the dances that suit the taste of the present day. Nothing takes at the modern fashionable party but Waltzes, or Polkas, or Schottisches, some of which appear to the present writer to be scarcely within the bounds of decency. It is painful to him to use this language, but faithfulness to his duty as a Christian pastor, as well as to the trust confided to him by the Association, compels him to speak thus. 4. But the strongest objection to these dancing-parties is to be found in the effects commonly produced on the mind and heart of those who take part in them. They foster unduly the love of personal adornment—an innocent thing within due limits, but in which there is great danger of excess. They tend to sow or to develop the seeds of envy and jealousy, and are usually followed by a whole harvest of unkind words and malicious speeches. And they occasion on the part of those who enjoy them a whirl of delirious excitement totally inconsistent with Christian sobriety,—an excitement which throws young people off their guard, unfits for serious thought and earnest devotion, and makes not only the daily life of business or the family, but even Christian work and Christian enterprise, tame and uninteresting. I would ask any professor of religion who is disposed to plead for such parties, whether he thinks it possible to enter thoroughly into the spirit of them, and not have the tone of healthy Christian feeling lowered? To me it does not seem possible. An appeal to facts would, I believe, confirm this view of the matter; and if so, that circumstance alone, to a disciple of the Lord Jesus Christ, ought to be sufficient.

If it be asked whether, if a number of young people meet to spend a social evening—as it is proper that they should now and then—it be allowable to vary the amusements with an hour's dance, I would say, that providing the objectionable accompaniments just now referred to be avoided, I could not condemn it. At the same time, remembering that in many cases where “an inch” is given “an ell” will most surely be taken, I cannot affirm that those Christians act unreasonably or wrongly who in the present state of society discountenance dancing altogether.

3. We proceed to consider another class of amusements. These are games of skill, such as Chess or Draughts,—of combined chance and skill, such as Bagatelle or Billiards,—and games of pure chance or hazard.

Now in reference to these I think we may say, speaking generally, that with one important proviso, they are in themselves innocent. The proviso is, that on no pretence whatever shall there be stakes, however small. Sometimes it is proposed to play for fruit, or trifles which are said to make the risk merely nominal. But this is in reality to introduce the gambling element of which it may be affirmed that it is evil, and only evil. Even when the stake is small, it has a real, and that a *bad*, effect upon the spirit of the game. If it has no effect, why introduce it? why desire it? But the fact is, it rouses the dormant selfishness and covetousness of human nature. A Christian friend told me not long ago that he well remembered when a youth winning a few halfpence at a game of this kind, and what an intense desire it awoke in his mind to play again and win more. Other facts have been related to me confirmative and illustrative of this. It has been said that in very respectable society, where persons would have played amicably and pleasantly for the mere honour of winning, they have begun to trick, and cheat, and quarrel, as soon as ever a small stake was introduced. The truth is, our hearts are inclined to selfishness and covetousness, and it seems as though the smallest gain obtained in this way, by play and not honest toil, is like the taste of blood to a tiger. I would say, then, to all, and to the young especially, let this, my friends, be a settled principle with you through life, never to allow yourselves to be persuaded, under any pretext, to play for more than the pleasure of the game and the honour of victory. Your first play for a tangible, material stake may be your first step to ruin.

Now here, as it appears to me, the line must be drawn with respect to all games of the class above-mentioned. I see not on what other ground a distinction can be made between them. Only this would I add specially with regard to Dice and Cards. They both have a bad history and bad associations. Thousands and tens of thousands have been ruined by them. No wonder, then, that a Christian who knows anything of human life in the past almost shudders as he looks upon them. It is quite true it was not the dice and cards themselves which wrought the mischief, but playing for stakes. But I would ask, Is not playing for stakes almost as inseparably connected with cards in the habits of English society, as betting with races? and if so, Is there not danger, though you yourself may not play for stakes, of your seeming to countenance by your example the pernicious practice of others? Persons may know that you play at cards, and be at the same time unaware of the point in which your practice differs from that of players generally. Your example, therefore, which, as that of a Christian, ought to have great weight, may be cited in support of a usage of which in reality you disapprove. Now if there was an important principle at stake, it would probably be worth while to run the risk of having your conduct misconstrued; but surely in a matter of this kind, *that* can scarcely be pleaded.

On the whole, then, whilst I could not say that a person playing a game at cards without stakes is guilty of sin, especially if it be in society where his conduct would not be misunderstood, yet, considering the wrong use that may be made of our example, and remembering the danger lest we ourselves should be insensibly led on further than we intended, it is my deliberate conviction that it is the safest and wisest, and therefore most Christian, course to eschew cards and select other games, of which, happily, there are many, equally amusing, less open to the entrance of trickery, and freer from evil associations.

4. Among the amusements popular in the present day must be reckoned Light Reading. By this I mean chiefly the perusal of Magazine-tales and Books of Fiction. Now when these are morally healthy in tone, I see no reasonable objection to them as an *occasional* amusement. But very great care is needed lest the love for them become inordinate. Many young people confine their reading so exclusively to exciting stories that their minds become thoroughly enervated, and the perusal of a sober serious book is an impossibility to them. It is surely needless to say that this is wrong. Equally wrong is it to devote to a book of fiction time which ought to be employed in household duties, acts of sympathy and kindness, or religious exercises. Nevertheless, at a time when physical toil has left no energy for studies of a graver character, and when no special religious or social duty calls,—when on a winter's evening brothers and sisters are gathered round the table or the cheerful hearth, and it is proposed to add to the common enjoyment by reading aloud,—or when in summer days, with minds wearied and nerves unstrung, we seek for recreation amidst rural scenes or by “the shore of the loud-sounding sea,”—what can be better, more refreshing to the mind, as stimulating it to gentle exercise and turning the thoughts into a new channel, than a good story, pure in its morals and truthful in its delineations of character?

We know, of course, that many of the works of fiction published in the present day are vile trash. In the choice of our reading there needs discrimination. But from a good Review or from a reading-friend it is seldom difficult to obtain information as to what books are and are not worthy of perusal; and with the cautions already given I am persuaded that the better class of such works may be regarded as a very innocent and rational source of amusement. Surely it is better to read *them* than to sit dozing by the fire for hours together, or to spend time, as many non-readers do, in idle chit-chat, or positive evil-speaking!*

* Mrs. Stowe, in the recollections of her father, Dr. Beecher, referred to in a previous note, has also the following:—“There were several occasions in course of the yearly housekeeping requiring every hand in the house, which would have lagged sadly had it not been for father's inspiring talent. * * * I have his image still as he sat working the apple-peeler. ‘Come, George,’ he said, ‘I’ll tell you what we’ll do to make the evening go off. You and I will take turns and see who can tell the most out of Scott;’ for those were the days when the Tales of my Landlord and Ivanhoe had just appeared; and so they took them, story by story, reciting scenes and incidents which kept the eyes of all the children wide open, and made the work go on without flagging.”

5. Another class of amusements I would briefly notice includes those involving bodily exercise in the open air. Such are cricket, quoits, gymnastic exercises, archery, fishing, boating, and the like. Without entering into minute exceptions, my opinion is that most of these are to be commended, always providing that the principles laid down in the earlier part of this letter relative to the proportion of time and adaptation to circumstances and position be duly observed. Next to a sound mind and a sanctified heart, probably the thing most to be desired in this world is a healthy body; but study of the laws of health shows that without fresh air and a proper amount of physical exercise that blessing cannot be reasonably expected. It is true that simple walking is good exercise; but on behalf of the amusements now referred to it may be urged that they ensure for the time being a more complete diversion of the mind from the business of daily life than is usually the case with the mere walk—a diversion which, especially in the instance of the studious man, confers almost equal benefit with the physical movement and the fresh breezes.

It is presumed that among the readers of this letter will be very few addicted to what are commonly termed field-sports, otherwise a word might have been said with respect to what appears to the writer to be the *cruelty* connected with Hunting and more especially with Coursing. Whilst to man was undoubtedly given dominion over the lower creation—including, as I believe, the power of life and death—humanity certainly requires that if life be taken, it should be done with as little pain as possible. The bitterness of death to even a brute creature should surely not be aggravated by the fears and terrors of a previous chase. Strange that the almost human cries and tears of the dying hare do not move to compassion the hearts of English gentlemen!

May we, however, say a little with respect to the Rifle-movement? Without any reflection on the patriotism of our volunteers, we may still, I presume, be permitted to suppose that with many of them union with the rifle corps is an affair of *Amusement* as well as of *Duty*. Now, concerning the propriety or otherwise of the rifle-movement in itself, it is not my wish just now to express any opinion. Good and wise men are to be found on both sides of the question. With all affection and faithfulness, however, would I suggest to such of our young riflemen as are members of Christian churches, the need of watchfulness lest the associations into which they are brought should have an injurious effect upon them. Let them beware of the habits of dissipation and fleshly indulgence to which too many of their comrades are addicted; and let them remember that the church of Christ has stronger claims upon them than even their country. So long as they feel it right to serve as volunteers, and so far as other duties will allow, let them be diligent at drill, and seek to excel as marksmen; but let them not for the sake of evening-exercise give up the meeting for prayer; nor in deference to the wishes of an earthly captain neglect those of their heavenly one; nor from zeal for the honour of their Company fail in their duty to the army of the living God!

In order to the completion of our subject it would have been desirable to have added a discussion of yet one other topic,—*the Theatre*. But in the first place the topic is a large one, requiring in order to its proper treatment more space than we have now at command. And secondly, I do not feel myself to be at present possessed of sufficient information to speak upon it with much authority. Only therefore will I add, that from all I have been able to learn, the Theatre *as it is* ought not to be patronised by Christians. Ballet-dancing is still practised, and other objectionable accompaniments are retained. Police reports show that the lower class of theatres in particular continue to be fruitful nurseries of vice and crime. Indeed, the disreputable and vicious character of many of their frequenters is a tolerably clear indication of the nature of the amusement provided. Nevertheless, it is a fact that of late years there has been improvement in the management of some theatres, and it is right that what has been done in this direction should be frankly acknowledged.

Leaving, however, the discussion of particular amusements, let me conclude this letter with some observations on a few remaining points of importance. And the first is this:—That whenever we are in doubt as to the propriety of any amuse-

ment, it is certainly our duty to abstain. In reference to the question of meats discussed in the early church, the apostle observed, "He that doubteth is condemned if he eat: for whatsoever is not of faith is sin" (Rom. xiv. 23). And the same principle applies here. No amusement or recreation is lawful with regard to which we have not a comfortable persuasion that it is in accordance with the will of God. Let young Christians especially remember this, for it is only in the careful observance of this principle that a good conscience can be maintained!

2. Again, I remark that if there be any amusement innocent in itself, but in which we find it difficult to indulge at all without entering too eagerly into it, or devoting to it too large a portion of our time, then it becomes a point of Christian prudence to abstain. Perhaps a time may come when we shall be morally stronger, and when, consequently, entire abstinence may not be necessary; but for the present, however humbling to us it may be, we must look upon ourselves as spiritual invalids to whom it is most unwise to partake of the diet or engage in the exercises of the thoroughly strong.

Let it also be observed that when we take part in amusements of a social nature, regard ought to be paid to the character of our *company*. It is far more important that we should take our *recreation* than that we should do our *work* in the society of the good. When recreating we give ourselves up to the spirit of the hour—for the time being we cast off restraint, and throw ourselves open to the influences by which we are surrounded. How needful, then, that the spirit of those with whom in these unguarded moments we associate should be of a pure and Christ-like character! The nature of the company may make all the difference between safety and danger. A perception of this fact last summer led one of the teachers of the Sunday school with which the writer of this letter is connected to form a cricket-club for the elder scholars, a number of whom were pious. He knew that they would play, and that it was right they should play, and he felt that they would be safer in one another's society than as members of clubs where, perhaps, the majority might consist of non-Christians. The writer believes that this teacher's thought was a good and wise one, and hitherto results justify anticipations.

Many of the evils which develop themselves in connection with modern Evening-Parties arise from the fact that amongst the guests the Christian element is not sufficiently represented. It often happens that the persons of most influence present are worldly; no wonder, then, if the tone of the evening's proceedings be in accordance with their character. "Be not deceived; evil communications corrupt good manners." "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." If it be asked, Then would you altogether exclude the non-religious from the social amusements of Christians? I answer, "By no means; but take care to let your influence be always stronger than theirs, so that you may do them good, and they not do you harm."

As another general observation, permit me to suggest the desirableness of Christian pastors, Sunday-school teachers, and other leaders in the work of evangelization, instead of ignoring the fact of man's need of amusement, endeavouring to guide and elevate the public sentiment in regard to it. The Lord Jesus Christ has a Will in reference to this matter of Recreation as well as other things, and it is our duty first to ascertain and then to publish that Will. Unless we do this we are neglecting to declare part of "the counsel of God." Moreover, if it appear to any as though the love for amusement had become too strong on the part of some of their friends, let them not indulge in sweeping, indiscriminating denunciations, but endeavour kindly and faithfully to show wherein they err, pointing out to them that by their thoughtless excess they are turning the good gift of a gracious God into a source of injury, a blessing into a curse. And let them try what Dr. Chalmers happily called "the expulsive power of a new affection;" not so much directly prohibiting amusement, as endeavouring to awaken interest in nobler pursuits and higher objects.

And finally, if, on the perusal of this letter, it appear to any of my younger friends that it is too full of cautions on *this* point and on *that*; and if, chafing under these, they are disposed to go blindly on, as though so much thought and care

cannot be needed; let them remember that the exercise of reflection on our conduct is a duty appertaining to us both as men and Christians. It is directly enjoined on us to "ponder the path" of our feet, and to "walk circumspectly, not as fools but as wise." In the Scriptures of the New Testament few positive rules are laid down, but great principles are announced and illustrated, whilst here and there cautions and precepts are added to serve as so many finger-posts, guarding us against our chief dangers and reminding us of our most important duties; but in the application of these principles and cautions to the circumstances of daily life, God expects from us both conscientious thoughtfulness and daily prayer for the aid of the Holy Spirit.

And now, dear Christian friends, let us remember that "the time is short: it remaineth both that they that rejoice be as though they rejoiced not; and they that weep as though they wept not; and they that buy as though they possessed not; and they that use this world as not abusing it: for the fashion of this world passeth away."

Under the chastening influence of these thoughts the writer would conclude his task, once more expressing the hope that the opinions he has felt it his duty to put forth will be received kindly, not rejected hastily, but judged fairly, and when found true and right adopted in practice. And may the Good Spirit of Him who is the source of wisdom deliver us from prejudice, purge us from error both in thought and deed, and guide us into all his will!

Such, dear brethren, for all of you, is the prayer of

Yours affectionately in the Gospel of our common Lord,

W. R. STEVENSON.

NOTICE OF DECEASED MINISTER.

THE REV. GEORGE STAPLES,

When a boy, was a scholar in the school of the Rev. Thomas Stevenson, of Loughborough, and early evinced a love for the house and people of God. He was converted under the ministry of the above eminently good man. He was assisted to understand the gospel, and to shew its value to others by preaching in the villages, at the Bible class of Mr. Tyers. His conversion and baptism were both in the year 1834 or 1835. He spent three years at the Academy, and was called to preside over the church at Measham in 1839. Here he spent nineteen years of his ministerial life. Many were added to the church during his ministry, and he has left a monument behind him to his devotedness and zeal in the neat and commodious chapel which was mainly erected by his energy and perseverance. While at Measham he wrote three or four useful books, as "Macedonia," &c., and published a periodical called "The Soul's Welfare." Afterwards he presided for six years over the church at Leake and Wymeswold. He resigned his pastorate in the spring of this year, and had again been supplying Measham pulpit for a few Sundays, when he was called to his rest. He preached three times on Sunday, the 17th of April, to his old friends at Measham and Netherseal. On the Monday he complained of being unwell, and at the house of his relative, Mr. Boss, retired to rest at night. Early in the morning he appears to have been taken seriously ill, and died at seven o'clock on Tuesday morning, April 19th, aged 46 years. On the following Friday his mortal remains were interred in the Measham Chapel Burial Ground by the Rev. C. Clarke, B.A., of Ashby, in the presence of a large number of sympathising friends. On the following Sunday his funeral sermon was preached by the Rev. T. Stevenson, of Leicester. Thus the Lord has called another servant from his labour to his reward. "Blessed are the dead which die in the Lord."