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1865.

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not we are well-grounded and firmly-established upon the secure basis of the Word of God.

Any day that we meet for worship may furnish a suitable opportunity. It may be asked, What mean these many and variously-named houses of prayer? Why build a conventicle where there is a parish church, where there are district churches, where there are other places of worship not yet filled? Why keep up a systematised distinctness and separation from other denominations? Why these different and rival organizations and societies? If union is strength, disunion is weakness to the common cause. Why not all unite, and provoke one another, not in religious controversy to uncharitable accusations, but only in the religious life, to love and good works? There is reason for separation, at least on the part of one denomination, and that is all we are called upon to show—and while that reason exists, separation must be expected; when it is no longer found, it would be schism and heresy in their true sense to remain apart. The day may come, but it is not yet. At present it is only in hopefulness and prayer that we can look to the time when

Love, like death, hath all destroyed,
Rendered our distinctions void;
Names, and sects, and parties fall—
Thou, O Christ, art all in all!

Till then let our charity be large; let our benediction be, “Grace, mercy, and peace to all who love the Lord Jesus in sincerity;” but let us be true to honest conviction, faithful to principle.

Now what is our position in recent controversy; what are some of the broad principles we write on our banners?

First of all, we maintain that *religion is personal, not sacerdotal, nor sponsorial, nor hereditary*. If one thing more than another marks Baptists, it is the principle of individualism. Through the personal confession upon which we insist prominence is given to personal renunciation of sin, personal reception of Christ, personal service and responsibility. It seems to us that the Gospel singles us out individually, makes distinct appeals to us, requires separate and independent confession, and lays upon every one of us imperative duties and obligations. It says, repent; and repentance is to be in our own hearts, for our own sins, before God. It says, believe; and faith is an individual trust in a living Saviour. It says, obey; and the keeping of Christ's commandments is to be the evidence of grace, the fruit of renewed life in the soul. Nobody is deputed to repent for us, to believe for us, to profess for us, to obey for us, to take our place before God. Every man is isolated from his fellows, and stands alone before the face of Heaven. Every man “bears his own burden,” “has faith to himself” before God, receives into his own heart, and is to manifest in his own life the spirit of grace, the good things of the kingdom of God.

Now though general assent would be given in the Christian world to these sentiments, yet there are churches that speak another language. The Church of Rome takes the scriptures out of the hands of her children, sets herself up as an infallible interpreter, does all the thinking, and most of the praying and believing, through her priests, and says, “give yourself up to me, I will save you.” She is to her communicants in the place of God. Within her pale there is salvation; excommunication from it is exile from the grace of God. The keys of the kingdom are hers. She

preaches sacerdotal salvation, makes religion an affair of consecrated officials, denying the right and duty of private judgment, and virtually declaring that believers in Christ are not "all kings and priests unto God." The Church of England takes the infant to the font, and receives promises on its account by godfathers and godmothers. The sponsors are deliberately told, "This infant must also faithfully, for his part, promise by you, that are his sureties, (until he come of age to take it upon himself,) that he will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments;" and the priest goes on to say, "I demand, therefore, dost thou in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?" Answer—"I renounce them all;" and so on. Now as soon as that child wakes up to consciousness, and begins to know, and think, and act, it discovers that it has been made by the faith and pledges of others a member of the church of Christ. It grows up into life, and its first teaching about itself and religion is that regeneration comes through the faith of sponsors and the ceremony of baptism. The Catechism it is taught declares that repentance and faith are required of persons to be baptized, and that in its infancy it promised them both by its sureties. When the Creed, the Lord's Prayer, the Ten Commandments, and the Catechism, can be repeated, and the proper age has arrived, the young person is called upon to ratify and confirm these baptismal pledges, to renew "the solemn promise and vow;" and the fiction of sponsorial faith and repentance is retained. There is no distinct and clear recognition of the personality of religion. The candidate for confirmation was regenerated upon the faith and professions of others, and by the sacrament of baptism, before he knew anything about it; and is not and cannot be called upon again to seek the new birth, or to repent and believe and be converted, but only "to ratify and confirm," now he has arrived at years of discretion, what was done for him when he was an unconscious babe.

Now against all this we, as Baptists, enter our earnest protest. There is no warrant for any such ceremony, nor for any such sponsorial vows, nor for any such religion by proxy, in the Word of God. To dedicate a child to God, to promise to train it in the nurture and admonition of the Lord, is one thing; but to promise and vow and undertake on its behalf repentance, faith, good works, is quite another. The one is done, it may be supposed, by every Christian parent, though the New Testament gives no public ceremony for it; the other can scarcely be done in good faith by any one who reads duty and religion aright. But to do it, and call it Christian baptism, is to pervert the simplicity, to corrupt the purity, to destroy the significance of an ordinance of Christ, and to throw the door wide open to all manner of errors and corruptions. Conversion is thereby practically ignored, and false hopes and groundless confidence encouraged to the peril of the soul.

Nor does any other body of Christians protest as we do, or on our ground, against these errors. Those who retain the custom of infant baptism, but dispense with the sponsors, yet fall into the appearance of asserting that religion is hereditary. The child is recognised in baptism as a member of the Christian community, if not of the Christian church, on the ground of the faith of its parents. Now that religion flourishes

and is propagated in the family, that home influences are most impressive and permanent, that God has blessed thousands of households from Abraham's downwards, and that children, and children's children, have followed the good way of their fathers, we rejoice to believe and know. But that children are regenerate because their parents are, that they are saved by the faith of their parents, or that religion descends as an estate or an heirloom from father to child, the Word of God nowhere tells us, and all experience and observation emphatically disprove. There is a passage sometimes quoted from the New Testament in support of representative religion: it is, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy." Now Paul guards this statement against undue weight by saying just before, "to the rest speak I, not the Lord;" and whatever the authority with which he speaks he cannot mean that an unbelieving husband is saved by his wife's faith, for he says, immediately afterwards, "For what knowest thou, O wife, whether thou shalt save thy husband." Neither, therefore, can he mean that the child is saved by the faith of the parent. Both are recognized as nominally belonging to the Christian community, but that is all; and if the child is baptized as a Christian babe because of this, so ought the unbelieving husband to be as a Christian husband. But one does not, and the other cannot believe, and neither is yet to be received into the privileges of the fellowship of the faithful. Against the delusion of both sacerdotal, sponsorial, and hereditary faith, we maintain, therefore, the personality of religion.

But again, we hold that religion is *spiritual in its planting and culture, not sacramental or ceremonial*. The seat of the religious life is the soul of man. There may be health in the body, feeling in the bosom, thought in the head; but religion is deeper than all, and dwells and works in the inmost soul. "The time is come when those who worship the Father must worship him in spirit and truth." Having its seat in the soul, it is by spiritual influence that religion is planted and nourished. Water cannot wash the soul clean; mere bread and wine are not the elements of its growth and strength. It is cleansed by faith in the blood of Christ, by the operation of the Spirit of God; it is sustained by the word and grace of God. No rite is of any worth, or is enjoined, until by a personal faith the Gospel and Spirit of Christ are received. In harmony with this, Christianity was not inaugurated by ceremony, form, outward pomp and show—the day for that had already passed—but by the descent of the Spirit, the baptism of the Holy Ghost, at Pentecost. So henceforth we know nothing of carnal ordinances, we know not Christ after the flesh; and His grace comes not through baptism or sacrament, but by faith, into the soul of man.

This is our position, and so we protest against any teaching or practice which makes salvation dependent upon a sacrament, which gives ground for the notion that baptism saves, and extreme unction ripens the soul for heaven. It is difficult to deny that one part of the Book of Common Prayer teaches sacramental regeneration, and that the practice of administering the Lord's Supper at the point of death leads to the idea that it possesses a mystical magical power to sanctify and prepare the soul for death and eternity. If the regenerate see and enter the kingdom of heaven, then the regenerate are saved; and if baptism regenerates, makes us children of God and heirs of the kingdom of heaven, or that rite

coupled with a proscribed prayer, then there is salvation by sacrament and form; and He who blows where He listeth, and we know not whence nor whither, waits upon an old form of words and a ceremony in which adults believe and repent for infants. The incantation of the heathen, the life-giving muntra of the Hindoo, the charms and magic of superstitious formularies, have their counterpart in the Christian church. But we protest against this corrupt and dangerous faith. The soul is regenerate and saved by the grace of God; and that grace comes in connection with personal faith in Christ, and personal faith alone. He who believes is born of God, is saved; and no form or sacrament can save the soul of infant or adult. Nor will altar, candlestick, costume, architecture, music, incense and holy water, feed and nourish the spiritual life. Taste is not necessarily piety, nor refinement godliness; and the form of religion, however well kept up, cannot create the spirit. The ordinances of the gospel are simple, and are helps, not substitutes or prerequisites to faith. Religion is spiritual, not sacramental nor ceremonial.

We may carry this principle too far, and forget sometimes the refining influence of art; and men are offended at the plainness of our synagogues, at the absence of painted windows and priestly robes, and choral services, matins, and vespers. But better go far, very far, in this direction, than one step in the way of believing either that the sprinkling of infants with water, with the repetition of a set form of words, regenerates the soul; or that music, architecture, pomp and ceremony, are of foremost and essential importance in the culture of the religious life. All these, helpful indeed when pure and chaste, and rightly subordinate, are empty and an abomination to the Lord where there is no spiritual grace.

Theology.

“ENTER INTO THY CLOSET.”

MATTHEW VI. 6.

In the great cathedral at Rome are ranged a number of confessionals, closets of carved wood, for penitents of every language. You see inscribed, with gilt letters, over one, *Pro Italica Lingua*; over another, *Pro Flandrica Lingua*; on a third, *Pro Polonica Lingua*; on a fourth, *Pro Illyrica Lingua*; on a fifth, *Pro Hispanica Lingua*; on a sixth, *Pro Anglica Lingua*. In each instance, the father confessor is waiting in secret to hear the secrets of penitence. A modern writer, having thus described this arrangement, tells us that one who witnessed it “was impressed with the *infinite convenience*—if we may use so poor

a phrase—of the Catholic religion to its devout believers.”

But “infinite convenience, if we may use so poor a phrase,” belongs rather to the religion of that suppliant who, when his heart is breaking, has no need to wait until he can kneel on some consecrated pavement, no need to wait until he can prepare language, no need to wait until he can reach a distant priest, whose soul may be more ignorant, stained, and troubled than his own; but who, in every hour of every night and day, in every spot on sea or land, may find a closet in which the Infinite Father is listening for whatever the overburdened heart may murmur, speak in what native tongue it may—a Father who not only hears

the spoken prayer, but sees the prayer that is too deep for speech.

By the word "closet," the Saviour is understood to convey an allusion to the room in the ancient Jewish dwelling which was set apart for the office of lonely prayer. Yet, as "stone walls do not a prison make, nor iron bars a cell" for the soul, neither are they, nor any material boundaries answering to them, essential to make the soul's closet of devotion. Even the Jew who lived in the dullest age of ceremony felt this. "The angel said unto me," writes Esdras, "go into a field of flowers, where no house is builded, and pray unto the Highest continually" (Esdras ix. 25). Abraham found a closet, when, arched in the wavering twilight of the grove, "he called upon the name of the Lord." Isaac found a closet in the silence of the fading fields at eventide. Jacob found a closet in the solemn darkness of the night. David found a closet not only in "the chamber over the gate," but in the chambers of the forest and the rifted rock. Jesus found a closet, when, high up in the tranquil mountain air, the morning star found Him where the evening star left Him, "alone, yet not alone." A closet for the spirit is whatever helps to *close* the spirit in from all distraction, and thus make it feel alone with God.

But the phrase "*thy* closet" conveys an additional meaning. It means more than mental seclusion in some unexpected place and time. You may have fugitive, uncertain snatches of opportunity for secret prayer, even in the "dusky lane or wrangling mart." When most in the world, you may have occasional power to sequester the spirit, to forget the mere surroundings of existence, and even amidst the crowd of crossing voices to find "secret silence of the mind;" you may often, as if by accident, even when in "the press" of London streets, thrill with a

sense of the Saviour's nearness, may "touch the hem of His garment;" and then, for the moment, the soul will be in a "closet;" but, disciple, it is not "*thy* closet." "*Thy* closet" is the soul's own fixed, familiar place of resort for communion with God. It may be hill or hollow, chamber or secret wood path, or the walk over the sheet of sea-side sand; no matter, but it must be *thine own*. The Saviour assumes that each disciple has some such habitual retreat, the shrine of his most blessed recollections, the place where the soul feels most at home, enjoys its Sabbaths, its hours of vision, and its walks with God. This is what He means by "*thy* closet."

"*Enter* into thy closet," is the invitation to which you must now give heed. By foresight, by contrivance, by the power of resolute, severe punctuality, "*enter* into thy closet." Enter it every day. If such an arrangement can be made, enter it, sometimes, as Doddrige often entered the old vestry at Northampton, and as many a Puritan ancestor entered his own "holy of holies," to spend long hours of devout seclusion there. In many words, in many ways, the Saviour is still urging His ancient invitation, "*Enter* into thy closet." In moments of intense life,—moments when you realize the soul more than the body,—moments when you seem suddenly and magnetically conscious of the presence of "Him who is invisible," and when, quite unaccountably, you long to pray;—what is this strange religious susceptibility, and what are these desires after God, but His desires after you moving in your heart, the clear touches of His living Spirit, the whispers of His "still small voice," saying, "*Enter* into thy closet!" When sad with indistinct premonitions of calamity,—when struck down by some blow which benumbs your natural promptitude of thought,

you instinctively turn to the Almighty for help, and the All-wise for guidance,—when, after the elements of true piety, which are the elements of true prayer, have been hardened in a worldly atmosphere, they are brought into fusion again by the fire of adversity, and all your glowing soul, “melted within you because of trouble,” flows forth to God;—what is this but the voice of

Christ, through affliction, saying, “Enter into thy closet!” “Come, enter thou into thy chamber, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.” By His word, by His Spirit, by His afflicting strokes, by His ministers, and now, by this silent page, He says, “Enter into thy closet.”

Family Miscellany.

A MOTHER'S WAGES.

IT was an uncouth bird's nest of rushes in which Jochebed moored her birdling “among the flags by the river's brink.” Little did she know what precious freight she was entrusting to that basket-cradle. And little did Pharaoh's daughter know, when she took the little foundling out of the floating basket, what manner of child he yet would be. As she gives back the handsome boy into the very bosom that first gave him life, she says to Jochebed, “Take this child away, and nurse it for me, and *I will give thee thy wages.*”

I will give thee thy wages, says the Egyptian princess to the Hebrew nurse. She got her wages in better coin than silver or gold. She got them in the joys a mother feels when she yields up a part of herself to sustain her darling child; she got them in the love of the babe she nursed; she got them in the glorious service which her child wrought for Israel in after years. She was paid in the heavenly coin with which God pays good mothers. For all her anxieties and all her efforts to preserve the life of her “goodly child” was she abundantly rewarded.

When God lays a new-born babe in the arms of a wedded pair, he

says to them, “Take this child and nurse it *for me*, and I will give you your wages.” And the answer of Christian gratitude and faith should be, “O God, thou hast put thy noblest work into our hands. We accept the precious trust. We will try to stamp on this soft, plastic heart the impress of a godly example. We will shelter this young life under thy mercy-seat. We will bear with it as thou bearest with us. We will be truthful that it may never learn falsehood. We will nurse this soul in its infancy with the ‘sincere milk’ of love, that in after years it may bear ‘strong meat’ for strong service of God and righteousness. O God, make our lives in harmony with thee, that this young life may reflect thine image in reflecting ours.”

To such pious fidelity God offers the only wages that can satisfy the claims of love. He pays the heart's claim in the heart's own coin. What wages could repay Hannah's prayerful care like the sight of Samuel's after career as Israel's upright Judge? Moses standing on the mount was the “wages” of the poor Hebrew mother who cradled him in her basket of rushes. St. Augustine's mighty service for the Gospel was the best reward that God could give

to Monica. John Wesley's mother was repaid for all her patient discipline when her son built the world-wide tabernacle for Methodism to worship in. George Washington was God's reward to Washington's good mother; as Archibald Alexander, and Brown of Haddington, and Lyman Beecher, found their "wages" in the noble sons who took the Gospel-banner from their aged hands.

When I have seen a happy father and mother looking on the prizes their children brought home from school, or enjoying the home that filial love had provided for their old age, then have I seen how God rewards parental patience and fidelity. When I have seen pious parents beholding their children as they stood up before the altar to profess Christ in the freshness of a youthful consecration, then I have said to myself, "God is paying those parents their wages." They once dropped the seed with faith and tears, now their sheaf is large and golden. God rewards a mother's fidelity and a father's godly example with accumulating interest through all eternity.

Alas! I have seen other "wages" too, paid dearly for by parental impiety or neglect of duty. Eli's sin was repaid in Eli's sorrow. I have seen a frivolous, prayerless mother paid in the wages of a broken heart. And when to many a father's door a drunken son has been brought home from a Sabbath-breaking debauch, it was only the wages of his own sin which a just God was paying him. The "wages of sin is death"—and of no sin more surely than parental. It is death to peace of mind—death to domestic happiness—death to the neglected or misguided souls of their offspring.

Take this child and nurse it for ME, and I will give thee thy wages—the inscription which God's hand writes on every cradle. "When I dressed my child each morning I

prayed that Jesus would clothe it with purity," said a godly mother to one who inquired her secret of good training. "When I wash it, I pray that his blood will cleanse its young soul from evil; when I feed it, I pray that its heart may be nourished with truth, and may grow into likeness with the youthful Jesus of Nazareth." Here was religious training *from the cradle*. It began with the dawn, and its course was like the sun, growing more full-orbed in beauty until the "perfect day." That mother received her golden wages in the early conversion, usefulness, and honour of all her children. "Go thou and do likewise."

WHAT THE WIND SAYS.

"Do you know what the cold wind says, grandpa?" asked a little child at an old merchant's knee.

"No, puss? what does it?" he answered, stroking her fair hair.

"Remember the poor! grandpa; when it comes down the chimney, it roars, remember the poor; when it puts its great mouth to the key-hole, it whistles, remember the poor; when it strides through a crack in the door it whispers it; and, grandpa, when it blows your beautiful silver hair about in the street, and you shiver and button up your coat, does it not get at your ear and say so too, in a small, still voice, grandpa?"

"Why, what does the child mean?" cried grandpa, who, I am afraid, had been used to shut his heart against such words. "You want a new muff and tippet. A pretty way to get them out of your old grandfather."

"No, grandpa," said the child earnestly, shaking her head, "no: its no-muff-and-tippet children I'm thinking of; my mother always remembers them, and so do I try to do."

After the next storm, the old mer-

chant sent pounds to the treasurer of a Benevolent Society, and said, "Call for more when you want it." The treasurer stared with surprise, for it was the first time he had ever collected more than a pound from him, and that, he thought, came grudgingly.

"Why," said the rich merchant, afterwards, "I could never get rid of that child's words; they stuck to me like glue."

SAFE WITH GOD.

WITH God as our God we are safe and happy everywhere. A gentleman crossing a dreary moor came upon a cottage, and entered into conversation with its inmate, who was standing at his garden gate. When about to leave, he said, "Are you not afraid to live in this lonely place?" "O no," said he, "for faith closes the door at night, and mercy opens it in the morning."

Poetry.

TRUE HAPPINESS.

BY DR. BURNS.

ONE day I went in full pursuit,
True happiness to find;
And then the question simply put,
To different forms of mind.

I asked a little laughing boy—
He said, "O! give me toys,
And let me run and play about,
For these are all my joys."

I asked a ruddy earnest youth—
He said, "Position give;
Shew me the speedy way to this,
And I shall happy live."

I asked a modest maiden what
To her would joy impart?
"O! let me claim him for my own
Who woo'd and won my heart."

I asked the busy man of trade—
He said, "I want success;
And without this in vain I seek
For real happiness."

I asked an anxious care-worn mother—
She said, "God bless my boy;
If he is wise and truly good,
Then full will be my joy."

I asked the gory warrior—
He said, "I want renown;

Paddington, Jan., 1805.

Let vict'ries wreaths adorn my head,
They are my joy and crown."

I asked a miser rich in gold—
He clutched with eager hand—
"Be this my idol and my bliss,
For this will all command."

I asked the student, weak and wan—
He scarcely could reply—
At last he whispered feebly out,
"Learning is all my joy."

I asked a pandered epicure—
He cried, "Rare viands give;
Only midst sumptuous banquetings
I happily can live."

Just then I heard a passing voice,
And thus it spoke to me—
"Write on the 'toys,' the 'gold,' and all,
'A lying vanity!'"

And then the aged form drew near,
And said, "Hear my reply:
He only truly happy is,
Whose hopes are fixed on high.

There all is bliss, unmixed, and pure,
And on that happy shore,
The heirs of Christ have fullest joy,
And pleasures evermore."

General Correspondence.

THE ANNUAL LETTER.

MR. EDITOR—

Dear Sir,—I fear that most of your readers must by this time be weary of the controversy concerning the Annual Letter. Certainly it appears to me that it will be scarcely to edification to pursue the discussion further. To the general principles laid down in the Letter with respect to amusement and recreation, I find no exception taken, and these I consider of chief importance. Coming to details, Mr. Hardy seems to think that dancing, as an amusement, is *in itself* sinful. I think otherwise; but would, nevertheless, condemn it *as now commonly practised in English society*. Mr. H. and I must agree to differ, and leave our friends to decide as to whose view is most in accordance with reason and scripture.

It gives me pleasure to find, that notwithstanding the grave errors in theology and morality of which Mr. H. spoke in his first epistle, he has discovered, I presume on a re-perusal, much in the Letter of which to approve. This encourages me to hope that if, in some serene hour a few months hence, when the excitement of controversy shall have passed away, he will kindly look at my poor production once again, he may come to the opinion that, after all, the Association was not guilty of very great folly in impressing upon it the broad seal of its august approval. Indulging in this pleasant hope, and expressing sincere regret if anything I have written has appeared to your readers unfair or ungenerous to my Yorkshire friend, I beg leave respectfully to close my part in the discussion. With best wishes for a large sale of the Magazine in the new year, believe me, Mr. Editor,

Yours very truly,
W. R. STEVENSON.

P.S.—By some people the postscript is held to be the most important part of a letter. May I employ it on this occasion in adding a few last words touching the question of biblical criticism which has arisen as a kind of by-issue in connection with this correspondence? I wish to do it not in the

spirit of controversy, but as contributing a little information which may be interesting to bible-students, of whom I hope there are many among the readers of this Magazine. The question is as to the meaning of 1 Thess. v. 22. The authorised version, as it is termed, reads thus—"Abstain from all appearance of evil." In support of this reading my friend cites the opinion of the late Mr. James, of Birmingham. But with all our veneration for the memory of the author of so many useful books, he can scarcely, I apprehend, be appealed to as an authority on a point of this kind. Considering how small were his literary advantages, Mr. James was a wonderful man, and the success with which God honoured him should be a stimulus to all of us; but he himself would have been the first to disclaim any right to the title of a profound Greek scholar. Again, Matthew Henry, and Thomas Scott, and Albert Barnes, are very useful as practical commentators. I greatly respect Scott for his piety and habitual good sense, whilst Henry especially delights me by his quaint and racy notes so full of experimental godliness. But no one of these can be much thought of in a question of this kind. Doddridge is more to the purpose, and Dr. Edward Burton still more so. As it regards Lexicons, however, I would advise my friend to exchange his Schrevelius for Liddell and Scott as soon as may be; or, if his Greek studies are now confined to the New Testament, for the useful and by no means expensive Lexicon of Dr. E. Robinson.

But to come to the point before us. *Eidos* does undoubtedly, at times, mean "appearance;" it is a question, however, whether it ever means "appearance *without the corresponding reality*." It sometimes also means "form;" and also "kind," or "species." The question is, what is the signification here? Now Ellicott, "the Chilwell authority," does not stand alone in his rendering of the passage, "abstain from *every form* of evil." The ancient translators and commentators took the same view, —among them Chrysostom and Theophylact, who, as Greeks, may be re-

garded as of some authority with respect to the meaning of a word in their own language. Among scholars of the seventeenth and eighteenth centuries who understood the passage in the same way may be mentioned, Hammond, Buxtorf, Le Clerc, and Wettstein. The lexicographer Schleusner takes the same view. Robinson, whilst mentioning the other interpretation, prefers the one now contended for. So also does the pious and learned German Expositor Olshausen. Dr. Bloomfield, who though somewhat at a discount now-a-days, was much thought of twenty-five years ago, says, in his "Critical Annotations," that the reading of the common version here "is quite unsupported by the context, and is (as the best critics are agreed) scarcely permitted by the propriety of language." Conybeare and Howson, in their most interesting and beautiful work on the Life and Letters of St. Paul (which the Queensbury church ought by all means to present to their pastor if he does not already possess it), translate the verse thus—"Hold yourselves aloof from every form of evil," and add in a note, "*eidōs* is not *appearance* (A.V.) but species under a genus." Trench (recently made an Archbishop), in his Notes on the Authorised Version, translates "form or kind," and remarks thereupon, that it is from the *reality* of evil, not the *appearance* of it, that we are commanded to abstain. "There are times," says he, "when, so far from abstaining from all appearance of evil, it will be a part of Christian courage not to abstain from such. It was an appearance of evil when our Lord showed himself the friend of publicans and sinners."

It is fair to state that the great Calvin was in favour of the meaning expressed in our common version, and herein he has been followed, until recently, by most English expositors. So also Dr. C. J. Vaughan, of Doncaster, in the very latest published commentary on the Thessalonians, throws the weight of his authority, which is not small, into the same scale. He translates "Every evil appearance." I will close, however, this list of citations with a passage from the fashionable commentator of the day, Dean Alford, who, though learned and elegant and interesting, is not unfrequently too flippant and dogmatic for

my taste, not nearly so good as Ellicott. "These words," says he, "cannot by any possibility be rendered as in the English version. For (1) *eidōs* never signifies appearance in this sense; (2) the two members of the sentence would thus not be logically correspondent, but a new idea would be introduced in the second which has no place in the context; for it is not against being deceived by false *appearance*, nor against giving occasion by behaviour which *appears like evil* that he is cautioning them, but merely to distinguish and hold fast that which is good and reject that which is evil." He translates, therefore, "Abstain from every species (or form) of evil."

JERUSALEM.

At length another fond dream of many years is fulfilled. I write from Mount Zion; my window looking out upon the Mount of Olives, which is only a mile and a half distant. On Monday we left Alexandria in the steam-ship "Danube." Had a delightful passage to Jaffa, where we landed at twelve o'clock on Tuesday. This was my first entrance into the promised land, the long-time-ago home of Simon the Tanner, whose house was by the sea-side.

From Jaffa to Jerusalem our journey must be performed by horses, donkeys, or camels. The first we found it difficult to obtain; for a party who came upon the same vessel had sent an order some days before for twenty; and the supply was not much beyond that; and besides that party there were at least twenty more of us who were bound to Jerusalem. Camels are used here almost entirely for transportation of freight; and so we fell back upon the donkeys. Imagine three of us setting out at half past four o'clock, seated on our Arabian saddles—which are simply great straw mattresses, fastened by a girth, and about as easy riding on as a bag of wheat—without any stirrups; a fourth donkey loaded with our carpet bags and valises, trotting along without a rider; a lymphatic Arab riding a fifth, and accompanying us as our guide; and the whole party riding without any bridles only halters made of such rope as we use for clothes' lines—and you will have our photographs quite vividly enough to give you the benefit of a hearty laugh at our expense.

But do not think that in this plight—more ridiculous than Don Quixote on his Rosinante—we were necessarily the “observed of all observers.” So far from that, our equipments were so entirely according to the fashion of the country, that no one of the crowds through which we passed seemed to take the least notice of us.

The weather was mild and sunny; but the sun was much too low down, considering that we had at least twelve or fourteen miles to go on our slow moving animals. The donkeys here are quite inferior to those of Egypt; and our guide, instead of assisting us to hurry them along, only moved out of a walk as we ourselves applied the goad to the beast which he rode. So it was half-past eight o'clock when we reached the station convent at Ramleh, where we spent the night. This convent is the only stopping place between Jaffa and Jerusalem; occupied by eight or ten monks only; and is practically a place of entertainment for travellers. No charges are made, but of course every one pays about the usual price of a common hotel. The entertainment is plain, but comfortable, if you except the breakfast, which was coffee without milk, bread without butter, and boiled eggs. The monks evidently make a good living by hotel keeping.

The route to Ramleh was through a rich and level country. Only good cultivation is needed to make it a garden. The orange groves near Jaffa are the finest I have ever seen—the trees are just now loaded down with ripe fruit of the largest size. We find, however, that the quality of the fruit is not equal to its size.

Leaving Ramleh at seven o'clock on Wednesday morning, we plodded on for an hour over a similar country to that of the evening before. The first place of interest was Ludd—the ancient Lydda, where Eneas was healed of the palsy by Peter; and where Peter was stopping when he was sent for to raise Dorcas to life. “And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would come to them.” The distance was not over twelve miles by the direct route. Peter came and “tarried many days with one Simon a tanner.” Acts ix. 32—43.

We left Ludd a little to our left, in

full sight of us; but shortened our course by not passing through it. Our ride was now through a hilly region; and the hills are everywhere full of a silicious lime-stone, which crops out over half the surface. The soil between the rocks is good. Vines and olive trees might occupy all these hills which are now so barren and almost abandoned. The present occupants of Palestine have the least agricultural skill of any class that I have met. Patches of ground among the hills were under the plough! but such a plough! and such ploughing! A simple harrow with cultivator teeth would plough as deep and in every respect as well. The ground is everywhere covered with loose stones, which generally are not even thrown into piles. More utter want of thrift can scarcely be conceived.

A mule path is the only road. *Not a wheeled vehicle of any sort is said to exist in all Palestine*; and I can see no reason to doubt it; for even the old chariot roads about Jerusalem are now so out of repair that no carriage could be driven over them. It would be a difficult achievement to drive a coach even from Jerusalem to Bethany. The donkeys and horses in this region being accustomed to these paths, go over them very safely; but some of them along the edge of precipices looked so frightful, that I preferred to dismount. In occasionally relieving myself by walking, the mule was turned loose, and driven before me with my cane. There was not the least danger, I am sorry to say, of his running away. The best that we could do in riding, was, to average three and a half miles an hour where the road was good; and this only by a faithful and persistent labouring of the donkey's hide wherever we found it most sensitive, if that term can at all be applied to that which seemed to have about as much sensibility as a piece of sole leather under the shoe-maker's hammer.

Our route was by Bethhoron—upper and lower—and “*El Jib*,” or the ancient Gibeon. We sat upon our donkeys—excepting as we relieved ourselves by walking—twelve hours; and accomplished the distance of about thirty miles, reaching the Damascus Gate a little before seven o'clock. It was very fortunate for us that it was the month Ramadan, during which the gates are kept open beyond the usual time—

otherwise we should have been compelled to spend the night in the open-air, exposed to more perils and discomforts than it would be pleasant to contemplate. Ordinarily the gates are shut at six o'clock, and no inducement can avail to open them afterward. We found them shut; but they were presently opened at our call. At seven o'clock we were comfortably seated by a good fire in one of the most home-like hotels which I have seen in my whole route—the Mediterranean House, kept by a Protestant German, Mr. Hauser.

The day had been a pleasant one; the weather was neither too warm nor too cold; but grew colder as we approached Jerusalem; for we are here half a mile above the level of the sea, and the thermometer is twenty degrees lower than we should find it at Cairo.

Coming by the road which we took—which is not the usual one from Jaffa—we had a view of the city a little before six o'clock, at the distance of two or three miles, and could appreciate the writing of the Psalmist,—“Beautiful for situation *on the sides of the North*, is Mount Zion, the city of the Great King.” Our position was on the northwest, and nearly equal to that of which the sacred writer speaks.

Thursday morning came with rain; for this is the time of the latter rain, and we may expect at least occasionally a shower or a wet day. It is “April weather,” as we should say at home. For the most part we have kept within doors, the ride of the previous day making a rest by no means irksome. Four other gentlemen, who had been in company with us in Egypt, tarried over at Jaffa, and were now on their way. At seven o'clock they came in, well soaked, and suffering the additional inconvenience of having their baggage detained at the gate for Custom House inspection the next morning.

Friday was still showery; but equipped in our India rubber coats, Dr. Thompson and myself set out for the Mount of Olives. My former impressions of the “mountains which are round about Jerusalem” are considerably modified by seeing them. They are higher and the valleys between them and the city are deeper than I had supposed. To descend to the brook Kidron and ascend to the height of the Mount of Olives is a walk of full forty

minutes. On the top is a tower which offers a rare view of the city and its suburbs on the one side, and on the other of the Dead Sea in the distance, with the mountains of Moab still beyond. To speak of the hallowed associations that were awakened as I walked up and down among the olive trees, and through the Garden of Gethsemane, is not easy. An unspeakable peace and tenderness of spirit—a subdued and quiet joy—possessed me. The place seemed pervaded with the heavenly presence of Him who so loved us that he rejoiced to endure poverty and sorrow, suffering and death for our sakes. I saw him moving quietly about, undisturbed by the commotions around him; ready to help the weak, to comfort the sorrowing—with a hidden life beaming in his eye and radiating from his face; a blessed man; upon whom all the beatitudes of the Sermon on the Mount rested in their fullness. My joy was complete. I looked upon the path which his weary feet had trod often, as at the close of a day's patient teaching in the city, he retired to spend the night in Bethany, just over the hill-side—away from noise and bustle. I saw him as one day he made his entry into the city by that same road; when the people cast their garments and the leaves of the palm-trees in the way, and cried “Hosanna.” I saw him in the Garden skirting the foot of Olivet near the brook Kidron, as he prayed in agony—“If it be possible, let this cup pass from me; *nevertheless not as I will, but as thou wilt;*” and deep waves rolled over me. In no spot have I lingered so fondly; and none has ever seemed to me so much like “the house of God and the gate of heaven.” Memory will often turn to it in the future, as worn by toil, or burdened with care, I wend my way toward the “great and high mountain,” where the Revelator “was shewed that great city, the new Jerusalem, which descended from God out of heaven.”

Beyond the Mount of Olives, yet not in sight from the top of it, is Bethany, the home of Mary and Martha and their brother Lazarus. Here was a spot, singularly retired; and yet within an hour's walk from the centre of the city. On Saturday we took this walk, going by one road, over the Mount, and returning by another which skirts

it on the south. The latter was the common road; and just such a one as our blessed Master would love to take. For more than half the distance from the temple in which he taught by day, to the little village in which he slept by night, Jerusalem is not even in sight. One loving to be still, and to commune with his own heart, and with God, could scarcely find such a walk in the immediate vicinity of any other city on earth. At present there is not a house on the road, and scarcely one from which he who walks over it can be seen.

Tradition points out the tomb of Lazarus, and the house in which he and Mary and Martha lived. Little credit can be given to any of these traditions; but we went to see these houses out of respect to those whose names they bear. Bethany is now a miserable hamlet, where a score of families have a wretched subsistence in poverty and filth. But in this respect it has no inferiority to other small villages in Palestine.

We returned to the "brook Kidron;" but it should be borne in mind that this is only a wady—a dry watercourse, through which the waters flow only when the rains are heavy; now there is no water in it. Passing down that, the village of Siloam is on the left, and over against that village on the hillside, is the "fountain of the virgin," and also that of Siloam, a hundred rods below. Near the latter is the "Pool of Siloam."

These two fountains are connected by an underground passage dug through the hill, about two feet wide and more than seventeen hundred feet in length. Our countryman, Dr. Robinson, has the honour of discovering this passage; a discovery which demanded some new and no little enterprise. It is cut through the rock, and is so low in parts that it was necessary for the explorer to get down on his hands and knees, and occasionally even lower, in order to drag himself through. Traversing thus along a course of a third of a mile, to verify a conjecture that there was a connexion between the two, he had the rare gratification of finding himself emerging at the Pool of Siloam, in entire accordance with his anticipations; thus proving that there is in reality but one fountain instead of two.

The flow of water is abundant, but irregular—sometimes rising rapidly for a few minutes and then subsiding. This phenomenon being the same at both fountains, was a strong argument to prove to Dr. Robinson a connexion between them. It is suggested, with much plausibility, that one or the other of these may be the ancient Bethesda. If it be either, I should incline to the opinion that it is the upper one—it being unlikely that the same pool should be designated in the gospel narrative by two different names; Siloam and Bethesda being both mentioned by the same writer. [See John v. 2; ix. 7.]

Saturday morning at half-past six o'clock was the hour at which ten of us had arranged to visit the Mosque of Omar. But three of the number were enjoying their morning's nap, and as they preferred "a little more sleep," we left them behind.

This mosque has sometimes been entirely closed against all "Infidels"—which, in the Language of Mahomedans, means all who are not of their faith. And even now a pretty liberal "buksheesh" must be paid to gain admittance. It cost each of us nearly three dollars in gold for our hurried visit. But as this mosque stands within the old temple enclosure, and over the very spot where Abraham laid his son Isaac when he took him to the Mount for sacrifice, and as within the area are still seen the substructure of the temple which was forty and six years in building, *we must visit it* even at this heavy cost.

Sometimes personal violence has been shown even to those who have thus paid and who have gone with the full permission of the Sheikh. To guard against that, the American consul sent his deputy and his janizary; and, what was still more important, the dervishes who have their cells within the enclosure, were all shut up until our visit was over; else they might have stoned us as they have stoned others before us.

I speak of our visit as a hurried one; for the Sheikh, who himself accompanied us, seemed to begrudge us every look, and was constantly urging us forward. We succeeded, however, in getting a very good view within and without, above and below, of every thing which is shown to others than Mussulmen. The mosque itself is rich,

without being gaudy; and the large number of ancient columns which are worked into it, adds much to its interest. Within the temple enclosure stands also the Mosque of Aksah, which is an old Roman basilica, with little modification.

The present enclosure embraces about one half more ground than the old temple area of the times of Solomon, or of Herod. Into this no "infidel" enters without special permission and a heavy fee. And it is necessary to go early in the morning to avoid the Mussulmen, who come later, and the storm of wrath with which they greet the entrance of any other than the faithful.

Next to the Mosque of Omar the most interesting building in Jerusalem is what is called the church of the Sepulchre. The tradition is that it stands on the spot of the flagellation, crucifixion and burial of Christ. No credit can be given to this absurd claim. But the church is, nevertheless, exceedingly curious and interesting, chiefly on account of the strange divi-

sion of the building among the rival sects. The Greek, Latin, Armenian, Syrian, Abyssinian, Coptic, and I know not how many other churches, own each their separate parts, and have a common ownership of others. A Turkish guard are always present to prevent the outbreak of personal violence between these rival sects! No where have I ever seen such a motley crowd as I have encountered on several occasions within these walls. As to a description of the building, it is entirely out of the question. A week's time at ten hours a day would not be more than sufficient to render one familiar with all the intricacies, so as to enable him to go through it and point out the different parts, and state to which of the sects they belong. An architect in this city has made a very plain and coarse model of it in wood, four feet by five, for which he receives six hundred dollars. He spent seven months upon it, and probably is the only man living who could go through the building itself as a competent guide. E. B. F.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. VI.—WILLIAM CAVE.

To preach to shew the extent of our reading, or the subtleties of our wit, to parade it in the eyes of the vulgar, with the beggarly account of a little learning, tinselled over with a few words which glitter but convey little light, and less warmth, is a dishonest use of the single half-hour in a week which is put into our hands; 'tis not preaching the Gospel, but ourselves. For my own part, I had rather direct five words point blank to the heart.—*Sterne.*

It is true that the preaching of the holy word of God is the sowing of the seed; it is the lifting up of the brazen serpent, the ministry of faith, and the ordinary means of salvation; but yet it is good to take example, how that the best actions of the worship of God may be extolled excessively and superstitiously. As the extolling of the sacrament bred the superstition of the mass: the extolling of the liturgy and prayers bred the superstition of the monastical orders and orisons: and so, no doubt, preaching likewise may be magnified and extolled superstitiously, as if all the whole body of God's worship should be turned into an ear.—*Bacon.*

I am charged to teach not a certain amount of truth, mixed with a certain amount of error. I am charged to teach the truth of Christ as I have received it, without addition or subtraction, even though I win the universe by adding or subtracting from it.—*Bishop of Oxford at Hastings, 1864.*

THE Christian Ministry is the noblest service that can possibly engage the

faculties of the human mind, or enlist the affections of the human heart. It has to do with the purposes of God, the oracles of truth, and the recovery of man. What are the scriptural qualifications for this great and solemn work?

The most essential of all qualifications for the work of the Christian ministry is a heart chastened, subdued, penetrated, and illuminated by the Spirit of God. The thorough *Conversion* of the soul and life from sin to holiness is the indispensable requisite to a proper qualification for preaching the Gospel of righteousness and peace. A man must feel the Gospel as a precious element in his own inner spiritual life, or he cannot rightly present it to others. The Christian life is a spiritual life. Its roots penetrate and spread in the deepest and divinest soil of our nature. It is not a mere intellectual creation, it is the offspring of the Spirit of God. The converted heart becomes the seat of the indwelling Spirit. New realms of thought and emotion are

opened up to the perceptive faculty of the renewed mind by the agency of the teaching and revealing Spirit. "*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*"

With the consciousness of conversion to God it seems very desirable that there should be a firm and decided Conviction of a divine call to the work of the Christian ministry. This inherent conviction, when well founded, gives a regulating and sustaining force to the character and life amidst the trials and disappointments which await all the servants of God. Sincerity of motive, and integrity of purpose, are props to the mind when assailed by the temptations of Satan, and the enmity of the world. When the voice of God in the soul corresponds to the voice of God in the Book, and when the circumstances of God's providence so shape themselves as to strengthen and confirm the decision of the heart, and the direction of the Word, the object of life becomes definite, and the pathway of duty plain. Conversion and conviction lie at the very basis of ministerial life. They enter into the necessary qualifications for the work.

In addition to these, Christian *Culture* is most desirable. It has both a moral and intellectual side. The heart and the head are both needed in preaching the Gospel, and in ministering at the sanctuary of the Lord. Prayer is a most sacred exercise, and ought to be regarded as an important feature in Christian worship. Spiritual prayer is the natural outflow of a sanctified heart. Adoration arises from the reflection of God's face in the soul. The secret of the minister's strength lies in the spiritual cultivation of the affections of the heart. There is a sweet and an affecting majesty in the expanding wave of a rapt and a holy devotion. "Prayer," says the most eloquent of English preachers, "is an action of likeness to the Holy Ghost, the spirit of gentleness and dove-like simplicity. Prayer is the peace of our Spirit, the stillness of our Thoughts, the evenness of Recollection, the seat of Meditation, the rest of our Cares,

and the calm of our Tempest. Prayer is the issue of a quiet Mind, of untroubled Thoughts; it is the daughter of Charity, and the sister of Meekness; it ascends to Heaven upon the wings of the holy Dove, and dwells with God till it returns like the useful bee, laden with a blessing and the dew of heaven." To arrive at this sanctified heart-culture should be the preacher's aim. The Master's smile is upon it, and the vision of Heaven awaits it. "*Blessed are the pure in heart: for they shall see God.*"

The cultivation of the intellectual faculties is also of the utmost importance. Learning and science are, when rightly used, handmaids to religion. All knowledge can be pressed into the service of the pulpit. Other things being equal, the man of cultivated intellect and refined taste stands on higher vantage ground, commands a wider view, and has more ample resources for the emergencies of his office than he who has not had the advantages of books and intellectual discipline. The sacred languages especially have a pre-eminent claim to the preacher's regard.

The Bible is the preacher's book. It is the sum and substance of all his theology. Its voice is supreme in matters of religion. It is the robe of the Divine Spirit. It is the cabinet of those divine doctrines which support an otherwise sinking world. How important, therefore, that a preacher should know all about this book. Its sacred tongues, its structural unity, its far reaching histories, its illuminated prophecies, and all those collateral branches of information relating to the geography, and the national habits and customs of that chosen people who constituted the vehicle or organ of the Divine communications. A well disciplined and a well stored mind is one of the essential qualifications for efficient pulpit service.

Let these introductory remarks bring us to another of our Leicestershire worthies, a man who embodied them, in some degree, in his life and ministry. William Cave was an eminently learned theologian, and a distinguished preacher in his day. He was a diligent and a profound student, and a laborious writer of books bearing on ecclesiastical and theological ques-

tions. The materials of his history are scanty, and the story of his life is soon told. William Cave was born at Pickwell, on December 30, 1637. He was educated at St. John's College, Cambridge. In successive years he took the degrees of B.A. and M.A. In 1662 he was presented with the Vicarage of Islington. Soon afterwards he became chaplain to Charles II. After taking the degree of D.D. in 1672, he was presented to the Rectory of All-halloways the Great, London, in 1699. He became subsequently Canon of Windsor, and Vicar of Isleworth, Middlesex. He chose the latter place on account of its retirement. Dr. Cave died in 1713. His body was interred in Islington Church, where a monument has been erected to his memory.

Dr. Cave was a man of extensive learning, and a popular preacher. The greater part of his time was spent in his study. His writings form a library of ecclesiastical history. Some have thought that his great love of antiquity led him into errors of judgment. Dr. Jortin calls him the "white-washer of the ancients." Others think this censure harsh and undeserved.

The most learned and elaborate of Cave's works is entitled "*Scriptorum Ecclesiasticorum Historia Literaria*." "This," says Dr. Davidson, "is still indispensable to the scholar, and will perpetuate the name of the author."

The works most widely circulated and read at the present day are, 1. "Primitive Christianity; or, the Religion of the Ancient Christians in the first ages of the Gospel. London, 1672." 2. "Antiquitates Apostolicæ; or, the Lives, Acts, and Martyrdoms of the Holy Apostles of our Saviour; to which are added, Lives of the two Evangelists St. Mark and St. Luke." Both these works are interesting, and contain much information with reference to the early church of a useful and practical character.

As a specimen of Cave's style we select a portion of his Life of Paul.

PAUL'S LABOURS AND SUFFERINGS.

His kindness and charity was truly admirable; he had a compassionate tenderness for the poor, and a quick sense of the wants of others; to what church soever he came, it was one of his first cares to make provision for the poor, and to stir up

the bounty of the rich and wealthy; nay, himself worked often with his own hands, not only to maintain himself, but to help and relieve them. But infinitely greater was his charity to the souls of men, fearing no danger, refusing no labours, going through good and evil report, that he might gain men over to the knowledge of the truth, reduce them out of the crooked paths of vice and idolatry, and set them in the right way to eternal life. Nay, so insatiable his thirst after the good of souls, that he affirms, that rather than his countrymen, the Jews, should miscarry, by not believing the gospel, he would be content, nay wished, that himself might be accursed from Christ for their sake; i. e., that he might be anathematised and cut off from the church of Christ, and not only lose the honour of the apostolate, but be reckoned in the number of the abject and execrable persons, such as those are who are separated from the communion of the church. An instance of so large and passionate a charity, that lest it find not room in men's belief, he ushered it in with this solemn appeal and attestation, that "he said the truth in Christ, and lied not, his conscience bearing him witness in the Holy Ghost." And as he was infinitely solicitous to gain men over to the best religion in the world, so was he not less careful to keep them from being seduced from it, ready to suspect every thing that might "corrupt their minds from the simplicity of Christ." I am jealous over you with a godly jealousy, as he told the church at Corinth: an affection of all others the most active and vigilant, and which is wont to inspire men with the most passionate care and concernment for the good of those for whom we have the highest measures of love and kindness. Nor was his charity to men greater than his zeal for God, endeavouring, with all his might, to promote the honour of his Master. Indeed zeal seems to have had a deep foundation in the natural forwardness of his temper. How exceedingly zealous was he, while in the Jews religion, of the traditions of his fathers; how earnest to vindicate and assert the divinity of the Mosaic dispensation, and to persecute all of a contrary way, even to rage and madness; and when afterwards turned into a right channel, it ran with as swift a current; carrying him out, against all opposition, to ruin the kingdom and the powers of darkness, to beat down idolatry, and to plant the world with right apprehensions of God and the true notions of religion. When at Athens he saw them so much overgrown with the grossest superstition and idolatry, giving the honour that was alone due to God to statues and images,

his zeal began to ferment and to boil up into paroxysms of indignation, and he could not but let them know the resentments of his mind, and how much herein they dishonoured God, the great parent and maker of the world.

This zeal must needs put him upon a mighty diligence and industry in the execution of his office, warning, reproving, entreating, persuading, "preaching in season and out of season," by night and by day, by sea and land; no pains too much to be taken, no dangers too great to be overcome. For five-and-thirty years after his conversion he seldom stayed long in one place; from Jerusalem, through Arabia, Asia, Greece, round about to Illyricum, to Rome, and even to the utmost bounds of the western world, "fully preaching the Gospel of Christ;" running (says St. Jerome) from ocean to ocean, like the sun in the heavens, of which it is said, his going forth is from the end of the heaven, and his circuit unto the ends of it; sooner wanting ground to tread on, than a desire to propagate the faith of Christ. Nicephorus compares him to a bird in the air, that in a few years flew round the world. Isidore, the Pelusiot, to a winged husbandman, that flew from place to place to cultivate the world with the most excellent rules and institutions of life, and while the other apostles did as it were choose this or that particular province, as the main

sphere of their ministry, St. Paul overran the whole world to its utmost bounds and corners, planting all places where he came with the divine doctrines of the Gospel. Nor in this course was he tired out with the dangers and difficulties that he met with, the troubles and oppositions that were raised against him. All which did but reflect the greater lustre upon his patience, whereof, indeed (as Clement observes) he became *μεγιστος υπογραμμος*, a most eminent pattern and exemplar, during the biggest troubles and persecutions, with a patience triumphant and unconquerable.

. . . . A thousand times was his life at stake; in every suffering he was a martyr, and what fell but in parcels upon others, came all upon him; while they skirmished only with single parties, he had the whole army of sufferings to contend with. All which he generously underwent with a soul calm and serene as the morning sun; no spite or rage, no fury or storms could ruffle and discompose his spirit; nay, those sufferings, which would have broken the back of an ordinary patience, did but make him rise up with the greater eagerness and resolution for the doing of his duty.

A Sketch of the Life of Robert Hall will appear in the next number of this Magazine.

Sabbath Schools.

SABBATH SCHOOL LIBRARIES.

GREAT care should be taken in the selection of books for children. Two extremes should be avoided—the one is to select only the most religious and devotional books; the other to select every kind of a book that will be read, regardless of its moral character. The first indispensable prerequisite for a Sabbath school book is, that it is readable. We know of a Sabbath school which was reduced from over two hundred scholars down to about forty, and one of the most potent causes of this diminution was a dry, ill-assorted library. The works of Baxter, Doddridge, Flavel, Edwards, &c., are all very good in their place; but to suppose that a vestry full of boys and bright-eyed girls can be in-

duced to read such books is a mistake. Older Christians often fall asleep over such books, only read them out of a sense of duty, and conclude that they themselves must be very depraved not to love such excellent books.

Every book to interest children must have a story in it—a good, sensible story, well told. We never saw a Sabbath school teacher who could keep a class of small scholars together who did not tell them stories; we never knew a preacher who could talk to children so as to interest them who did not tell them stories; and shall we think of filling our libraries with books dead, cold, and dry?

Let us see if we have not the Bible on our side of this subject. That blessed book opens with the story of

the creation, and ends with the story of the cross. When Nathan wished to rebuke David, he told him a fictitious story, and then made a real application. So of numerous other holy men. When a man wanted to know of Christ who his neighbour was, he told him the story of the good Samaritan. When the Pharisees murmured because he ate and drank with sinners, he told them *three stories*, the last of which was the story of the prodigal son. So of all his teachings. If we would be his disciples, we must follow in his footsteps.

The story should have a good moral. We have sometimes seen good results follow from the reading of stories where no special effort was made to point the story with a moral; but as long as the book can be made just as interesting with a good moral as without one, we prefer the one with the moral. We have so often witnessed the good results which have been secured by the introduction of a large, well-assorted library of Sabbath school books of this kind, that we cannot refrain from urging the subject upon the consideration of all true friends of the Sabbath school.

DULL JANE.

THE teacher of a Sabbath school had a little girl under her care who was exceedingly backward in all her lessons. During the singing, her teacher noticing that this girl had a very clear, sweet voice, said to her—

"Jane, you have a good voice, and you may lead in the singing."

She brightened up, and from that time her mind seemed more active. Her lessons were attended to, and she made steady progress. One day, as the teacher was going home, she overtook Jane and one of her school-fellows.

"Well, Jane," she said, "you are getting on very well at school; how is it that you do so much better than you did?"

"I do not know why it is," replied Jane.

"I know what she told me the other day," said her companion.

"And what was that?" asked the teacher.

"Why, she said she was encouraged."

Yes, there was the secret—she was *encouraged*. She felt she was not dull in everything. She had learned self-respect, and thus she was encouraged to self-improvement.

Christian Work.

THE DEACONESS HOUSE AT KAISERSWERTH.

KAISERSWERTH is a small ancient town situated on the Rhine, relieved only from dullness by its proximity to the noble river, always a majestic object, however tame the country through which it may flow. The town is of the usual old-fashioned German type, the only buildings which catch the eye being those charitable institutions which Dr. Fliedner founded. These have rather a straggling air, having been built at different times, as from small beginnings Dr. Fliedner's work prospered.

In the desultory range of buildings at Kaiserswerth you find an hospital for the sick, a deaconesses house, an asylum for lunatic females, an orphan house, an infant school, a seminary for

higher education. In the affiliated institution at Dorendorf there is also an establishment for the Christian training of servants, where they may find a home when out of work.

There is nothing remarkable about these buildings in these days when so much more attention is given than formerly to physical comfort. All is well provided for as regards ventilation, cleanliness, and good food, but there is nothing more. And yet there is an indescribable charm about Kaiserswerth. We have never visited institutions where the machinery seemed to move so sweetly, or rather where so little was mechanical, and so manifestly the ruling power was Christian love. This law of Christian kindness pervades the institution in the department alike of nurse and patient, of

teacher and pupil, of the deaconess and the magdalen. It is these good deaconesses in whom your interest chiefly concentrates at Kaiserswerth. There are some thirty-four engaged in the various departments of work, and if to these the probationers and the aged sisters resting after the toils of their busy life be added, the number at Kaiserswerth will, we believe, exceed a hundred. Their simple blue attire, with their white collars and caps, will not, we think, suggest monasticism to any mind which is not morbidly occupied with externals. The deaconesses use a liturgy in their united devotional services, but this is universal in the German churches; and as a proof of their free Christian spirit, they employ in preference extempore prayer in their visits to their invalid patients. There is about these sisters, as you see them in the busy discharge of their duties, a cheerful, loving, earnest air, as if they had truly found a vocation worthy the highest devotedness of their lives. One of them told us that she had never enjoyed such happiness as she tasted then, nor could she imagine a life more blessed than that to which she had been called. So far, indeed, from Kaiserswerth reminding us of Romish sisterhoods or of Sisters of Charity, it rather brought back to our recollection our own missionary sisters of the British churches in India, labouring so unobtrusively yet with such holy zeal and intelligence, in schools, and boarding houses, and zenanas, for the spread of the Gospel.

Let me not fail to notice here in passing the *Feier Abend Haus* of Kaiserswerth. The *Feier Abend* is, in German, the name of the evening which precedes the Festival, and it thus expresses a beautiful thought. Those airy, comfortable wards of the *Feier Abend Haus* are for the aged, weary sisters tired of their long six days here below, withdrawn from their old busy vocation, and waiting the call of their Master to enter shortly on their eternal Sabbath rest.

At present there are 259 deaconesses connected with Kaiserswerth, with 158 probationary sisters; in all, 417 agents. It is calculated that Kaiserswerth has sent forth in all more than a thousand deaconesses, well equipped for their work. We may notice that the stan-

dard of qualifications for the office of deaconess is high, both as regards Christian knowledge, character, devotedness to the work, and corporeal fitness for its labours, so that in large measure the incompetent or unsuitable are excluded. These deaconesses are labouring at 103 stations, of which most are in Germany; but there are nineteen also in the East of a missionary character, under the charge of some fifty-one deaconesses. Every year the number of agents is increasing, but quite out of proportion are the urgent demands from many quarters for a larger supply of these valuable workers.

FEMALE EDUCATION IN THE EAST.

THE Society for Promoting Female Education in the East was formed by a few ladies in the year 1834, for the purpose of conveying the glad tidings of salvation to the females of eastern lands who are inaccessible to the teaching of male missionaries, and who, therefore, require the agency of their own sex for their evangelisation, as well as for their education. To carry out this object, the Committee train and send out European teachers who carry the word which "giveth light" to the high-born ladies secluded within the walls of the harem and the zenana; they gather into Bible and sewing classes, wherever practicable, the women of the lower ranks; they organise, conduct, or assist in orphanages, boarding, day, infant, and ragged schools; and superintend the training of native teachers. The Committee also render help in various ways to Female schools, already established in connection with other Protestant Missionary Societies.

One hundred and fifteen qualified teachers have been sent out by the Society, and two hundred and twenty-seven young native schoolmistresses, trained by them, are now in active employment. Two hundred and sixty-nine schools are in correspondence with the Society, containing, according to the latest accounts, above ten thousand scholars, including some of all ages, from that of the lisping babe to that of the aged grandmother.

The sphere of labour included in the

Society's operations extends from the Mediterranean eastward to China, and includes the Malayan peninsula and archipelago, Burmah, India, Ceylon, Mauritius, Africa, and the Levant.

The income of the Society for the year 1863 amounted only to £4271. This sum is far short of the requirements of the work, which may be attributed to the difficulty necessarily experienced by a society of ladies in making their wants and their wishes

publicly known; and it may be added that the labour of education, under any circumstances, presents little of the excitement which even Christians of the present day seem to demand before they will give of their abundance for the cause of their Master. Yet the Committee have much to encourage them to go on, and to adopt as their motto the words of the Psalmist, "The Lord HATH BEEN mindful of us; He WILL bless us."

General Baptist Incidents.

AARON JEFFERY, THE FOOTMAN.

THE person who first introduced the General Baptist cause into the neighbourhood of Gamston, was Aaron Jeffery. He appears to have been connected in early life with the ancient churches of that denomination at Collingham and Misterton, which had probably been formed prior to the Restoration, and shared in all the persecutions which followed that event. In his neighbourhood was the seat of the Earl of Clare, a nobleman of liberal sentiments; and Aaron, when yet a young man, determined to seek a situation in his family. He accordingly applied; and being asked whether he had brought a character, answered, "No; but I am a General Baptist." The earl, it seems, thought this a sufficient certificate, and immediately engaged him as a footman. In this situation he continued many years; and his steadiness, integrity, and civility gave great satisfaction to his employer, and procured himself great respect. One circumstance, indeed, for a time grieved the tender conscience of this pious youth. He was frequently employed by his master in carrying messages to a distance on a Lord's-day. This he felt was inconsistent with his duty to his heavenly Master; and he resolved, at all events, to decline it. When, therefore, he was again called into the parlour on the Lord's-day morning, and ordered to go on business to a neighbouring town, he

replied in a manly though respectful tone, "My lord, I stand ready to obey your orders six days in the week, but this day I have a greater Master than you to serve." Instead of being irritated at the freedom of his servant, this nobleman mildly replied, "Have you? Why then go and serve him;" and treated him afterwards with increased confidence.

Aaron being now at full liberty to follow the dictates of his own conscience, regularly walked on the Lord's-day morning from Houlton Hall to Collingham, a distance of twelve miles, to join in the worship of God with his friends. He usually attended as a hearer, but in cases of necessity ascended the pulpit in his gold-lace livery, both at Collingham and Misterton, and preached with considerable acceptance. One morning, as he was on the road to Collingham, he met his master, who inquired whither he was going. On being informed of the object and length of his journey, the earl gently reproached him. "Aaron," said he, "Why do you not take one of my horses?" at the same time desiring that in future he would ride whenever he thought proper.

After having lived as footman for several years, he married; and his master, unwilling to part with a servant whom he so highly esteemed, appointed him the keeper of his park, and placed him at Houlton Lodge, about three miles from Gamston. Here he continued to serve his patron with

integrity for many years, till a change in his lordship's circumstances rendered his service no longer necessary. On this event he took a farm, which was then vacant at Gamston, and removed thither with a wife and six children. No sooner was he established in his new situation, than he began to hold meetings for prayer and exhortation in his own house, and engaged zealously in conducting them. These opportunities were well attended and made very useful, and laid the foundation of the future church at Gamston. After having attained a good old age, Mr. Jeffery, with his worthy consort, were called to their reward within a few hours of each other: he dying Nov. 23, 1729, and she the following day. Their remains were interred together in Gamston church-yard.

His youngest son, Joseph, then twenty-seven years of age, succeeded to his farm. This worthy and pious youth was baptized not long after the death of his venerable father, and joined the church at Collingham. He continued the meetings in his own house, and obtained a license for it under the Toleration Act. Neighbouring ministers were invited to preach for them, and the number of hearers gradually increased; so that in less than eight years the house became too small to accommodate them. He determined, therefore, to build a meeting house on his own farm, and waited on his landlord, the Duke of Newcastle, to solicit his permission. Having obtained this, he imparted his design to a few of his friends, who entered heartily into his views. By their joint exertions a convenient place of worship was erected, and opened in 1741. Previous to that time Mr. Joseph Jeffery had begun to preach and baptize at Gamston, and afterwards he appears to have acted as pastor to the society which he had collected. Till 1763 he laboured alone, but in that year Mr. John Dossey was chosen co-pastor with him.

PERSECUTIONS AND ANNOYANCES.

IN 1749, S. Dixon, while preaching at Moorgreen, a few miles from Kirkby Woodhouse, was seized by the mob,

dragged to a neighbouring pond, and put under the water. Several of his followers held farms and houses under Lord Melbourne, and through the ill-will of a neighbour, who was under-steward to his lordship, were driven from their possessions on account of their religion. The clergyman of the parish being a violent enemy to the Baptists, took every opportunity to harass them. He endeavoured to frighten or persuade the less informed to take their children to be sprinkled, and would probably have succeeded in some instances had not their more intelligent friends interfered. This drew down his vengeance on them, and he threatened to prosecute John Alvey in the spiritual court for teaching school without a license, but was deterred by an appeal, through Mr. Booth, to the Deputies appointed to protect the civil rights of dissenters. He refused to sign necessary certificates in their favour, took measures to dispossess them of their tenures, and used every effort to prevent them from administering the ordinance of baptism according to their own views. One summer, having a few candidates for baptism, and being shut out from the place to which they usually resorted on such occasions, they went several miles in the forest to a fishpond. From this accommodation they were driven, after some debate, by the gamekeeper of the gentleman to whom it belonged. Undismayed by these repeated disappointments they travelled five miles farther, till they found another pool of water, where they administered the sacred ordinance. But the most distressing persecution which these professors suffered from the persevering enmity of this man, was his constant endeavours to entice away their youth by presents, feasts, and other allurements, by putting some of them to school, and using every art to prejudice them against the religion and even the persons of their parents. By these means he succeeded, in some instances, in totally estranging the affections of the children from their disconsolate parents. Yet these Christians bore all this opposition and affliction with patience and firmness, and many of them bore a dying testimony to the goodness and faithfulness of God.

Science and Art.

TASMANITE is the name of a new mineral of organic origin, discovered in Tasmania. Qualitative analysis shows that it contains a large quantity of carbon and hydrogen, and a considerable proportion of sulphur.

HARDENING CAST IRON.—A patent has been taken out for a new method of hardening the surface of castings. When the piece is filled up, or otherwise finished, it is brought to a cherry-red heat, and then immersed till quite cold in a solution composed of 1,080 grammes of sulphuric acid, and 65 grammes of nitric acid, to 10 litres of water. The thickness of the stratum hardened is sufficient for all ordinary purposes, and the iron does not suffer distortion.

A **COMPANY** has just been formed at Dunkirk for deep sea fishing with the aid of an electric light.

A **VALUABLE MINE** of native quicksilver has just been discovered at Lintorf, near Retingen.

THE CHANNEL ISLANDS are gradually sinking into the sea, according to the opinion of a gentleman who writes in the *Zoologist*.

THERE WILL BE FOUR ECLIPSES THIS YEAR: an eclipse of the moon on 11th of April, at 3.45 in the morning; the moon setting eclipsed at 5.12; a total eclipse of the sun, on April 25 (invisible in Great Britain); an eclipse of the moon, partial and visible, Oct. 3, beginning at 10.13, and ending at 12.54; an eclipse of the sun, Oct. 19, only partially visible, beginning at 4.12.

THE FLOW OF SOLID BODIES SUBMITTED TO STRONG PRESSURE.—M. Tresca has just read a very interesting paper on this subject before the French Academy of Sciences. According to Forbes the particles of ice composing the glaciers are not so firmly bound together as many suppose, and are therefore capable of flowing over each other. According to this hypothesis the motion of an icy sea is not simply the sliding of the entire mass through the valley, but the movement of a great mass of particles which have not only travelled over the land beneath, but also over each other. A glacier, then, is a very slow-flowing river, in which, as in a stream of water, the particles next the bank flow less

rapidly than those lying in the centre. M. Tresca has shown that even in metals the same phenomena appear. His numerous experiments prove, that, without undergoing any alteration of state, solid bodies flow from an orifice in exactly the same manner as liquids, when sufficient pressure is applied to them. He has arrived at the generalization that there is a unity of constitution in all matter, and that masses of the most solid metals are formed of separate and mobile molecules.

PREVENTION OF RUST IN IRON.—This may be done by shaking over it a little powdered lime out of a muslin bag. Small packages of quicklime are generally placed by the cutlers in boxes or parcels of polished steel goods, either when sent to customers or when stowed away for further use.

CHRISTMAS DAY will fall on Sunday in 1870, 1881, 1887, 1892 and 1898, the intervals being, five, six, eleven, and six years respectively. If Christmas day should fall on a Sunday in Leap year, or the year succeeding Leap year, the interval will be six years; if in the year succeeding Leap year, the interval will be five years; but if, as in 1842, it happens two years before Leap year, the interval will be eleven years.

MR. POYNTER has undertaken to execute figures of Phidias and Apelles, to be placed in the arcade about the cloisters in the Loan Court of the South Kensington Museum; Mr. S. Hart will produce one of Maestro Giorgio; Mr. Bowler, one of Jean Goujon; and Mr. W. B. Scott, one of Peter Visscher.

MR. MACLISE'S water-glass picture of "The Death of Nelson," for the Royal Gallery in the Houses of Parliament, is nearly complete.

BAYARD, the famous chevalier "sans peur et sans reproche," is about to have a monument erected to his memory on the ruins of the Château Bayard. The Emperor of the French has subscribed towards it a thousand francs.

BERGER, the celebrated shepherd statuary, has just finished for the cathedral at Nismes four statues of the great orator-bishops of the seventeenth century—Bossuet, Fénelon, Fléchier, and Massillon.

Literature.

THE CONVERSION OF THE ROMAN EMPIRE.*

THERE is a permanent interest associated with the period of which these lectures treat. Most of those questions which have since and which will yet again agitate the religious world, are found either in the germ or in full development in the controversies of primitive Christianity with Paganism. Indeed in this period the history of religion is brought into one focus.

Such being its character, it was no easy task to which Mr. Merivale addressed himself when he proposed to review the whole period in eight lectures to be delivered, not from the professor's chair, to eagerly expectant students, but from the pulpit of the Chapel Royal, Whitehall, to a mixed and fluctuating congregation. Without a full and accurate acquaintance with his material, he could not fasten upon its salient points. Without the most rigorous self-restraint, some of the more suggestive episodes in his fruitful theme would grow under his treatment into undue proportions. He must be scholarly without being dull. He must be accurate without being wearisome. He must be suggestive without being obscure.

Mr. Merivale has more than satisfied all this. We have seldom read less pretentious lectures that more worthily deserve the highest mead of praise. They abound with freshness and power, and are certain to take rank among the best contributions to ecclesiastical history that have appeared in England during the present century.

The first lecture presents a pictorial contrast between Christian belief and heathen unbelief: the celebrated debate on the Catiline conspiracy, in which Cicero and Cato announced their thorough disbelief in a future state, is placed side by side with the declarations of the Council of Nice. The second lecture shows how heathen belief was solely directed towards a temporal and national providence.

"The idea of Greek and Roman religion to be receive by a national worship the

enjoyment of national advantages, protection, favour and reward, escape from national disasters and national punishment. This was the political religion of states and peoples. Their priests were the mediations between God and the Nation, between Heaven and the City. The Citizen was merged in the State; for the State he was born, he lived, he married, he tilled his land, he bequeathed his goods, he perpetuated his family. The Roman worshipped for his country rather than for himself. To the gods of the enemy he opposed the gods of Rome; and if he conquered the enemy, he was anxious to propitiate his gods, though baffled, and draw them by craft, by flattery, even by force, to his own side. His idea of religion was of a national, not a personal, covenant with God. His rule of right was framed on view of public expediency. If his principles were narrow or corrupt, his strictures in maintaining them were often worthy of a better code and a higher sanction. But whatever his idea of duty, whatever his law, he recognised no future retribution for his deeds. . . . The tendency of such a fixed idea of religion was to resolve the essence of piety into the fulfilment of ceremonial observances. . . . The piety of the Romans looked ever backward: its ideal lay behind it, not before it. It aspired to present safety or enjoyment by a faithful imitation of an imaginary Past; but it had no standard of future excellence or blessedness to attain unto, no rising star to follow, no expansion, no development to anticipate. . . . To the last moment the simple theory of the Gospel—which the apostle required a vision to conceive and realize—that God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted of Him, was strange and abhorrent from the prejudices of the heathen."

The third lecture points to the expansion of heathen belief by the teaching of heathen philosophers. The Macedonian conquest had led the way to the spread among the heathen of the idea of the unity of the human race, so that when Paul preached that doctrine from Mar's Hill he found the Athenians already prepared to receive it. The later Stoics had also developed the Platonic ideas of duty and responsibility, of sin and virtue, of penitence and assurance before God, and even of immortality, although the flaw in this last was, that it was only

* The Boyle Lectures for the Year 1864. By Charles Merivale, B.D., Rector of Lawford; Chaplain to the Speaker of the House of Commons. London: Longman & Co.

possible to a select class of men—"the aristocracy of souls." The fourth lecture opens up the further expansion of heathen belief by the ideas of Roman jurisprudence; so that the law, using that term in its broadest sense, was a pedagogue to bring men to Christ. Mr. Merivale also shows how well versed in Roman law was Paul himself; how his knowledge of it shaped and fashioned his teaching, which was addressed to intellects and hearts as refined as his own. Indeed the lecturer rejects the idea "too hastily assumed, too readily accepted, from a mistaken apprehension of the real dignity of the Gospel, that the first preaching of the faith was addressed to the lowest and meanest and least intelligent, the outcast and proletaries of society."

The fifth lecture will be read by all with deep interest. Mr. Merivale treats therein of the awakening of the heathen to a sense of his spiritual danger; of his gloomy sense of dissatisfaction; of his yearnings for spiritual improvement; of his spiritual agony; of his craving for some guiding hand, and clinging to the philosophers in passionate fervour, if they only offered them the semblance of such guidance; of the new mission among the philosophers themselves; and of the social change which had really taken place.

"The empire of the heathen, the empire over mind and matter, the highest culture of the natural man, had gone forth into God's world as a brave vessel upon the ocean, painted and bedecked and spangled at the prow and at the helm, and had accomplished half its voyage in pride and security. But the winds were now rising, the heavens were lowering, the muttering of thunder was heard above the hissing and seething waters; her masts were groaning, her planks were starting. Among the crew was fear and sorrow and confusion of faces; they felt their common danger, and each gave a hand to the common work; each cheered his fellow passenger with whisperings of comfort which he but faintly felt himself. The terror of the moment bound the crew, and the master, and the passengers all more closely together. There is still hope, brave crew; there is still comfort! In mutual help and sympathy your hope of safety lies. Then courage all!—to the oars, to the wheel, to the pumps! The vessel yet rides the storm; all may yet be well! Then love, and aid, and encourage one another."

In the succeeding chapter, which treats of the efforts of the heathen to avert spiritual ruin,

"Another and a wilder scene is presented, a scene of dissolution, and dismay, and frenzy; of prayer hoarsening into imprecation; of the cutting away of the boats, of breaking in twain the oars, of rushing madly to the spirit-room. They will lash themselves into fury; they will quarrel, fight, and threaten to slay; they will prepare to go together to the bottom, with fire in their brain and defiance on their lips. But when the apostle was tost on the waves of Adria, and 'neither sun nor stars had for many days appeared, and no small tempest lay on them, and all hope that they should be saved was taken from them,' the angel of God stood by him in the night, saying, 'God hath given thee all them that sail with thee.' And so, even now in that tormented bark of heathenism, the Spirit of the Almighty will be present. Lo! the crew is in His holy keeping; let them but turn to Him, and be converted, and abide in His faith: there shall be no loss of any man's life among them 'but only of the ship.'"

Mr. Merivale shows how faith during this period suffered eclipse; how the heathen, taught by the Jew, began to seek God in prayer; how Gospel truth was plagiarized by heathen philosophy; and how divination and oracles once more came into repute. These words deserve attention:—

"The phenomena of modern spiritualism, whatever their actual origin, are, I believe, an exact reproduction of the presumed wonders of the third century; of an age not unlike our own in credulity and in incredulity, in nervous irritability, in impatience of the grave teachings of experience. For our age, as well as for his own, the scoffer Lucian has not lived in vain. We cannot even yet afford to assign his banter to oblivion."

How fully the doctrines of Christianity responded to the questions of the heathen is dwelt upon in the seventh lecture. The belief in a personal God, Supreme over all, distinct from any abstract law and principle of nature; the incarnation of the Son of God; salvation through the life and sufferings of Christ; the appeal to a revelation stamped with the seal of an accredited fact; the mission of the Spirit; the church the city of God on earth, the type and shadow of the universal city of God in heaven—these were the doctrines that met and satisfied the cravings of men's hearts.

The closing lecture briefly dwells on the godly example of the Christians as completing the conversion of the empire. Not that Christians had themselves ever dreamt of the political establishment of

Christianity, although they rejoiced to speak of Christ as their king, and of themselves as his people. Of his kingdom there should be no end: of the glory which they should inherit in communion with him in heaven, far above all the powers and principalities of the Gentile world, there should be no limit in time or eternity, no defect in its circle, no shadow on its brightness. And yet

“To the last moment—to the day of the battle of the Milvian bridge and the whelming of their last persecutor in the waters,—to the eve of the decree of Milan, and the establishment of their church in security and honour—they dreamt not of the fall of the heathen empire upon earth; and when it came, their first thought was that the frame of human society was loosened, and about to fall utterly to

pieces. To the last they expected no conversion of Cæsar unto Christ; no setting up of a Christian emperor over the nations of the earth. ‘God,’ said Tertullian, ‘would long since have converted Cæsar to His faith, if the world could have existed without the Cæsar, or Christians could have been Cæsars themselves.’ The heathens themselves were not more perplexed by the conversion of Constantine than the Christians. The church was taken by surprise,—it was put out of its calculations,—confined in its prospects,—baffled, I believe, in some of its dearest and most spiritual anticipations. This event threw back the near-expected millenium into an illimitable future. The political establishment of the church of Christ proved no unmixed good to the faith of Christ; and doubtless there were many good Christians who regarded it with pious apprehension.”

Intelligence.

Our Churches.

CONFERENCES.

The LINCOLNSHIRE CONFERENCE was held at Bourne on Wednesday, Dec. 7.

In the morning brother Greenwood read and prayed, and brother Cholerton preached from Acts i. 8.

In the afternoon the reports from the churches were presented, from which we learned that thirty-two had been baptized since the last Conference, and that six remain candidates for baptism.

Reference having been made to the debt on our Foreign Mission, it was stated that many of the churches in this district had already contributed toward its removal, and it was hoped that other churches would quickly contribute, so that the debt might be promptly extinguished.

After an earnest conversation, the following resolutions were unanimously adopted.

1. That this Conference being deeply convinced that *Home Missionary Work* needs to be prosecuted with greatly increased vigour;—That this work, in our body, must be sustained by our Conferential Meetings;—and that the efficiency of our Conferences depends on the presence of the leading members of our churches, as well as of the ministers;—requests the Secretary to draw up a Circular and address it to some indi-

vidual deacon in each church in our district entreating him to lay it before his brother deacons, and before the church, and to arrange that at least one brother should accompany the minister to every Conference.

2. That the next Conference be *special*, to be held at Peterborough, on Thursday, the 9th of March next, at eleven o'clock, at which (after a short prayer meeting instead of a sermon) papers to be prepared by brethren Mathews and Barass be read, with a view to improve the constitution and efficiency of the Conference.

In the evening the Secretary read and prayed, and brother Mathews preached from Rev. i. 3.

THOMAS BARASS, *Secretary*.

The MIDLAND CONFERENCE was held at Osmaston-road chapel, Derby, on Tuesday, Dec. 13. Rev. C. Clarke, B.A., of Ashby-de-la-Zouch, read the Scriptures and prayed, and Rev. W. R. Stevenson, M.A., of Nottingham, preached from Col. i. 28. The afternoon meeting was held in Sacheverel-street Chapel, Rev. E. Stevenson, of Loughborough, prayed, and Rev. W. Jones presided. From the reports received forty-eight had been baptized since the September Conference, seventy-seven were now candidates for baptism, and three had been restored to fellowship. After the singing of the doxology and the reading

of the Minutes of the previous meeting, the following business was transacted :—

1. *The Oriassa Mission.*—That the Midland Conference, having heard with great pleasure from the secretaries of the Mission that the amount promised in liquidation of the debt is now upwards of £1,500, we earnestly express the hope that the churches who have not yet made promises will at once intimate what they intend to give towards the remaining £100, and that those churches and friends who have kindly promised contributions, be recommended at once to forward them to the treasurer or secretaries.

2. *Belper.*—A case was read from the church at this place, and the sub-joined resolution was unanimously adopted :—“That a Committee, comprising the following brethren, be recommended to make inquiries with regard to the case from Belper, and report to the next Conference : Rev. J. Stevenson, Messrs. W. Bembridge, R. Argyle, Ripley, J. Prince, and W. Gregory, Derby.”

3. *Baptist Union.*—That this Conference desires to express its best thanks to Mr. Underwood for his judicious paper read at the Baptist Union, on the History and Peculiarities of the General Baptists.

4. *North Derbyshire Conference.*—After some conversation, it was agreed : “That understanding that the North Derbyshire Conference is on the point of extinction, we cordially invite the separate churches to re-unite with the Midland Conference.

An alteration in the mode of conducting the Conference was discussed, but was not agreed to.

The next Conference will be held at Sutton Bonington, on Easter Tuesday.

Rev. Harris Crassweller, B.A., of Derby, to preach in the morning; or, in case of failure, Rev. W. Salter, of Coalville.

The Secretary preached in the evening.

J. JACKSON GOADBY, *Secretary.*

BAPTISMS.

MELBOURNE.—On Lord's-day, Dec. 4, fifteen persons were baptized, and two in October, by our esteemed pastor. Twelve of the above were scholars in the Sabbath school. After a long period of spiritual depression we are thankful to report a revived state of religious feeling and activity in the church, and, as a natural result, an awakening of numbers of our hearers to a deep con-

cern for salvation. Meetings for prayer and exhortation in the cottages of the poor, several evenings in the week, we have found greatly blessed in promoting the good of souls.

CROWLE, *Lincolnshire.*—We are thankful to have to report the following baptisms :—September 11, one; 25th, two; Oct. 23, four; Nov. 20, two; 27th, one; by our beloved pastor, Mr. Saunders.

J. P.

STALYBRIDGE.—On Lord's-day, Dec. 4, six persons were baptized by the Rev. W. Evans, before a large congregation. We have others of whom we entertain pleasing hopes.

LOUTH, *Northgate.*—On Thursday, Dec. 1, after a sermon from brother Burton on the words, “And now, why tarriest thou? arise and be baptized, and wash away thy sins,” &c., four persons were baptized by the Rev. W. Orton, the pastor of the church.

BURNLEY, *Ænon.*—On Lord's-day, Nov. 20, four persons were baptized by our pastor, the Rev. J. Alcorn.

QUEENSBURY.—On Lord's-day, Nov. 27, four persons were baptized by Mr. R. Hardy.

CHAPELS.

RE-OPENING OF CALL LANE CHAPEL, LEEDS.—This ancient sanctuary was thoroughly refitted in the interior, and otherwise extensively improved both internally and externally, about two years ago, at an expense of something like £800. About July last, however, we were alarmed and dismayed to find the old roof (which had been allowed to remain) giving way. On examining the timbers it was discovered that one of the main beams, though of massive oak, had, after nearly two hundred years' service, broken in two; and had it not been for the iron spring bolts, which we took the precaution to place under each beam in 1862, the whole roof would have been precipitated into the interior, breaking down the gallery and pews in its descent! Thankful for our escape from such a catastrophe, but labouring under various discouragements, we have succeeded in repairing the damage by putting up an entirely new roof at a higher elevation, and effected thereby a great improvement in the chapel. But the transaction has been rather a costly affair compared with our limited resources, and has involved an expenditure of upwards of £300. On Lord's-

day, Nov. 13, the chapel was re-opened by Rev. Dr. Burns, of London. The Rev. J. P. Chown, of Bradford, also preached on the following Thursday evening; and on Lord's-day, Nov. 20, Lord Teynham preached for us. The re-opening services were brought to a close by a public tea meeting on the 28th November, when it was stated that we were still £60 deficient. It is feared, however, that when the bills are all in, we shall find our liabilities still greater, and that we may have to seek help from our richer friends abroad. C. A. T.

CLAYTON.—The General Baptist friends at Clayton, near Bradford, Yorks., have resolved to clear off their chapel debt, if possible, by next Shrove-Tuesday. They will be glad to receive, in furtherance of their effort, post office orders or postage stamps from friends.

GEORGE ANDREWS, *Secretary*.

MINISTERIAL.

REV. C. CLARK, late of Halifax, has accepted a cordial and unanimous invitation to Maze Pond chapel, London, and commenced his labours on the first Sabbath in December.

ROCHDALE.—In consequence of the low state of the funds of the church, caused principally by the continued depression in trade, and removal of friends, Mr. Fox has resigned his connection with us as minister, and has accepted a situation in the Rochdale Town Mission. He preached his farewell sermon on the first Sabbath in December, from Acts xx. 32; and, after the Lord's Supper, took an affectionate farewell of each member. The sorrow at parting was deep and mutual, although much alleviated by the fact of his remaining in the town and continuing a member with us. J. N.

MISCELLANEOUS.

LONGFORD.—On Sunday evening, Nov. 13, thirty-seven scholars (seven of whom are members of the church) were honourably dismissed from the General Baptist Sunday school, Longford. After a sermon by the pastor—on God's word a guide, a protector, and a companion; founded on Prov. vi. 22, "When thou goest, it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest, it shall talk with thee"—each scholar was presented with a handsome copy of the Holy Scriptures, accompanied by the Rev. N. Hall's

"*Follow Jesus*," to those who are members of the church; "*Now*," to the inquirers; and "*Come to Jesus*" to the rest. The chapel was densely crowded in every part, and very many were compelled to return, unable to get in at all. It was a solemn service, and we trust some will date their awakening and decision from that time. "God bless our Sunday school!"

LAYING THE FOUNDATION STONE OF A NEW BAPTIST SCHOOL-ROOM.—Nov. 29th a very interesting ceremony took place in connection with the General Baptist congregation worshipping in Lombard Street chapel, Birmingham. The need of more adequate accommodation for school children has long been felt. The old school had become too small for the vast increase of population in the district, and a short time ago a movement was set on foot to supply the want, and the result was that yesterday the first stone was laid of what when completed promises to be a neat and elegant structure. The school of which we have spoken will be situated in Alcester Street, and will occupy the site where recently stood the old school. It is to be in the modern style of architecture, from plans prepared by Mr. Ingall, architect, and will consist of a school-room to hold 500 children, and also a lecture-room to accommodate about 170 persons. The whole cost of the buildings is estimated at £700. Mr. Surman and Mr. Mills are the builders. At half-past three a large number of persons assembled on the site of the proposed school, and after the ordinary preparatory services the stone was laid by Mr. J. H. Hopkins, who delivered an appropriate address, as did also the Rev. J. J. Brown. After the ceremony a tea meeting was held in the Circus school-room, Bradford Street, at which about four hundred persons sat down. After tea a public meeting was held, presided over by Rev. J. Harrison, the pastor, and suitable addresses were delivered by several ministers and friends.

HALIFAX, *North Parade Baptist chapel*.—*Presentation to Mr. Clark*.—On Tuesday evening, Nov. 29, a crowded and enthusiastic meeting was held in the school-room under the chapel, when the Rev. Charles Clark, who has just retired from the position of minister at that place of worship, received as a parting gift at the hands of friends in the church and congregation, a handsome gold watch

and guard, accompanied by a suitable address, which was read by Mr. Robert Todd. Mrs. Clark was at the same time presented with a beautiful lady's dressing-case, and a handsomely got-up album, the latter being a gift from her class in the Sunday school. After an excellent tea, of which upwards of 250 partook, the Rev. Bryan Dale, M.A., took the chair. The presentations were made by Mr. William Duckett, Mr. William Robinson, and Mr. John Green Noble,

who severally addressed the meeting. Other speakers followed, including the Rev. Thos. Michael. Mr. Clark made a suitable reply. The chairman and all the speakers expressed their sorrow and regret at losing Mr. Clark. Indignation was also expressed, with which the meeting fully shared, at the unfair statement which had appeared in the papers, relative to Mr. Clark's resignation having been unanimously accepted, the truth being that he left them no alternative.

Obituary.

WILLIAM BOULTER was born at Thrusington, Leicestershire, Jan. 18, 1789, and died at Rothley, in the same county, June 11, 1864.

Though his early days were passed under many disadvantages, yet he was blessed with a pious praying mother. The influence of her good example, pious counsel, and believing prayers, followed him when he left home, and though, for a number of years, he went "in the way of sinners," these still exercised over him a restraining power. He enlisted in the Leicestershire Militia during the war, and for some time did garrison duty in Ireland; but on the proclamation of peace the force was disbanded, and he went to reside at Rothley with an elder brother, who is still a valued deacon of the General Baptist church there. Being again brought more directly under religious influences, he was led "to consecrate himself to the Lord," and joined the church in 1818. He was shortly afterwards married to Sarah Harrison,* a woman of cultivated mind and exemplary piety, and who proved in many ways a help to him. Until he reached mature life he was unable to read, and this fact may serve partly to explain the unwearied interest he took in the education and religious training of the young. He was, for many years, a teacher, and afterwards superintendent of the Sabbath school, and the writer has often heard him endeavour to impress upon the young the great importance of improving their opportunities of learning in their youthful days. Although his principal sphere of action was in the Sabbath school, he was in many ways a useful and valued member of the church.

He united to a considerable amount of

* Mrs. Boulter died, March, 1848. See *General Baptist Repository*, Dec. 1848.

Christian catholicity a fervid zeal for the prosperity of the General Baptist denomination and its institutions, taking especial interest in the Foreign Mission, to which he was a subscriber from its formation; and one of his last public acts, when confined to his room, was to send a donation to that society.

He was a man of vigorous and robust constitution, as his appearance indicated; but in the autumn of 1863, "the hand of God" was laid upon him, and he was no more able to mingle in the public worship of the sanctuary, which was to him a great denial, for he "loved the habitation of God's house, and the place where his honour dwelleth."

He was seized somewhat suddenly with paralysis, which so affected his speech and brain as frequently to prevent him conversing intelligibly and rationally with his friends; and it seemed to them as if the enemy took advantage of his weakness, and so presented before him his exceeding sinfulness in the sight of God as to some extent to succeed in beclouding his latter days. He was heard continually to express the hope that "God would be merciful to him." There were, however, times in which he was able to express his entire trust and reliance on Christ as his Saviour, and he is doubtless now amongst that number who "have washed their robes and made them white in the blood of the Lamb."

Our departed friend was interred in the burial ground connected with the chapel at Rothley, by Mr. Reeve, of Leicester. A considerable number of the scholars and teachers of the Sabbath school joined in the funeral procession. Mr. Reeve sought to improve his death a short time afterwards from the words, "The Master is come and calleth for thee."

Notes of the Month.

ECCLESIASTICAL.

LYONS seems to be eminently favoured with Papist tricksters. Not long ago, in a church in that city, a thread was fastened to a dead man's arm, and during a peculiar ceremony was drawn up. The people shouted, "A miracle! A miracle!" The man's garments were torn into fragments and distributed among the crowd. Unfortunately for the priest, his sister saw the trick, and was heretic enough to proclaim it; whereupon, to his no small chagrin, the bishop was obliged to repudiate the whole affair. In the same town a missionary priest, who had come to consecrate the parish church to Mary, arranged a little drama with the curé; but during the ceremony, while the church was crowded with people, the curé, incited by the comicality of his friends' device, concealed his face in his handkerchief to hide his laughter, and the missionary priest at once cried out, "See the emotion of your venerable pastor! Hear his sobs! He has no strength left for the consecration!" This time the trick was not discovered, and the people sobbed in sympathy with their tender-hearted curé, and the church was duly consecrated! Can any one wonder, in the face of such things, that the men of France look on religion as a sham, and turn sceptics?—The Establishment has been engrossing an unusual measure of attention during the past month. Foremost among the causes of this must be mentioned the Colenso trial. The heretical bishop of Natal has been formally deposed by a "Synod" of South African bishops, consisting of the Bishop of Cape Town and two other bishops, one not connected with the diocese, and Colenso disputes the right of the synod to do it. The knotty point is—that the Bishop of Cape Town claims to be independent of the Queen, or, as one writer puts it, defies the Queen's jurisdiction. The Privy Council have deferred their judgment. On that will depend the future position of all the colonial episcopate. If the Council decide in favour of Dr. Grey, the other colonial bishops will immediately claim the same liberty. If they decide against him, Colenso

will still hold his post, and perhaps may yet have other followers in his heretical wake.—The Commission which has been appointed on the question of "subscription" have at last agreed to a resolution recommending the omission of the present form, and the substitution of another. Instead of the form prescribed by the Act of Uniformity about "unfeigned assent and consent to all and everything in the book intituled the Book of Common Prayer," they suggested this: "I assent to the Thirty-nine Articles of Religion and the Book of Common Prayer, and of ordering of bishops, priests, and deacons. I believe the doctrine of the United Church of England and Ireland as therein set forth to be agreeable to the Word of God; and in public prayer and administration of the sacraments I will use the form prescribed, and none other, except so far as shall be ordered by lawful authority." To our thinking this is even worse than the other. It actually declares baptismal regeneration, and all the other Papist teachings of the Prayer Book to be agreeable to the Word of God! If Evangelicals can swallow that pill they will swallow anything.—The laity have presented their address of thanks to the two Archbishops for their protest against the decision of the Privy Council on the *Essays and Reviews*. The Archbishop of Canterbury seems to have done nothing more than repeat the substance of his reasons for dissent which had already appeared in his pastoral, while his "brother" of York affirmed that "the Church of England is founded on the Word of God—and that she has no other weapons against the sin and evil in the world." Very fair-spoken; but is it true? If Christ's kingdom be *not* of this world, how comes it to pass that this church being founded upon it has not only alliance with the State, but is controlled and governed in matters of heresy by certain decisions of lawyers? This may seem very clear to Establishmentarians; but it puzzles the brains of Free Churchmen to understand it.—But the chiefest wonder connected with church movements is to find D'Israeli

obviously for mere party purposes, trying to head a new church faction. In a speech made in the Sheldonian Theatre, Oxford, on the occasion of a meeting of the Society for augmenting poor benefices in the diocese of Oxford, he stepped out of his way to have a fling at the Broad Church party, and to rally to his banners the party of whom Drs. Wilberforce and Pusey are the joint chieftains. He showed his usual readiness to pick out stinging epithets. "Having," he says, speaking of the Broad Church School, "examined all their writings, I believe, without any exception—whether they consist of fascinating eloquence, diversified learning, or picturesque sensibility; or whether you find in them the crude conclusions of prelates who appear to me to have commenced their theological studies after they grasped the crossier, and who introduce to society their obsolete discoveries with all the startling wonder and frank ingenuousness of their own savages; or whether I read the nebulous professors, who appear in their style to have revived chaos, and who, if they could only succeed in obtaining a perpetual study of their writings, would go far to realize the eternal punishment to which they object; lastly, whether it be the provincial arrogance and precipitate self-complacency which flash and glare in an essay or review, I find that the common characteristic of all their writing is this: that their learning is always second-hand." As might be expected, all this was received with shouts of laughter and applause. But perhaps the enthusiasm of the meeting reached its climax when he spoke of the question which was now being placed before society with a glib assurance most astonishing, the question as he aptly put it, whether man is an ape or an angel, and, turning to the chairman, said, "My lord, I am on the side of the angel."—The Wesleyans are beginning at length to cry out against the insolence of the State Church priests. Dr. Waddy, not long since president of the Conference, recently declared in a public meeting in London that he should deeply regret their being driven into a position of active hostility and agitation; but if their dead were to be insulted; if their married people were to be told that they were not married at all, and their

children illegitimate: if the consciences of their people were to be disturbed, and the sacred and hallowed relations of their families questioned, then it might become necessary for them, at whatever amount of personal risk, to take their stand, and to keep it.—We are glad to find that Mr. Neville entirely approves of the petition to Parliament asking for an enquiry into the state church which was adopted at the Baptist Union, Birmingham. He suggests that three commissioners should be appointed, one nominated by the crown, one by the Archbishop of Canterbury, and one by the Liberation Society; and states that great as the evils we already know, they are nothing to what would come out in evidence before such a commission, such indeed as might "surprise even the most rabid enemy of the church." The letter is addressed, evidently with his consent, to Mr. S. Morley.

GENERAL.

THE month has not been fruitful of absorbing topics. Perhaps the chief event would be regarded by some as the evident revival of a genuine desire for parliamentary reform. It is useless, however, to expect anything from the present House of Commons. After going in, on the understanding that reform should be introduced, they have by turns ridiculed and neglected it, and have then declared that the country was quiet, and did not want it. The most outspoken meeting was at Bradford. As for the Essex liberals, they really seem to be in Earl Russell's earthly paradise, wherein the people rest, and are thankful. It behoves every liberal and nonconforming elector to weigh well the claims of the men who may ask his suffrage at the next general election. Much will have to be done by the new Parliament, and church questions are sure to claim a large share of attention. Vote for no man who does not make up his mind till he knows the electors. Let us have genuine and not sham liberals, and no more hybrids, called liberal conservatives.—The Queens and Royal Family are now at Osborn. Newspapers are again loud in their calls for the Queen to cease her "unavailing grief" and take a more prominent part in public affairs, and foremost in this rude and unseemly conduct is the *Times*.

Marriages.

October 18, at the Mission chapel, Cuttack, India, by the father of the bride, assisted by the Rev. J. Buckley, George S. Sykes, Esq., of Calcutta, to Harriet Newell, only daughter of the Rev. I. Stubbius.

Nov. 16, at George-street Baptist chapel, Hull, by the Rev. L. V. Brown, Edward Reynolds Fidel, of Farrindon, Berks, to Penlope Charlotte Medcalf, of the former place.

Nov. 18, at Bethany old Baptist chapel, Neath, by the Rev. C. Williams, Ystalyfera, assisted by the Rev. B. Evans, Meath, M. Evans, Esq., of Cwmturch, to Mrs. Mary Evans, draper, London House, Ystalyfera, the eldest daughter of the Rev. B. Williams, Baptist minister, Penbrey.

Nov. 21, at the Baptist chapel, Oldham, by the Rev. William Stokes, pastor, Mr. Edward Thomas Atkinson, to Miss Sarah Fitton, both of Oldham.

Nov. 21, at Trinity-road chapel, Halifax, by the Rev. J. Drew, Mr. Edmund Wm. Stradling, to Miss Martha Elizabeth White, both of Halifax.

Nov. 20, at Coate chapel, Oxon, by the father of the bride, Richard, eldest son of Mr. John Giles, of Gaunt House, Standlake, to Elizabeth Anna, daughter of the Rev. B. Arthur, of Aston house, near Farringdon.

Nov. 20, at Newport Pagnall, Bucks, the Rev. Thomas Owen, Cranfield, Beds, to Mary, widow of the late Rev. James Simmons, of Olney, Bucks.

Dec. 3, at Tewkesbury, Mr. Wilkes, to Esthralice, eldest daughter of the late Rev. E. J. Frances, Baptist missionary, Jacmel, Hayti.

Dec. 7, at Bewick-street chapel, Newcastle-on-Tyne, by the Rev. W. Walters, Thomas Howard, to Ann Gilchrist, both of Newcastle.

Dec. 14, at the Baptist chapel, Ightfield, near Whitchurch, Salop, by the Rev. J. E. Yeadon, Frederick Haigh, Esq., of Quarby, near Huddersfield, to Septima, third daughter of Mr. E. Ackroyd, of Gildersome.

Dec. 15, at Bewick street chapel Newcastle-on-Tyne, by the Rev. W. Walters, John Henderson Hawdon, to Jane Gibson, both of Newcastle.

Deaths.

Sep. 10, at Virginia Grove, Iowa, U. S., James Smith, son of the late Mr. James Smith, Tollhouse hill, Nottingham, aged 73.

Oct. 12, at Blue River, Nebraska, U. S., James Hollingworth, formerly of Melbourne, England, aged 73. He was a devoted Sunday school teacher.

Oct. 14, at Calcutta, Mrs. M. A. Edmund, widow of Mr. Joseph Edmund, and daughter of the Rev. Felix Carey.

Nov. 17, at Millburn Bouse, Renfrew, Jane Smith, relict of the Rev. Ralph Wardlaw, D.D., of Glasgow.

Nov. 23, at Gosport, the Rev. Alex. Ewing, M.A., formerly minister of Square chapel, Halifax, and latterly of the Congregational chapel, Gosport, aged seventy.

Nov. 28, at Freshwater, Isle of Wight, aged seventy-two, Mr. William Robins, connected with the Baptist cause at the western end of the island fifty years, greatly respected for his consistency by all classes of the inhabitants.

Nov. 28, at Green-hill, Evesham, Emma, the beloved wife of the Rev. John Horne, in the twenty-ninth year of age.

Dec. 8, at Moorside, Yeadon, the Rev. Joseph Entwisle, in the sixty-seventh year of his age. He had just given out the

second two lines of the first hymn for the service, "God moves in a mysterious way," &c., and, while they were singing the fourth line, he quietly sank down in the pulpit, breathed a few times, and then expired.

Dec. 9, suddenly, Martha, the beloved wife of James Smith, Esq., of Wilton Court, Ross, Hertfordshire, aged sixty years.

Dec. 9, Mary Eliza, the much loved wife of the Rev. W. D. Elliston, of Leighton Buzzard, after an illness of eight days.

Dec. 11, at 14, Paradise place, Hackney, Selina, the wife of the Rev. John Robinson, of Calcutta.

Dec. 11, at 3, Tufnell park, West, Rachel Ainsley Aldersey, the beloved wife of Edward White, minister of St. Paul's chapel, Hawley-road, Kentish Town, aged forty three.

Dec. 14, at his residence, Belvidere house, Prince's Park, Liverpool, Joseph James Godfrey, Esq., aged seventy-six years. He was the oldest member of the Royal College of Surgeons, the pupil of Abernethy, and the oldest practitioner in Liverpool, as well as the senior deacon of the Baptist chapel, Myrtle-street, Liverpool, of which church the Rev. H. S. Brown is pastor.

Missionary Observer.

KOOLIN BRAHMINISM.

A RECENT issue of the "Friend of India" contains the following notice:—

"At Union Chapel, Calcutta, there was baptized on Sunday last a convert, Nironjou Makarjee, whose family history strikingly illustrates one of the grossest features of Hindooism. This young man's grandfather, a Koolin brahmin, during his lifetime married *sixty wives*. His great-grandfather married *one hundred and sixty*, eleven of whom, girls of eight and nine years old, he married in one day. On his death, eleven of the wives burnt themselves on his funeral pile. Such was Hindooism a hundred years ago."

We may add, for the information of our readers, that the Koolins are the highest caste of brahmins, and the monstrous polygamy which obtains among them, has, as Ward truly observes, "no parallel in the history of human depravity." The reader will be surprised to know that lads at school have been known to possess five or six wives! Some instances of this kind are given in an Educational Report of Government six years ago. One lad of this caste, under fifteen years of age, supported, while at school, his father and mother by the doweries he gained on his marriages! I have heard of others who have paid their school fees and supported themselves at school by the presents given when they visited their wives; for another feature of the system is, that many of the wives remain at their father's house, and whenever visited by their husbands the father-in-law is bound to give him a present. If the sum offered be not so much as he expects he will go away highly displeased, and refuse to see the wife. Curious scenes are sometimes witnessed when very early marriages are contracted. I heard, not long since, of a little fellow crying bitterly for his mother in the midst of the ceremony! Many cases have been mentioned of old men of this caste marrying little girls and never seeing them after the day of the wedding. In other cases, the neglected wife is visited

at her father's house once in three or four years by her so called husband, but he expects a handsome present for doing her the honour of calling. Such is Koolin brahminism.

BAPTISM AT CUTTACK.

LORD'S-day, September 4th, was a day of much interest and holy pleasure at Cuttack. At the morning service Mr. Stubbins had the pleasure of baptizing his beloved and only daughter. The scene was peculiarly interesting, and the remembrance of the hallowed emotions which it awakened will be long cherished with devout thankfulness and joy. It may interest our friends to add, that this was *the first time* since the establishment of the Mission that any of the children of the missionaries had in this country publicly professed their Lord and Saviour. Two dear young friends were baptized some years ago in England, one of whom is now a member of the church here; but our native friends saw on this occasion, for the first time, the child of one of their teachers buried in the baptismal stream. The scene at the Lord's table in the afternoon was a deeply affecting one. Mr. Stubbins referred to the desire he had long felt to see that day—a desire which none but a Christian parent could fully know; and then in a few weighty words, wisely chosen, and spoken with much feeling, he welcomed, in the name of the Lord Jesus, and in the name of the church, "my daughter, now my sister in Christ," to the privileges of Christian fellowship. As it was ten years on this day since the late revered Secretary of the Mission entered into his rest, "Worthy the Lamb for sinners slain" was sung after the administration of the Lord's supper. May "the children of the kingdom," whether here or in other lands, be brought into the fold.

BAZAAR IN THE MISSION COLLEGE, CUTTACK.

ON Friday and Saturday, Sep. 9 and 10, a bazaar for the benefit of the Female

Asylum was held in the Mission College, Cuttack. The box which was disposed of on this occasion was sent by the Female Education Society, and was a very valuable one. The sales realized the handsome sum of 490 rupees (£49), and many of the articles remaining will, no doubt, be sold. This society, a few months ago, sent £10 to aid us in this important part of our work.

THE BRAHMIN REFORMERS IN BENGAL.

DR. MULLENS gives the following interesting account of the rise, progress, and present position of the Brahmin reformers in Bengal. It appeared originally in the pages of *Christian Work*.

“The Raja Rammohun Roy was an extraordinary man. Possessing great native scholarship in a full acquaintance with the Sanskrit and Arabic languages, and endowed also with great acuteness, he was at the same time distinguished for peculiar honesty of mind, a gift very rare among his countrymen in his day. Thus he was a sincere inquirer, and enjoyed unusual facilities for making his religious inquiries complete and sound. Naturally he shot far a-head of his age, and met with the fate of all reformers in the opposition and enmity of those whom he wished to bless. He studied carefully the old Shastres or religious books of the Hindoos in their original tongue, the Sanskrit; he read the Koran in its native Arabic; he knew the English bible well; and learnt Greek and Hebrew from Mr. William Adam that he might peruse it in the original tongues. He very soon gave up all faith in idolatry, and was anxious to see his countrymen give it up too. Finding it thoroughly pervading the Puranas, he rejected their authority, and turned to the oldest books, the Vedas. Dr. Duff has justly compared him with Luther in the position he took; viz., that the system around him was a corruption of an older and better system. Luther turned to the written Scriptures, and, comparing living Popery with their doctrine, pushed forward the Great Reformation. Rammohun Roy turned in like manner to the Vedas, persuaded that they taught a system very different from the pre-

valent idolatry, yet one practised by those honoured ancestors from whom all the Hindoos have sprung. This system he read as a pure monotheism; and as he found in the Vedic hymns numerous addresses to the elements—to the sun, fire, air, and the like, he devoted his attention to those philosophic tracts which are attached to the Vedas called Upanishads, and believed he could find pure Deistic teaching in them. Bred a Hindoo, hearing Hindoo words and religious terms from his childhood, but now on conviction, and as the result of independent inquiry, casting off so much of ancestral error, it was nothing wonderful that some portion of that error should still cloud his mind, and that he should fancy he saw an amount of religious truth and a purity of doctrine in the Vedic tracts which a Christian mind cannot discern. To Christian men the Pantheism of those treatises is plain; they are saturated with it from beginning to end; they are rooted in it; it is the one key by which alone they can be fully explained. But he overlooked this, and when he translated them into Bengali and English he employed Christian words, as ‘create,’ for others which would have more truly expressed the Pantheistic ideas, and thus in a measure hid their true import both from his own and his readers’ minds. Acting heartily up to his convictions, he spread these translations abroad; he held discussions with learned Brahmins; and his few companions and himself used to hold a meeting for worship on the Sunday, which was called the Unitarian Church of Calcutta. Of this meeting, Mr. William Adam, formerly a Baptist missionary, was instructor.

But Rammohun Roy published, not only the better portion of the Vedas for the benefit of his countrymen, but portions of the Scriptures likewise. A compilation of Scripture passages, the Sermon on the Mount, and the like, he translated into Bengali, and published under the title of ‘The Precepts of Jesus the Guide to Happiness.’ The Sermon on the Mount he admired greatly, and the lofty morality of the New Testament generally attracted his warmest regard. He always pleaded for a religious element in education: he therefore objected to the Government English education, because it had no religion; and he objected to the Sanskrit College, because

the idolatrous books were read there. So zealous was he in propagating these views—views at that day so novel and so startling to his countrymen, who all belonged to the old school—that he became exceedingly unpopular; he was denounced by a large number of the orthodox as little better than an infidel; and even so late as 1829 he was mobbed in the streets of Calcutta, and his life was for a time in danger.

The few native gentlemen who accepted his views were unwilling to join in worship with Englishmen; the practice would have identified them too closely with foreigners and Christians. On this account, in January, 1830, Rammohun Roy and his followers established the Brahma Somaj, *i.e.*, a meeting of the worshippers of the One Supreme, at which portions of the Upanishads should be read, hymns should be sung, and prayers offered. Many of the hymns used in the assembly were composed by the Raja himself. At the close of the year, however, the Society fell to the ground, on the departure of Rammohun Roy to England. Whether he was actuated only by an enlightened curiosity to see the land from which so much good was coming, or whether he did not also desire to escape from the social isolation and persecution which his advanced opinions had brought upon him, it is now hard to say. But he went to England, and there, after a few years of quiet retirement, he died. He was greatly esteemed in Bristol, where he resided; many kindly recollections are entertained of his character and doings; and on a recent visit of some young Bengali gentlemen, friends of his family, to that place, they met with a warm reception from his friends, and were shown many personal memorials of his presence. The principal of these, a full-length portrait, hangs in the Bristol Institution. The late Mr. Jay of Bath, among the reminiscences of his time published in his memoir, describes his recollections of Rammohun Roy. Mr. Jay thinks that he grew both in faith and character during his later years, and that he was a Christian, or very near it, when he died. How far the acknowledgments which he was always ready to make, of the excellence of Christian truth, and of the Saviour's personal character, may have

led Mr. Jay to this conclusion, or how far the courteous complaisance of the native gentleman with his visitor's views may have contributed to it, it is impossible to say. It is at least a pleasant thought that that earnest heart, so gentle yet so firm, so courteous, so sincere, after a stormy life, in which it bore great trial in defence of truth, at length found rest in that Saviour whose loving nature and divine lessons it had long deeply admired.

After his departure from India, the Society he had established passed, in a measure, out of sight. Men holding his opinions increased in number; and influences were at work, of increasing power, which were adding to these largely every year. Rammohun Roy was not forgotten. His high example, his excellent character, and his efforts to enlighten his countrymen, were remembered by many. Indeed, they made a profound impression upon native society; and at the present day, among educated men in Bengal, no name is so revered as his. His few followers held together, looking up to his distinguished teacher, the Pundit Ram Chondro, as their chief; but moral courage was at a greater premium in those days than it is now, and lest their views might expose them to the same obloquy, their proceedings were kept quiet for some years.

At length, in October, 1840, they met together, ten in number, to revive the Society, and resolved actively to advocate their views in order to draw converts to their faith. The time was singularly opportune for their purpose. During the ten years that had elapsed since Rammohun Roy's departure to Europe, hundreds of young scholars had entered on a course of English education, and during the process had reached the conviction from which the Society started, *viz.*, that modern Hindoo idolatry was unworthy of belief. A few had openly advocated atheistic opinions, or adopted the old creed of the philosophers of Rome, that all religions were equally false and equally convenient. The atheist school dwindled away, broken at the first onset, and it has since never recovered in Calcutta a single inch of ground. Thus it happened that, while hundreds were convinced that the doctrines of modern Hindooism must fall, they felt, too, that men must have

some religion; and naturally, as the most ready to hand, they took up the deistic creed which Rammohun Roy had sketched out for them, and professed to find it where he had found it, in the oldest Hindoo sacred books. The new movement was headed by a man of very high and earnest character, Babu Deben-dranath Tagore, the eldest son of Ram-mohun Roy's chief friend, the native merchant and landowner, Dwarkanauth Tagore (well known in England). Though a young man, he took it up with great spirit; he preferred to relinquish excellent prospects in business in order to devote himself entirely to what he felt was a great cause, and in other ways, both in character and deeds, gave promise of that upright life for which he has been since distinguished, and for which he is universally esteemed. He presented the Society with a printing press and types: when the number of members increased he erected a third story on their house as a hall for worship, and provided it with suitable fittings, at a cost of £350. By patient toil, and at considerable expense, he gathered a valuable library of the Hindoo sacred books, and provided for the support of poor students, who were dispatched to Benares that they might study them. He took a prominent part in their publishing schemes, and was always a chief speaker in their meetings for worship. Personal efforts, unflagging interest, and great liberality, contributed most powerfully to sustain and extend the Society in its early days; and to them are undoubtedly due a large share of the success with which the Society has since met.

The progress was at first slow, and to those who do not know the moral weakness of native society, considering the very favourable circumstances amidst which it was revived, it might be difficult of explanation. In 1841 and the following year it had about one hundred members, and an income of 2,300 rupees. In 1846, after some controversy with the missionaries, and a fresh accession of zeal, the numbers rose to 500, and the income was nearly doubled. Three branch societies were successfully estab-

lished at Burdwan, Krishnaghur, and Dacca. Their present house was purchased and enlarged, and a local habitation given to their efforts. Then, for a time, the Society declined. The first freshness of its vigour had worn off; the stimulus created by a spasmodic contest with the missionaries died away; and for some years it remained quiet. During the last ten years, however, it has made great advance. It has secured the services of one able and earnest teacher, and of several assistants; it has sustained one native newspaper in the English language, and published numerous English tracts. It has added considerably to the number of its branch meetings, and has in general displayed a large amount of active life. The last report showed that the branch societies amounted to forty, and that the principal society and its offshoots bear on their books the names of nearly 2000 members, of which a considerable number would be cut off if only the permanent members of the Society were retained. The head-quarters of the Society are in Calcutta, in which a large proportion of the members reside, and which contains no less than six of the branch societies. Others have been established in the principal towns of Bengal, such as Midnapore, Serampore, Jessore, Dacca, and Burrisaul. A few have been set up in distant localities of the North-west Provinces. But the members are almost exclusively Bengali gentlemen, and have become Brahmists from the English education they have received in the schools and colleges of their native province. Thousands of this class have pushed their way into all the public offices of the Upper Provinces, from Benares to Peshawur. The Government offices, railway stations, and telegraph departments of Allahabad and Lucknow, of Delhi and Lahore, are filled with them; and it is only natural that branch societies of the Brahma Somaj should be found among them in various parts of the country. In Lower Bengal the branches are annually visited by one of the assistant-teachers, who reports on them to the annual meeting."

Foreign Letters Received.

BERHAMPTON.—W. Bailey, Sep. 16
 " W. Hill, Sep. 16.
 CUTTACK.—J. Buckley, Oct. 17.
 " W. Hill, Nov. 18.

CUTTACK.—I. Stubbins, Oct. 10, Nov. 3.
 RUSSELL CONDAH.—T. Bailey, Sep. 12.
 " " J. O. Goadby, Oct. 3.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From October 20th to December 20th, 1864.

ASHBY AND PACKINGTON.			COVENTRY.			£	s.	d.
<i>Ashby.</i>			Public collections	6	12	8½		
Public collections	9	8	6½	Rev. H. Cross	0	10	0	
Cards and Boxes—				Mr. R. Compton	1	0	0	
Lydia Gregson	0	3	0	Senior Class Girls	0	13	1½	
Emma Cooke	0	4	0	First Class do... .. .	0	10	0	
Anne Miller	0	4	8	Boys and Girls in jun. Class ..	0	7	10½	
Sarah E. Poole	0	9	0	Miss Middleton's Box	0	2	2	
George D. Orchard	0	10	2		9	15	10	
Louisa Johnson	0	10	8	Less expenses	1	0	3	
Charles W. Jones.. .. .	0	11	0	<i>DENHOLME.</i>				
Mary E. Sherwin	0	11	6	Public collection	0	16	8	
Mary A. Orchard.. .. .	0	14	6	By Miss Tetley—				
Mary A. Elliott	0	17	6	Samuel Tetley	0	5	0	
	4	16	0	Mary Ann Tetley.. .. .	0	5	0	
<i>Packington.</i>				Thomas Sutcliffe	0	4	2	
Public collections	5	17	7½	Mr. and Mrs. Oswin	0	4	4	
Cards and Boxes—				Small sums	0	4	2	
Mary Wood	0	8	0	By Miss Riley	0	6	0	
E. Jane Fox	0	16	2		2	5	4	
Sarah J. Thirby	1	2	6	<i>HALIFAX.</i>				
William A. Thirby	1	11	0	Public collections	8	5	7	
Sarah A. Smith	2	10	6¾	Do. at West Vale Branch..	1	0	0	
	6	8	2¾	Juvenile Miss. Subscriptions..	10	18	7	
Total	26	10	4¾	" Collection at Anniversary	3	2	4	
Less expenses	0	2	0¾	Misses Hudson's Box	1	13	8	
<i>BEESTON.</i>				Mrs. Duckett's	0	10	6	
No particulars	12	5	8	Alfred Oakes	0	7	6	
<i>BROOMFIELD BY AYR.</i>				Subscriptions—				
Mrs. Hunter	0	2	0	Messrs. J. Crossley & Sons..	5	0	0	
<i>BROUGHTON.</i>				D. Wilson	0	10	6	
Girl's box	0	11	8½		31	8	8	
Boy's do.	0	5	2½	<i>HATHERN.</i>				
Mrs. Brown	0	10	0	Sac. Collection for W. and O...	0	2	0	
Late Hope Armstrong	0	4	4	<i>LEEDS, BYRON-STREET.</i>				
Betsy Warner	0	6	8	Public collections	8	0	9½	
Three Friends	2	10	0	Collected by Mrs. Farquharson—				
W. Underwood.. .. .	1	6	1	Mr. Cooper	1	1	0	
	5	14	0	Mrs. Cooper	1	1	0	
<i>CLAYTON.</i>				Mr. Arthur	0	10	6	
No particulars	2	13	6	Mr. Gardham	0	5	0	
				Mr. Russum	0	5	0	
				Mr. Kay	0	2	6	

	£	s.	d.		£	s.	d.
Mr. Wood	0	10	0	Mr. F. Emberlin	0	5	0
Mr. Eltoft	0	5	0	Juvenile Society	7	15	0
Mrs. Farquharson	0	5	0				
From the Ladies' Sewing Meeting Committee towards the expenses of Missionaries' Children returning from India..	12	0	0		19	0	4
Proceeds of a Tea Meeting ..	9	7	0	Less expenses	0	12	6
Cash from Juvenile Society ..	13	7	7				
	47	0	4 $\frac{1}{2}$				
Less expenses	1	8	11 $\frac{1}{2}$				
				STANTONBURY.			
LINEHOLME.				Baptist Sabbath School for orphan	3	7	6
Public collection	1	5	6				
				TODMORDEN.			
MACCLESFIELD.				Public collections	2	1	6
No particulars	10	5	0 $\frac{1}{2}$				
Less expenses	0	15	0	VALE, near Todmorden.			
				Public collections	2	2	6
QUORNDON AND WOODHOUSE.							
Public collections at Quorndon	5	7	3	WALSALL.			
Do. at Woodhouse Eaves	2	2	4	Public collections	10	18	2
	7	9	7	Do. after lecture by Rev. H. Wilkinson	3	19	3
				Cash in hand	0	3	3 $\frac{1}{2}$
RETFORD AND GAMSTON.				Miss Ellen Thorp, collected ..	0	3	8
Public collections	3	16	6	Miss Couth's box	0	5	1
Mrs. Hill's donation	3	0	0	Miss Mary Hubbard's box ..	0	10	6
Collected by Mrs. Lee—				Mr. Lees' children's	0	6	6
Mr. Cottam	0	10	0	Miss Lees, collected	0	10	6
Mr. Metcalf	0	10	0	Miss Ruth Williams, collected	2	0	0
Mr. Brown	0	10	0	Miss Whitehouse's box	0	3	11 $\frac{1}{2}$
Small sums	0	7	9	„ „ collected	2	0	0
				Collected in Sabbath school ..	4	10	0
Missionary boxes—				Miss Hubbard, collected ..	7	9	7
Mrs. Shipston	0	18	1	Mr. Marshall, donation	0	10	0
Mrs. Unwin	0	1	8				
Mary Denham	0	12	6		33	10	6
Miss Barker	0	16	0	Less for debt	7	15	0
Mrs. Rogers	0	6	6	Less expenses	1	6	0
Mrs. Wright	0	10	0				
	11	19	0	WISBECH.			
Less expenses	0	19	9	Juvenile books, six months ..	9	1	7
				Cash on account	4	1	7
SHEFFIELD.					13	3	2
Public collections	7	15	4	WIRESWORTH AND SHOTTLE.			
Joseph Wilson, Esq., Clifford House	1	0	0	Wirksworth collections	5	11	0
Mr. Louis Hiller	1	0	0	Shottle do.	2	3	1
„ George Hiller	0	10	0				
„ B. Nicholson	0	10	0		7	14	1
„ Jno. F. Hiller	0	5	0				

NOTE.—In the Mission Report for 1864, page 67, the sum of £10 is mentioned as received from Cuttack. This should have appeared in the “List of Contributions” as the Subscription of the Rev. I. Stubbins.

DONATIONS FOR MISSION DEBT.

ASHEY AND PACKINGTON.			£	s.	d.	BERKHAMPTSTEAD.		
By Rev. C. Clarke, B.A. ..	10	0	0	By Miss Hobbs—	£	s.	d.	
				Miss Martin, of Folkstone ..	2	0	0	
AUSTREY.				Miss Hobbs	0	5	0	
By Mr. Josh. Derry	1	0	0	Mrs. Lawton	0	2	6	
BEESTON.								
Donations	7	6	9		2	7	6	

	£	s.	d.
BILLESDON.			
By Miss Atkin	0	12	6
BIRMINGHAM.			
By Rev. J. Harrison	12	0	0
BOSTON.			
Donations	50	0	0
BOURNE.			
Mr. C. Roberts, Junr. .. .	5	0	0
BRADFORD.			
Mr. Thos. Woodhead,* Low Moor Iron Works .. .	2	2	0
<i>Tetley Street</i>			
Juvenile Tea Meeting .. .	1	4	8
Collected by Misses Wright and Harrison	2	0	0
„ Misses Barker & Tetley ..	2	8	3
„ Misses Garnet & Fielding ..	1	7	6
„ Misses Gath & Midgley ..	1	10	6
„ Mrs. Suddards and Mrs. Eastwood	1	5	5
Small sums	0	3	8
	10	0	0
BURTON OVERY.			
Mr. J. Ellis	1	0	0
CLAYTON.			
Donations	1	0	0
FORNCETT AND MOULTON.			
<i>Forncett.</i>			
Public collection	1	4	11
Mrs. Maddey's box	0	8	5
Miss Hall's box	0	14	6
Miss Goodacre	0	5	8
<i>Moulton.</i>			
Public collection	1	1	6
Miss E. Smith's box	1	1	9
	4	16	9
GOSBERTON.			
Public collection	1	18	3
HALIFAX.			
Mrs. Hodgson	3	0	0
HUGGLESCOTE, &c.			
Hugglescote	3	19	6
Ibstock	1	16	6
Coleorton	0	17	6
	6	13	6
ILKESTON.			
Mr. W. Briggs	0	15	0
KILLINGHOLME.			
Donations	1	9	0
KIRTON-IN-LINDSEY.			
Donations	1	13	6
LEICESTER, Dover Street.			
Donations	8	2	0

<i>Friar Lane.</i>		£	s.	d.
Collected by Mrs. Wilkinson—				
Mrs. Poile	3	0	0	
Mrs. Robinson	1	0	0	
Mrs. Case	1	0	0	
Mrs. Fielding	1	1	0	
T. D. Paul, Esq.	1	0	0	
Rev. H. Wilkinson	1	0	0	
Mr. Goddard	0	10	6	
Mr. Gregory	0	10	0	
Miss Goadby	0	10	0	
Mrs. Eames	0	5	0	
Mrs. Whitaker	0	5	0	
Mrs. Whitmore	0	5	0	
A Friend	0	5	0	
Miss Rayns	0	5	0	
	10	16	6	
LONDON, Praed Street.				
Public collections	7	12	4	
Mr. J. M. Stubbs	5	0	0	
Mr. J. Colebrook	2	0	0	
Mr. A. Kloy	1	0	0	
Mr. J. P. Dexter	1	0	0	
Mr. W. Morgan	0	10	0	
Mr. E. Cayford	0	10	0	
Mr. Carter	0	10	0	
Mr. W. H. Clarke	0	5	0	
Mr. Seaborne	0	5	0	
Mr. Blackwell	0	5	0	
Miss W.	0	2	6	
Mr. Telford	0	2	0	
Mr. Crockett	0	1	0	
Mr. Darby	0	1	0	
Mr. Gay	0	1	0	
Collected by Rev. J. Clifford ..	0	15	2	
	20	0	0	
LONGFORD.				
By Mrs. Allsop	2	10	0	
LONG WHATTON.				
Mr. W. Wilkins's class	1	0	0	
LOUTH, Northgate.				
Church and Congregation, per Rev. W. Orton	25	0	0	
LYNDHURST.				
Mr. Joseph Short	0	16	0	
Miss Lily Compton	0	9	0	
Miss Alice Compton	0	2	6	
Mary Simms	0	2	6	
	1	10	0	
MARCH POST-MARK.				
A Friend	1	2	6	
NANTWICH.				
Mr. W. Birchall	0	2	6	
NETHERSEAL.				
Mr. John Shakespear	0	5	0	
Andrew Holden	0	1	0	
Miss Elliott, Burton-on-Trent ..	0	2	6	
	0	8	6	

* This donation was omitted through an oversight in the October Magazine, although duly entered in the Society's accounts.

NORWICH.			£	s.	d.	WISBECH.			£	s.	d.
Per Rev. G. Taylor			2	12	0	Acheson, Maria			0	5	0
NOTTINGHAM.						Curry, Henry			1	0	0
Rev. J. Lewitt—profits of lecture						Clarke, W. H.			0	5	0
at Old Basford			0	7	7	Evoret, Mary			0	5	0
<i>Broad Street.</i>						Gray, Thomas			0	5	0
No particulars			6	0	0	Gromitt, John			5	0	0
PETERBOROUGH.						Gamble, Emma			0	2	0
Per Rev. T. Barrass			10	0	0	Haynes, Emma			0	2	0
PINOBECK.						Mancrief, Frederick			1	0	0
Mr. F. Squier			5	0	0	Read, John			1	0	0
Donations			3	0	0	Southwell, F. C.			2	10	0
						Southwell, F. C., Junr.			0	10	0
						Stone, Maria			0	5	0
						Wherry, Robert			10	0	0
						Watts, Isaac			0	10	0
			8	0	0						
QUORNDON.									22	19	0
Donations			5	6	0	<i>(Second List.)</i>					
READING.						Allen, Henry and family			0	5	0
Mrs. Golsworthy			1	0	0	Anderson, Richard			0	10	0
ROCESTER.						Blanchard, Mrs.			0	1	0
Donations			1	6	6	Blanchard, Louisa			0	2	6
SHEFFIELD.						Bowers, Sarah			0	2	0
Mr. L. Hiller			5	0	0	Bowers, Judith			0	2	0
Messrs. Ward & G. Hiller			5	0	0	Butcher, Thomas			1	0	0
Mr. B. Nicholson			5	0	0	Cooke, Emily			0	2	0
Mrs. Atkinson			0	10	0	Cave, Mrs., sen.			0	10	0
						Dickinson, J. C.			0	5	0
						Elsun, George			0	5	0
			15	10	0	Golding, John			0	4	0
STOKE.						Goodall, Mrs.			0	10	0
Donations			5	7	6	Gee, Wm.			0	2	6
SUTTON ST. JAMES.						Hewson, Wm.			0	10	0
Mr. John Clifton			0	14	0	Jarrom, Mrs.			0	10	0
Mr. Thos. Clifton			0	5	0	Newsham, Miss			1	0	0
Mr. Jabez Clifton			0	1	0	Powdrill, John			0	5	0
						Raithby, Thomas			1	0	0
						Selby, Mary Jane			0	2	6
						Stanger, Miss			0	10	0
						Townley, Sophia			0	2	0
						Wiseman, Emma			0	2	0
						Watts, Rev. Thos.			1	0	0
						Watts, Isaac (collected by)			0	10	0
			3	0	3						
THURLASTON.									9	12	6
Donations			4	0	0	WOLVEY.					
VALE, near Todmorden.						Donations			4	5	8
Public collection			2	10	0						
WALSALL.											
Donations			7	15	0						
WHITTLESEA.											
Public Collections			2	15	6						
WIRSWORTH.											
Sunday School			0	17	7						
Three Friends			0	8	0						
			1	5	7						

The promises towards the removal of the Debt of £1,600 have now reached £1537 8s. 11d. We only require £62 11s. 1d. more in order to be able to claim the promises that were made conditionally upon the whole amount being raised. About £700 have been already received.

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, 1865.

THE PRINCIPLES OF BAPTISTS AND A RECENT CONTROVERSY.

THE maintenance of public worship, and the law and government of Christian churches, present still further points of difference between us and the many in Christendom. Upon these differences our remarks shall be brief. We hold *that religion is to be maintained by voluntary, not compulsory, support, by free-will offerings, not tax or tithe.* I need scarcely stop to remind you that the Lord's house and the Lord's service require support, and that a portion of our substance is to be consecrated to this end. Religious worship has always needed aid and sustenance from the material resources God puts into the hands of his people, and they are called upon to offer willingly unto Him of his own gracious gifts. It was so in the days of ancient Israel. The tabernacle was reared in the wilderness by the free offerings of the people. The temple was built in the promised land by voluntary offerings. Its priesthood, sacrifice, service, were maintained by willing hearts and ready hands. The proportion of the gift was fixed, the kind and order of sacrifice and service were prescribed, but no forced levy was made of money, or produce, or cattle. The tithe was a matter between man and God, not between man and man. It was not a tax, like certain rates made by our Anglican church. It was not recoverable by any civil process, by any action at law. It was not even a bargain between man and man, like our seat-rent. It was left to man's own conscience whether it was paid or not. No civil officer, no constable or magistrate, interposed when the offering was withheld. It was the prophet who was sent to summon the recreant people to return unto the Lord,—the prophet who in God's name denounced the covetousness and sin of Israel, and said, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the

VOL. LXVII.—NEW SERIES, No. 14.

Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here is an appeal to conscience and the voluntary principle. Under the New Testament dispensation this principle is equally in operation. Those who were taught in the word were to maintain their teachers. Those who received "spiritual things" were to support with "carnal things" the servants of God from whom they received them. But there was no compulsion, no rate or tax. It was willingly, cheerfully, from loving and liberal hearts, that wealth was to be offered to God and the service of his house.

Now upon this we take our stand: many of us know at what cost to some who have held the same principle. In our day we have seen the seizure of goods, the trial and imprisonment of honest conscientious men for refusal to pay taxes in support of a State church believed to uphold and teach fatal error. In our day legal proceedings have been pressed to severest issues in the name of a religion whose God declares he hates robbery for a burnt-offering, and has pleasure only in the free gifts of his people. Our fathers tell us of still sterner sufferings endured for conscience' sake. And Baptists alone of the older denominations seem to have clean hands in this matter. They among the first, if not themselves the first, maintained complete liberty of conscience and the voluntariness of the support of religious worship. Congregationalists in the time of the Commonwealth expressed their "utter dislike and abhorrence of a universal toleration;" and some of them in New England made "standing orders," levied rates for the church, and banished Baptists and Quakers from their midst, driving them to exile, famine, and death. To the voluntary principle we still firmly adhere. If men of piety endow a church, we say let the endowment stand. It is a gift sacred to religious uses. But if to endowment of estate or tithe no title can be found save a legal enactment, let it revert to the people, for from the pockets of the people it originally came. Let Cæsar take his own and use it in his own way; but let God have his, and by the method he has enjoined and approved. Religion will not suffer. Free gifts are far better than tax or tithe, and are worth far more. The greater part of the accommodation for religious worship that now exists in our land has been provided by voluntary offerings, and even the State church falls back upon them as the best means of extension.

But the voluntary principle does not mean that some of you may escape, that you may give or not give to the Lord's treasury and be faithful to Him. You are bad scholars in this school, you show an imperfect apprehension of Christian obligation, if you close your hearts and purses against appeals to your liberality on behalf of the church, or suffer your place in God's house to be vacant when contributions are gathered. It is not upon the few, upon the rich or wealthy only that the duty is laid to supply the treasury of the church. Every one, as God has prospered him, is to aid in this work, and the widow's mite is esteemed of heaven more than the splendid donations of the millionaire.

But again, and briefly, we maintain that *Scripture, and not tradition or human law, is the rule of faith and practice in religion.* I speak not now with respect to mere arrangement of divine service, to style of architecture, to times and seasons of worship, or to minor details of organization. In these things we must follow good taste, convenience, decency,

fitness. I speak of religious doctrine and religious ordinances. The word of God in all such matters is our sole authority and guide. This is acknowledged by the whole Protestant church. But it is not acted upon where tradition is accepted as an authoritative interpreter of Scripture in disregard of the plain meaning of its words to the honest and simple reader. It is not acted upon where the decision of a church as a clerical corporation, or a State institution, or the decrees of synods and councils are raised to the level of Scripture rules. It is not acted upon where any custom or practice prevails and is distinctly taught and enjoined for which no precedent or precept can be found in the word of God. Where, for example, is the Scripture warrant for infant sprinkling, for the rite of confirmation, for sponsorial vows, for the doctrine of sacramental efficacy, for an order of priests in the Christian church, for forced contributions for the promulgation of a gospel of grace? We would try every doctrine and ceremony by the touchstone of divine truth, and reject as corrupt and worthless whatsoever will not bear this test. Our watchword is, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

But finally, and still briefly, we hold that *churches should manage their own affairs and administer their own government without the interference or control of the State.* The province of the State is to protect life, person, and property, and provide for the good order and social welfare of the people. The province of the church is to maintain religious worship and ordinances, to guard her own purity and life by administering the laws and discipline of Christ, and to propagate religion in the world. The State has to do with temporal things, the church with spiritual. In all religious faith and observance we are to obey God rather than man, while we honour and obey the powers that be in the province of secular affairs. And Christian churches are best able to conduct their own discipline and government. They are composed of men enlightened by the word and Spirit of God, and better know their own wants and the law and will of God than any council of State, or mixed body of men in Parliament assembled. A State church, from the element of worldliness which will enter into its rule, can scarcely profess to guarantee that godliness shall be a pre-requisite to the holding of her livings. She vests them in the hands of patrons, she allows them to be bought and sold, she makes merchandise of spiritual offices, and does unholy traffic in the cure of souls. A State church cannot fairly and in accordance with Scripture enforce "godly discipline." The Bishop of Salisbury, in a recent charge, laments that "not only is there at present no attempt in our church to exercise discipline, but the very idea of discipline as an appointment of our Lord seems to have almost lost its place in our religious system." Dr. Pusey, in denouncing the judgment of the Judicial Committee of the Privy Council in the case of certain Essayists and Reviewers, admits that there is no improbability in supposing that the "highest judicial functions in the church" should be exercised "by an unbeliever, or a misbeliever, or an evil liver;" and he says, "Let the church ask for the liberties dissenters enjoy." Moreover, a State church is always prone to persecute. In her worldly alliance she is too apt to fall back upon worldly means of propagation and defence. Assailed or alarmed, her hand grasps the sword of Cæsar rather than the sword of the Spirit. For it is in the very nature of state religions to seek the co-operation of state power. Nebuchadnezzar sets up his golden image, and thrusts into the fiery

furnace those who will not fall down and worship it. Greece establishes her idolatries, and compels her greatest philosopher, as a blasphemer of her gods, to drink the poisoned cup. Rome cannot introduce Christianity into her polluted pantheon, and she devours the Christians with many and fierce persecutions. Catholicism, Lutheranism, Anglicism, follow in the same wake, and their persecuting statutes are not yet all of them suspended or repealed. But neither in defence nor aggression can any weapons be appropriately and effectively wielded by the Church of Christ but such as the Gospel gives her—truth, righteousness, love. With State aid and State control, she is like David in Saul's armour. Baptismal regeneration of infants, forms of faith and prayer prescribed by Act of Parliament, forced levies, a lordly hierarchy, and secular courts of appeal, are the clumsy methods of the State in doing the work of the church. The African chieftain proposed to beat Christianity into his people by main force; the Anglican church baptizes its infants into the faith before they can offer serious resistance, and seeks to secure her position and growth by the arm of secular power. In direct opposition to all this we maintain that the religion of Christ is spiritual and voluntary, that the weapons of her warfare are not carnal or worldly, and that she must be free and untrammelled by any state alliance in order to wield under God the energies of her spiritual might and power.

Now this is, as I take it, the position of Baptists; and these are, as I understand them, some of our principles; and I think they are based upon God's word. But not all Baptists adhere to them and stand by them; and some having been Baptists for years at last are converted to them, and speak out in their defence. It seems, indeed, as if a recent controversy had arisen from the conversion of a man of mark to our ecclesiastical views. The popular preacher of the Metropolitan Tabernacle, always a Baptist, has not cared hitherto to take up our position, or to advocate our principles, in relation to Church polity and State establishments. Absorbed in the work of his large church, and the maintenance of his favourite views of the doctrines of grace, he has even discouraged controversy and agitation upon ecclesiastical questions. Three years ago, when all evangelical denominations united to celebrate the Bicentenary of the ejection of two thousand nonconforming clergy from the Anglican church, he "abhorred the movement with his whole soul." Yet these brave and noble men surrendered place, wealth, and ease, and came out into poverty and reproach because they had "weighed the Prayer Book in the balances of the sanctuary," and could find no "Thus saith the Lord" for "Baptismal Regeneration," and many other things taught therein, because they felt the supremacy of God's word and the sacredness of the dictates of conscience, and because, not being able to effect a second reformation in the church in the way of a revision of the Liturgy, and the restoration of godly discipline, they could only say, "Let us go forth." The sudden conversion of the popular preacher is unexplained, but we trust that "being converted" he will "strengthen his brethren." With the zeal of one newly-awakened to our ecclesiastical position, we may look for his appearance at the approaching Triennial Conference upon the platform of the Liberation Society. He may do good service to the cause of religious freedom by popularizing and driving home its principles. The wide circulation of his sermons gives him access to thousands of readers whom the words of less noted men would fail to reach. His favour with the people makes it necessary that the

opinions he advocates should be noticed by opponents of them. It is true enough that he has put forth nothing that is novel or singular. The truths he so boldly champions are only the very first principles of our denominational faith, and have been held and proclaimed for two centuries. From hundreds of our pulpits any time for scores of years they have been faithfully set forth, and with no small stir among the people. Three years ago, a very concert of preaching of this kind took place to the key-note of the Bicentenary, and almost the only silent or discordant pulpit was that of the Metropolitan Tabernacle. But ample atonement is now being made. It seems the more definite honours of a single-handed combat are preferred to the vague rewards of general war. The penalty of obloquy and opprobrium from which busy men are seeking to shield the disputant is only what he must expect to pay from his solitary and late appearance in the field. He will make amends for past omissions cheaply by a controversy which advances his own fame, and centres for the hour the struggle of generations in himself.

The results of the discussion may not be so large or fruitful as it is supposed. It is not the character of popular excitement to strike very deep or to be very enduring. Moreover, the tone assumed has been on both sides unnecessarily harsh and irritating. It is not charitable nor wise in religious controversy to overlook mitigating features in the imputed dishonesty of public men. The evangelical clergy may find something in their favour in the facts that the Articles are susceptible of an evangelical interpretation, that it is reasonable to suppose that the Liturgy should be explained by them, and that subscription to both is commonly if not legally taken to mean only general assent to their teachings. Nor should the influence of birth, education, position, and the dim hope of future reformation in the church be left out of view. It is sufficiently well known among thoughtful dissenters that any alliance between them and the clergy must partake of the nature of a hollow truce. But it is discourteous and harsh to say, "Let them seek congenial associates among men who can equivocate and shuffle, but let not honest men either ask or accept their friendship." No one expects that a Boanerges will speak on any subject "with bated breath and whispering humbleness," but that he should allow hard words to remain in printed discourses is not proof of careful and wise revision.

That good will come from a thoroughly earnest consideration of the great questions involved in the controversy, Baptists can have no manner of doubt. They have borne the weight of the combined assault of other denominations for two centuries or more, and in the meanwhile have grown into prominence and won general respect; they will not fear for the truth they hold in the conflicts of to-day. The noble spectacle of thousands of the clergy relinquishing their livings for conscience' sake may not be repeated, at least for the present; but benefit to the cause of truth and freedom must come from every fresh appeal to the Scriptures. Our great want is, churches framed on the New Testament model, a theology steeped in the gracious and catholic spirit of the Gospel, a ministry earnest, devout, apostolic, seeking the development of Christian life and the conversion of the world to Christ. Let days of fiery trial for the church come when and how they may, the wood, hay, and stubble of human tradition and device must perish, and the pure gold of Scripture truth alone remain.

THOMAS GOADBY.

Theology.

THE CLEANSER OF THE TEMPLE.

MATTHEW XI. 15—18.

JESUS CHRIST appears before us as the cleanser of the temple of God. How does he effect it? In the transaction before us, we have a suggestion of the manner.

He comes into the temple of God as the living representative of divine things. He appears as the Son and servant of God in his "Father's house." He comes clothed with divine authority, power and prerogative. He is the fulfiller of a divine mission, the embodiment of divine truth, the utterer of a divine voice. He does and says and is what appeals by spiritual force to the reason and the heart, as the Son of God.

This is the great want of our nature. Its cry has ever been, "Show us the Father, and it sufficeth us." It needs a God near at hand and not afar off; an incarnate Deity. It craves a union, real and palpable, with the divine. It seeks a felt and realized God. If it cannot find God in man, it makes man into God; and they who protest against the humanizing of Deity are often found deifying humanity. This craving expressed itself in many a form of ancient poetry, art, civil life, and religion. It spoke in the centurion when, overpowered by the majesty of the crucifixion, he exclaimed, "Truly this was the Son of God." It found utterance when the men of Lystra proclaimed their awful admiration of the healing power of Paul and Barnabas, "The gods are come down to us in the likeness of men." And it found a partial satisfaction and a fitting type when the symbol of God's presence blessed and brightened the holiest of all. This instinctive sense and need, these

"unconscious prophecies of heathendom," this poor though best material emblem of Jehovah—for "light is but the shadow of God"—all had their sublime fulfilment when "the Word was made flesh and dwelt among men," and "the image of the invisible God" appeared in the person of "the Lord of life and glory." As was figured on "the holy mount," Christ is installed as Lord of all; the suffering Jesus is enthroned and honoured; heaven and earth, the past and present, commune with the Redeemer; while a voice from the "bright cloud" of God's presence demands attention to his person and his office, "This is my beloved Son: hear him." Thus Christ comes into the temple of God, his chosen scene, his "Father's house," representing its Lord and glory, clothed with authority, and armed with holy power, to vindicate its sacredness and purge it from offence.

He makes an effective appeal to men on the true character and design of divine things. "Is it not written, My house shall be called of all nations the house of prayer?" He thus draws attention to the nature and object of the sacred place. And so he does with all things religious; he pours a flood of light upon them. He shows impressively what they are, and what they are for. He stands in the centre of humanity, and appeals with living force to its reason and conscience. God and the soul of man he reveals, and brings together. He recovers the debased powers of the spirit to their original end, and exalts that end while he vindicates it. He reproveth with self-demonstrating truth the corruption that has overspread them: he awakens the dormant sense: he enforces the feeble convictions: he excites the latent susceptibilities.

His life comes before men with quickening power, embodying in their divinest form all holy and heavenly principles: "the life was the light of men." His death, the strongest proof and largest gift of infinite love, reaches the fountain of all that is best and noblest in our being: "we are crucified with Christ," and thus we live. His teachings reveal and illustrate the hidden realities of God and man: they are "the instructions of life." His Spirit broods over our chaotic nature, and forms it to order and beauty. Thus a new idea is imparted to men; thus a new force is created within them. To revert to the text, the ungodly traffic of the soul is reprov'd, and the ungodly traffickers are put to shame, by the presence and the words of the Lord when he comes to his temple.

He forbids what is auxiliary to the condemned abuse. He not only expelled the merchants and the merchandise, but he "would not suffer that any man should carry any vessel through the temple;" that is, for the accommodation of the sinners. And so we may say that the arrangements made by Christ to prevent the abuse of religion are such as are best adapted to that end. We must not dwell upon this part of our subject: but the proof is palpable. By appointing, not a priesthood, but a moral pastorate; by instituting, not an elaborate system of ritualism, but a few simple symbols of atonement and renewal; by establishing churches, not secular corporations, but free spiritual embodiments of sanctified sociality; by basing everything, not on external authority, but reason, faith, and love; in all these and other ways he has taken precautions against abuse.

Christianity has done more than any and all systems to purge God's house, to restore man's lost spirituality, and to raise him to a higher elevation of it than he had at first.

This is its mission, its grand design. The process of amelioration and restoration may be slow. Christ, when on earth, had to cleanse the temple twice: he began his course thus, he ended his course thus. So it has been with his Gospel. But the end shall come. The purification shall be complete. All that is divine shall be recovered unto God. His house shall be made clean, and a holy worship offered within it.

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 consummation, 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.

Family Miscellany.

THE NEIGHBOURS' CHILDREN.

"LULU! come in now; it is time for mamma's baby to be undressed and go to bed," called Mrs. Lovett, from her sitting room window.

"No, no, Lulu *won't*," answered "mamma's baby," with a stamp of her little foot and a shake of her little head.

"Oh—oh"—in a chiding tone. "Lulu doesn't mean that."

"Yes she does," answered baby defiantly. And the black eyes flashed out the truth of the last assertion.

Mamma was mortified. Her visitor was an unwilling spectator of this small rebellion, and mamma apologized. She really never knew Lulu to speak so before; she was usually so docile, and so affectionate in her obedience; she must have learned those naughty words of little Minnie Gray, her four-year-old neighbour, who had been in to play with her an hour or two that afternoon. She never would have thought of such a thing if she had not heard it somewhere.

Perhaps kind little Mrs. Lovett would have felt her mortification increased had she overheard Mrs. Gray's remark, at tea-time, to her husband: "Our Minnie is getting an odious habit of making up faces, and I believe she has learnt it of Mrs. Lovett's little girl: that child is always making faces, and none of our children ever had that habit. How much mischief they do learn as soon as they get large enough to go out with other children."

Mr. Lovett has in his pocket just now the bill for damages for the breaking of a street lamp by a stone thrown by one of his boys; but then he never did such things till he played with "those Smith boys." Mr.

Smith, smarting under a sense of a similar infliction, is glad, for his part, that his boys don't do anything worse than throw stones; if they were out after dark, like those Browns and Joneses, he shouldn't know how much glass they did break!

Mrs. Fairly goes to the school-house, and tells the teacher that she has noticed that her son's report is not as good as it should be; but if the teacher will move his seat away from the Drake boy, who always whispers to him and makes him laugh, she thinks he will have a better record. The teacher knows, meantime, that this innocent mother's son is the very ringleader of all the mischief of the school-room. The quietest and most conscientious boys in school have been seated next him, but none can be found who are proof against the contagion of his habits.

Are the parents all blind? and do they all believe that nothing wrong originates with their children? Does it never occur to little Mrs. Lovett that her "blessed baby" has a spark of temper and self-will of her own, and that "I won't" and a stamp of the little foot are the natural way of manifesting it? Does Mrs. Gray suppose no child of hers capable of "making faces" till somebody else is seen to do it; and do the boys need to take lessons in throwing stones before they practice the art in the public streets?

Alas! poor weak human nature, which would blind the eyes of others if it cannot close its own to the faults of its children? Why attempt to lay the blame on the neighbours' children? Is it not full as wise and safe, while we teach the little ones to avoid copying the faults and mistakes of others, to teach them watchfulness of their own little hearts and their own budding desires and pro-

pensities, that they may early learn to grapple with temptation in its most insidious forms, and grow strong to resist the tide ere it sweep them away with its flood?

Do not apologize for your child's fault, in his presence, by saying that he learned it of somebody else; but rather teach him to avoid and despise all evil habits, while he must feel neither harsh nor vindictive toward the wrong-doer. - And teach him also that any inner prompting to wrong, resisted and overcome, is the occasion of a greater victory than a temptation from without which is successfully withstood; and from such struggles and triumphs will be wrought out characters of dignity and strength, such as the church and the nation need.

H. W.

JESUS SAVES THE LOST.

"How am I to be saved, mother?" said a little boy.

"By taking God at his word, and

believing what he has said concerning his Son."

But have I nothing to *do*?" said the boy. "I thought I must do something; for I was once told that I must be good, or else God would have nothing to do with me."

"My child, Jesus has done what was needed; and you are saved by knowing that all is done."

"But I am not good," said the boy; "will God have nothing to do with me unless I am good?"

"My boy, Jesus Christ came into the world to save *sinners*; he receives the *bad*, not the *good*; else none would be saved. It is your badness, not your goodness, that you are to bring to him."

"Well, that is good news," said the little fellow. "O, how cruel to tell me that God would have nothing to do with me unless I was good."

"Yes, it was. You can't be good till you have come and given your badness to Jesus."

Poetry.

THE FELLOWSHIP OF SUFFERING.

Thy cruel Crown of Thorns!

But where, O Lord, is mine?

Are there for me no scoffs and scorns,
Since only such were Thine?

Or, having named Thy name,

Shall I no burden take?

And is there left no thorn, no shame,
To suffer for Thy sake?

Unscourged of any whip,

Unpierced of any sting,—

O Lord, how faint my fellowship
With Thy sad suffering!

Yet Thy dread sacrifice

So fills my soul with woe,

That all the fountains of mine eyes
Well up and overflow.

The spear that pierced Thy side

Gave wounds to more than Thee.

Within my soul, O Crucified,

Thy Cross is laid on me!

And as Thy rocky tomb

Was in a garden fair,

Where round about stood flowers in bloom,
To sweeten all the air,—

So in my heart of stone

I sepulchre Thy death,

While thoughts of Thee, like roses blown,
Bring sweetness in their breath.

Arise not, O my Dead!—

As one whom Mary sought,

And found an empty tomb instead,
Her spices all for nought,—

O Lord, not so depart

From my enshrining breast,

But lie anointed in a heart
That by Thy death is blest.

Or if Thou shalt arise,

Abandon not Thy grave,

But bear it with Thee to the skies,—

A heart that Thou shalt save!

—Theodore Tilton.

General Correspondence.

ARE WE TO EXTEND AS A DENOMINATION?

MR. EDITOR—

Dear Sir,—Will you allow me to call the attention of our Connexion to our Home Mission? It is a matter which really demands the serious attention of all the members of our churches. On reading the Minutes for 1864 I find that thirty-seven churches have not given anything to our Foreign Mission, and eighty-one churches gave nothing to our College, and strange to say, one hundred and six have not given a penny to our Home Mission! How can we expect to prosper in such a state of things? There must be something wrong in such a state as this. It must be apparent to all that we cannot extend our denomination without labour and sacrifices, not only of our money, but of our ease. What we want as General Boptists is greater liberality. Let our brethren that are well to do follow the example of the leading gentlemen of other Christian denominations, such as Wesleyans and Independents. The want of liberality is the greatest barrier to our progress as a denomination, not only in our lay brethren, but in our churches as well. We have not sought to extend our borders with that zeal and energy which we ought to have done. Are we not at ease? What says our progress, or want of it, during these last few years? If our zeal is to be measured by our contributions, then it must be poor indeed; and never shall we as a body rise to influence and usefulness until we are brought to feel the importance of spreading the cause at home. There are twenty counties in which we have not one General Baptist church. Look at the field before us, and the work that is to be done. Instead of only raising £194 7s. 4d., as last year, we ought to raise £1000 yearly. We have the means if we had only the will. This sum would enable the Home Missionary Society to occupy eight new stations, and leave £200 to assist weak churches. There are a few churches which appear to be on the point of becoming extinct. A

want of more denominational zeal and love to our principles and doctrines as General Baptists is one cause why we do not prosper more. Look at our Foreign Mission and College, and the Magazine,—all must remain limited in their operation. The late Mr. Pickering observed at a Home Missionary meeting that the more we succeeded in our efforts to spread the Gospel at home, the greater would be our facility for diffusing it abroad. The Home Mission was the basis of the Foreign: as the former succeeded the latter would prosper; and just in proportion to the extension of the one will be the success of the other. Are we not straitened in ourselves, if not in God? There are churches in our body that have existed for seventy years and have never raised a branch church in the towns and villages around them. There are seven General Baptist churches in Lancashire, and not an effort is put forth to extend the cause beyond their own place of worship, though there are thirty large towns wherein General Baptists are unknown. There are many ways in which we might seek to extend the cause of Christ. Look, for example, at Nottingham, Stoney-street; Derby, St. Mary's-gate; and Burton. Encourage the native talents of the members of the churches. Now might not three or four churches in a neighbourhood unite to introduce the cause into some town near them? It is good to be always zealously affected in a good cause. Again, some of our churches in the large towns, such as Birmingham, Macclesfield, Stalybridge, Bradford, Boston, Portsea, Peterborough, might preach the Gospel in some other part of their large towns and conduct a Sabbath school, and thus prepare the way for another cause. Then we have 28,923 Sabbath scholars, yet we have no juvenile magazine for our young people. Ought we not to have one? It would assist our superintendents and teachers in their work in training the young in our principles as General Baptists. Surely there is sufficient talent and strength. Ought not the Association to take up this matter?

Have we done what we could to extend the cause of Christ as General Baptists? None of our churches are so poor that they cannot make an annual collection. Let pastors and people come up to the help of the Lord, to the help of the Lord against the mighty.

I am glad our London friends are bestirring themselves. I hope our Warwickshire friends will follow their example. Might they not fix on Wolverhampton as their station? The Midland district might take Liverpool and Manchester. I know the history of the latter; yet I believe a good interest might be raised. There are many General Baptist friends who have removed on account of business who would be glad to render all the assistance in their power.

In the Lincolnshire district our friends have need to carry on their Home Missionary operations with more vigour and earnestness. Might they not raise a cause at Newcastle-on-Tyne or Gainsborough?

Ought not each district to have an annual Home Missionary meeting, when its claims might be brought before the members of our churches, and thus a deeper interest might be created? There are several chapels belonging to the body where we have no church. Could not each district unite and support an evangelist who might be stationed say, for example, at Congleton, where we have a commodious chapel and school-rooms.

As we are to have a Chapel Building Society, which will be a great help to our Home Mission, I hope the Committee will come to the Association with their plans matured.

Yours sincerely,
B. P. R.

THE BAPTIST UNION.

MR. EDITOR—

Dear Sir,—The Baptist Handbook for the present year, compiled by the Secretary of the Baptist Union, has just been forwarded to me. In looking over the list of contributions I am somewhat astonished to find that so far as General Baptists are concerned, only nine out of a hundred and thirty-seven of our churches marked as

belonging to the Union have afforded any substantial help during the past year to the funds of that valuable organization. Those nine churches together have subscribed forty shillings and sixpence, and besides that amount there is a "personal subscription" from a member of one of our churches of one guinea; so that the sum of £3 1s. 6d. per annum is the measure of the esteem in which the General Baptists hold that august and useful institution!

Sir, this is a state of things which ought to be immediately corrected. The Union is extending its operations in the most catholic and beneficial manner. It has begun and, I may say, established "as an ordinance for ever" its Autumnal Session. It is actively engaged in defending and disseminating the peculiar tenets of Baptist Christians. Its plans for the future are judicious, practical, and comprehensive. And moreover it is, as I believe, the only machinery by which an amalgamation of the two bodies of Baptists can be effected. Hence it is very undesirable that its Committee should be crippled by want of funds. Ought not the pastors and deacons of our churches to take up this matter at once, and send a contribution, small or large, before the next annual meeting?

I am, Sir,

Yours with great respect,

JOHN CLIFFORD.

22, Fulham Place, W., Jan. 11, 1865.

JUVENILE MISSIONARY SOCIETY, MELBOURNE.

MR. EDITOR—

Dear Sir,—It may interest the friends of our Foreign Mission to know that we have established in connection with our church at Melbourne a juvenile missionary association, of which Mr. Chapman is secretary, from which I believe we shall realize about £20 per annum in addition to our usual income by means of the little collecting books. In order to encourage our young friends tea was provided for them in our school-room on Thursday the 12th inst., on which occasion Mr. Wilkinson met with them, and by his agreeable manner and conversation interested them very much. Afterwards we held

a public meeting in the chapel, when brother Wilkinson addressed a large congregation (chiefly young people) on missionary subjects, which he illustrated by pictorial maps; and we doubt not the influence of the meeting would greatly promote a missionary spirit.

As there is now no doubt of our Mission Debt being cleared off, would it not be well if, as a body of Christians, we unitedly acknowledge the goodness of God in moving the hearts of his people for its accomplishment by our making it a subject of thanksgiving in our monthly missionary prayer meetings in February. I believe the recent difficulties of our Foreign Mission will prove a great blessing in promoting a greater amount of liberality, as well as inducing a careful and wise management of our Mission. Let me also ask those friends who seem to think it a small matter whether our denominational periodical sinks or swims, where we should now have been with our Mission Debt; if we had had no organ of communication between the churches we should have been still in difficulties. The letters of Mr. Bailey, Dr. Burns, and others, have all aided in removing the Debt.

Very affectionately yours,

J. EARP.

Melbourne, Jan. 13, 1865.

THE AUTHORISED VERSION AND THE CRITICS.

MR. EDITOR—

Dear Sir,—Whatever may be the opinion generally entertained respecting the wisdom of the Association adopting the Annual Letter of 1864, or of the correspondence to which it has given rise, I cannot but feel there are serious reasons for dissatisfaction at the result of the biblical criticism which Mr. Stevenson tells us has arisen as a sort of by-issue to the correspondence in question.

You see, Mr. Editor, there are in this world no inconsiderable number of we poor unfortunates who are quite unable to read God's word in other than our mother tongue, and who, besides, are not possessed of even the meanest commentary, either home or foreign, ancient or modern, and who

have consequently to derive the reason for the faith which is within us from the revealed mind of our Heavenly Father as given to us in the Bible we now possess. As God's Word we receive it; by it we believe it to be our duty to think, speak, and act, as by it we expect to answer when the Master shall see fit to call us hence. Will you then, dear sir, or some of your able correspondents, kindly point out how far the present version is trustworthy; how we may detect the really true translation from the doubtful, and, above all, where, as in the case of 1 Thess. v. 22, there is amongst the most learned so great a diversity of opinion, may we go to find a sure foundation on which to rest our faith or build our hopes, as the case may be. Desiring that in this new year the brightness of the Father's smile may illuminate the path of Editor and reader too.

I am respectfully yours,

G. D. C.

THE CENTENARY MEMORIAL LIBRARY.

MR. EDITOR—

Dear Sir,—At the Nottingham Association, in 1863, the Committee appointed to take in hand the management of the proposed issue of selections from the writings of General Baptist Authors, suggested, among other things, that the first "volume be ready next year, if a sufficient number of subscribers can be obtained; and that prospectuses be issued as soon as possible." As I have not yet heard of the said prospectus being issued, may I be permitted to ask, through you, whether the whole affair has dropped through? If it has not, I would suggest that the committee carry out their own recommendation as speedily as possible. The debt on the Mission is, I hear, now paid off. We have no other calls pressing upon us as a denomination, and the time seems favourable for beginning this new movement. Will one of the Committee be kind enough, through you, to let the denomination know what they are doing?

Always yours,

A. G. B.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. VII.—ROBERT HALL.

What employment can be more noble and more worthy of a great spirit than to be the messenger of heavenly truth from God to men? Such an one, by the proclamation of holy doctrine, procreates a number of other faithful souls. He makes a creation like to God who delegates him to it, inspiring others with a spirit of life and love as God did with him. God who commanded the light to shine out of darkness, shines by him into the hearts of men, and raises upon a state of darkness and barrenness a sweet and fragrant spring of knowledge and good works.—*Milton*.

Gentlemen, there is yet a higher office than either the pleader's or the senator's,—an office in which eloquence finds at once its loftiest theme, its purest inspiration, and its most momentous purpose,—that of proclaiming to a degraded race the mighty means of their restoration. When I approach such a subject, I feel myself indeed upon consecrated ground. The statesman deals with the concerns of empires; but empires, though they flourish through a life of centuries, yet ultimately share in the mortality of their founders. The advocate vindicates the claims of individuals whose earthly existence is still more transient; but to the preacher alone is appropriated the assertion of a subject whose extent is infinite, whose duration is eternal. To him alone is it given to consider man in the one aspect in which he is unchangeably sublime. With every other view of his nature the low and the ludicrous may mingle; for in every other view he is a compound of the wondrous and the worthless; but in the contemplation of a being whose birth is the first hour of an unending existence, no artifice can weaken that impression of awful admiration which is the great element of sublimity,—a feeling which overclouds all the brilliant rivalry of wits, and overwhelms all the efforts of opposing arguments.—*Archer Butler*.

The duty of Christian teachers at this time it is not difficult to see. Our duty is to be more and more active in preaching the Word—more earnest in the study of it and all that can throw light upon it—more sedulous in preaching its warnings and consolations convincingly to our people—more diligent in instructing our children—more careful that our preaching shall not be an echo of some past generation, but an application of eternal truth to the needs of men and women in this somewhat luxurious and self-indulgent but intelligent age.

Archbishop of York at Lambeth, 1864.

WE come now to notice not only a great and illustrious Preacher, but perhaps the greatest and the most distinguished that ever occupied the English pulpit.

Robert Hall, by universal consent, stands in the front rank of pulpit orators. His reputation was on the increase while he lived, and now he is numbered with the dead his fame is as splendid as ever it was. As long as the English language shall be read and spoken, his writings will be regarded as models of beauty, correctness, and elegance.

It is a little more than a century since Robert Hall came into the world. The young King George the Third had been on the throne four years, and was twenty-six years of age. The Wesleys and Whitefield were in the meridian of their popularity. John Wesley had just turned sixty, and George Whitefield was just fifty. A new religious life had sprung into existence. The Church of England, which had sunk into deep and guilty slumbers, was roused from her lethargy by the preaching of the great revivalists. All things indicated an approaching time of political and religious excitement.

Robert Hall, the subject of our sketch, was born at Arnsby, a village about eight miles from Leicester, on the 2nd of May, 1764. His father was a man of solid intellectual qualities, eminent for his integrity, piety, and usefulness as a preacher of the Gospel. Mr. Hall, senr., removed from Northumberland to Arnsby in 1753. In the midst of great difficulties and trials he laboured here for forty years, and was held in the highest respect by all who knew him. His son ever cherished towards him the greatest filial affection and reverence. "My father, sir," he once said in conversation, "was a man of genius, and possessed a powerful mind; he was one of the last of the race of ministers who preached allegorically. One of the finest practical sermons I ever heard him deliver was from these singular words—'*The snuffers and the candlestick were of pure gold.*'" And in the chaste and beautiful sketch he has given us of his father's character, he says—"He appeared to the greatest advantage upon subjects where the faculties of most men fail them; for the natural element of his mind was greatness. His talents and virtues were in some measure concealed from the world, and almost entirely from himself, by a veil of the most unaffected modesty."

Robert Hall's mother was a woman of distinguished piety and prudence. 'She was a great encourager of her husband under the trials they had to encounter

when they first came to Arnsby, for she was naturally of a cheerful, active disposition, and favoured with great spiritual enjoyments and consolations.* For many years she lived in the uninterrupted enjoyment of the love of God. A dark cloud, however, overshadowed her towards the close of life. She became the victim of religious melancholy. Her husband has left an account of this painful dispensation of the Divine Providence. Her friends impressed upon her mind certain passages of the word of God with the view of imparting to her the consolations of the Gospel. "She was indeed," says Mr. Hall, "so far influenced by them as at some particular times to say, 'The Lord can save me if he will;' but this was the utmost effect they had on her mind. The painful apprehension of perishing for ever had the ascendancy to such a degree that in August last my watch happening to hang in her chamber, she took it in her hand and said, 'I need not regard time; I have done with counting time; I am entered on an eternal state of suffering;' and, throwing the watch with vehemence on the floor, added, 'I am as surely damned as that watch is broken!' The watch, however, not receiving the least injury, she was amazed, and said with tears, 'Well, if God saves me, all heaven will be astonished, and none will wonder so much at His unparalleled mercy as myself.'" Before her death she recovered her Christian tranquillity. The cloud broke, and the Sun of Righteousness shone in upon her mind. "Seating myself on the other side of her chamber," says her husband, "she waved her hand towards me, and seemed more easy. I returned to her, and eagerly taking hold of my hand she smiled, saying, 'Mercy! — mercy! — Sweet Jesus—mighty to save! Found in Him—living—dying—judgment;' and thus breathed her last, about five o'clock on Saturday morning, Dec. 21st, 1776."*

The whole paper recording this distressing mental affliction is exceedingly interesting and instructive, especially when viewed in relation to those painful mental aberrations which overtook her illustrious and brilliant son.

Robert Hall was the youngest of fourteen children. When an infant he was exceedingly delicate; so feeble, in fact, that his life was despaired of, and he was two years old before he could walk or talk. Other great and remarkable men when infants were noticed for their extreme feebleness. Of Sir Isaac Newton Sir David Brewster says—"The helpless infant was of such an extremely diminutive size, and seemed of so perishable a frame, that two women who were sent to bring some medicine to strengthen him, did not expect to find him alive on their return." Sir Walter Scott, one of the most brilliant writers of modern times, was as an infant exceedingly weak and feeble.

Robert Hall received the rudiments of education in the schools of his native village. Dame Scotton and Mrs. Lyley had the high honour of planting the first seeds of knowledge in his youthful mind. At the age of six years he was removed to a school at Wigston, about four miles from Arnsby, and placed under the care of a Mr. Simmons. Here he made rapid progress in knowledge. His mental faculties unfolded with extraordinary rapidity. When a mere boy he was attracted to subjects of a metaphysical and speculative character. The works of Jonathan Edwards are said to have been his "favourites." He read his work on the "Affections," and his Treatise on the "Will," and also "Butler's Analogy," when he was about nine years of age.

Robert continued at Wigston till he was eleven years old; Mr. Simmons, feeling his own inefficiency, conscientiously stated to his father that he could not "keep pace with his pupil."

The young scholar was now taken to Kettering by his father for the purpose of consulting a friend respecting a fitting school. They decided on one, but as the boy looked very pale the father was persuaded to leave him with Mr. Beeby Wallace, his friend. This gentleman was astonished at the precocity of his youthful charge, and often requested him to deliver addresses before a select audience. In after life Mr. Hall referred to these scenes in terms expressive of his disapprobation of the conduct of his host. "Mr. Wallace," said he, "was one whom

* History of the Church at Arnsby.

everybody loved, but conceive, sir, if you can, the egregious impropriety of setting a boy of eleven to preach to a company of grave gentlemen, full half of whom wore wigs. I never call the circumstance to mind but with grief at the vanity it inspired; nor when I think of such mistakes of good men am I inclined to question the correctness of Baxter's language, strong as it is, where he says, 'Nor should men turn preachers as the river Nile breeds frogs, when one half *moveth* before the other half is *made*, and while it is yet *but plain mud*.'"

Robert's health having improved at Kettering, he was taken by his father and placed as a boarder in the school of the Rev. John Ryland, at Northampton. John Ryland was one of the remarkable men of his day. His manners were somewhat eccentric, but his character embodied some of the noblest qualities. In him, it is said, were blended the ardour and vehemence of Whitefield with the intrepidity of Luther. As a preacher he was bold and impressive, as a teacher he commanded the love and reverence of his pupils.

Many years after Robert Hall related in conversation the scene he witnessed when first introduced by his father to the redoubtable John Ryland his future instructor.

"When I was a little boy my father took me to the school of Mr. Ryland at Northampton, the father of Dr. Ryland of Bristol: this Mr. Ryland was very eccentric, and a violent partizan of the Americans; it was in the hottest period of the war, sir, and many persons were very

indignant at the conduct of the English government. That war, sir, was considered as a crusade against the liberty of the subject and the rights of man. The first night we arrived at Northampton from Arnsby, sir, the two old gentlemen (my father and Mr. Ryland) talked over American politics until they both became heated on the same side of the question. At length Mr. Ryland burst forth in this manner:—'Brother Hall, I will tell you what I would do if I were General Washington. I would summon all the American officers; they should form a wide circle around me, and I would address them, and we would offer a libation with our own blood; and I would order one of them to bring a lancet and a punch-bowl, and he should bleed us all, one by one, into this punch-bowl; and I would be the first to bare my arm, and when the punch-bowl was full, and we had all been bled, I would call upon every man to consecrate himself to the work, by dipping his sword into the bowl and entering into a solemn covenant-engagement, by oath, one to another, and we would swear by Him that sits upon the throne and liveth for ever and ever, that we would never sheath our swords while there was an English soldier in arms remaining in America;—and that is what I would do, brother Hall.'

"Only conceive, sir, my sensations; a poor little boy that had never been out of his mother's chimney corner before, sir, sitting by these two old gentlemen, and hearing this conversation about blood. Sir, I trembled at the idea at being left with such a bloody-minded master. Why, sir, I began to think he would no more mind bleeding me, after my father was gone, than he would killing a fly. I quite expected to be bled, sir.*"

* Reminiscences of the Rev. Robert Hall, by John Green.

Sabbath Schools.

THE CROOKED STICK FAMILY.

I HAVE been told—though I cannot vouch for all the story—that a man was crossing a spur of the Green Mountains, in Vermont, when he heard a great thrashing and noise over the fence among the bushes. He dismounted from his horse, and carefully and cautiously looked over the fence, not knowing whether he would see a

bear or some other animal, when he found that all the noise came from a *stick that was so crooked it couldn't lie still!* He rode off as fast as he could, lest in some of its whirls it should strike him!

Now, there are many people who are just like this crooked stick; they can't be easy anywhere. Like the polly-wogs in the margin of a pond, they must keep wriggling. It is a sort of

mental nervousness that makes them want to turn and change.

How many children I have known who begin life in this way. They go awhile to the Sabbath school. But they soon find something out of the way with the superintendent, or with their teachers, or the school-room, or their classmates. And then they must change, stay at home awhile, and then you may find them in some other school. Every change increases the disease and the restlessness, till you give up all hope of their ever becoming stationary. They belong to "the crooked stick family."

You will find grown up people, too, who belong to the same family. They roam from church to church, and perhaps from denomination to denomination. They can't find the right spot. There is hardly a church near or far off which they have not tried, and not one that suits them. The church where they are to-day places no reliance on them, for they very likely will be off to-morrow. They gain no foothold and can do no good. They receive no good from the preacher, for I hold that no man can receive much good from any preacher unless he has heard him at least six months, and become acquainted with the bent of his mind. The boy who said he could not "spell so well in the new school-room till he got the hang of the house," was not so very far out of the way. A minister can't rely upon the good or bad opinion of a hearer, unless he has preached to him at least six months.

Then there are Sabbath school teachers who wander from school to school, and can find no easy spot. They find stupid scholars, and careless mischievous children everywhere. In one place they are not appreciated, and have a class given them that is too young, and in another they cannot keep their class together. In one school they are not taken notice of, and in another they find things "not according to their mind."

Oh, uneasy one! get away from this family of "crooked sticks." Go to work where you are to-day, and do the best you can. Make the best of everything and of everybody. You can receive good and do good in every position. If you are not in the

right niche, work on faithfully, and you will soon find your place. I once knew a gentleman who moved in a strange city, and on inquiring for a class in a Sabbath school had the very lowest class of little boys given him. He quietly took it and went faithfully to work. By degrees he came to be appreciated, and in two years he was the superintendent of that large school. There is always enough to do. No garden is so full that no more seed can be put in, and none is so well cared for that no more weeds are to be found in it. If things are not pleasant to us, they bring a discipline that is valuable to us. The north star is more valuable to the world than any other, because the little fellow is always in his place, and the sailor knows where to find him, and that if he steers by this light he cannot go wrong. I am grieved to say that this "crooked stick" family is very numerous, but am in hope that when they come to know just how they appear to others, they will learn to straighten out and lie still.

PRIDE OF DRESS.

A FABLE.

A LITTLE boy and girl were once seated on a flowery bank, and talked proudly about their dress.

"See," said the boy, "what a beautiful new hat I have got! what a fine blue jacket and trousers! and what a nice pair of shoes! It is not every one who is dressed so finely as I am!"

"Indeed, sir," said the little girl, "I think I am dressed finer than you, for I have on a silk hat and pelisse, and a fine feather in my hat; I know that my dress cost a great deal of money."

"Not so much as mine," said the boy, "I know."

"Hold your peace!" said a caterpillar, crawling near the hedge; "you have neither of you any reason to be so proud of your clothes, for they are only second-hand, and have all been worn by some creature or other, of which you think but meanly, before they were put upon you. Why, that silk hat first wrapped up such a worm as I am."

"There, miss, what do you say to that?" said the boy.

"And the feather," exclaimed a bird, perched upon a tree, "was stolen from, or cast off by, one of my race."

"What do you say to that, miss?" repeated the boy. "Well, my clothes were neither worn by birds nor worms."

"True," said a sheep, grazing close by, "but they were worn on the back of some of my family before they were yours; and as for your hat, I know that the beavers have supplied the fur for that article; and my friends, the calves and oxen in that field, were killed not merely for their flesh to eat, but also to get their skins to make shoes for you."

See the folly of being proud of our clothes, since we are indebted to the meanest creatures for them; and even then we could not use them if God did not give the wisdom to contrive the best way of making them fit for wear and the means of procuring them for our comfort.

THE THRUSH AND THE MINERS.

A THRUSH had built her nest in a quarry. The miners soon after began to blast the rock, and the pieces fell very near the little bird's nest, very much to her annoyance. After sbrinking from the pieces a few times, the bird noticed that the miners rang a bell and left the quarry just before every explosion. The little creature followed their example, and every time the bell rang left her nest, and flying to the spot which sheltered the work-

men, lighted at their feet until the explosion was past, when she returned to her nest.

This curious fact was noticed by the men, and numerous persons hearing of it, went out to witness her movements. The men could not, however, explode a blast as often as the visitors came, so they only rung the bell. This deceit served its purpose a few times, but the thrush soon discovered it, and afterwards on hearing the bell peeped from her nest to see if the men left the quarry. If they did, she followed them; if they did not, she remained on her nest.

Thus you see that even a bird could not be deceived long. She soon saw that the men wished to make her believe what was not true. I want you to make a note of this. Ask yourself this question—"If a bird could soon see through a deceitful act, will not my friends soon see through me and learn that I am a cheat?"

They will find you out, you may depend upon it. Indeed, they have found you out already. Every boy and girl you know, your parents, teachers, and friends, all know you. They all see through the thin mask with which you seek to cover your false heart. What is a still more serious fact for you, God knows what you are. He sees through you, and knows that you are full of deceit. Make haste, therefore, O my child, to put away your deceit. Ask Jesus to give you a true and honest nature.

Christian Work.

MISSIONARY WORK AT ATHENS.

THE missionary work at Athens has been mainly in the shape of scriptural education, and for years to come will endear the memory of Dr. and Mrs. Hill to all who care for Greece, and who love the Gospel.

When Dr. Hill came here in 1832 from the Morea, though the war of independence was just over, Athens was but a village of mud cottages, and not one of the houses, which now con-

sistute that glaring and dusty metropolis was in existence. He and Mrs. Hill, in the first instance, took up their abode in a ruined tower, where they remained for a considerable time. School work they instantly saw to be the true method of raising the population into what might deserve to be called the faith of Christ. Avoiding considerably any methods which might too hastily destroy existing establishments, they began in the first instance with a school for girls. Their efforts

were so successful, that, as the town grew, and people of a better sort came to reside there, an earnest request was made to them to open a school for a higher class of children, who would pay for their instruction. The Hills immediately did this; and also kept on the other school, which was entirely free. At one period a thousand children were in the schools, and the present Archbishop of Corinth was one of Dr. Hill's pupils. At this time there are over two hundred children under instruction. There is an infant school, a school for more advanced pupils, where they read and write, and are taught the first rules of arithmetic and plain sewing. There is also a higher class (some of whom are afterwards employed as under-teachers and sempstresses), who learn the rudiments of grammar and geography, and all kinds of needlework. The Bible is the book principally read.

After all, mere statistics, whether of children or of years, tell but little. If we would at all adequately appreciate the benefit to the country from these institutions, we must not only count up the heads which have attended them; we must think also of the families and the homes into which, day by day, by their means, for many quiet years, the blessed Gospel has secretly distilled into the hearts of parents and kinsfolk, has rested as the dew of Hermon on many a housetop where before was dryness and barrenness. Not a few of the young women instructed here have been employed for years past as school-mistresses in village schools all through Greece, with the entire approbation of the native clergy. The editor of Murray's Handbook for Greece, in a generous eulogium on Dr. and Mrs. Hill's exertions, takes occasion to mention that, "with one single exception, all the Greek ladies who have been, and who still are, maids of honour to the Queen of Greece, were also educated under the same roof." It is, moreover, a matter of real congratulation, that Dr. Hill, whom no one that knows him will for an instant suspect of compromising his principles to please anybody, has for all these years worked steadily on, without let or hindrance, and that his labours, so far from being disliked by the Greek hierarchy, have been cordially approved.

PREACHING IN THE THEATRES.

Remarkable Instance of Conversion.

THE following incident is mentioned by Rev. A. C. Price, who was one of the preachers at the Victoria Theatre, London, last winter:—

"Yesterday morning on going, as usual, to the Lock Hospital, I found waiting for me in the hall a rough-looking man, apparently about forty years old. He said, 'You were at the Victoria Theatre on Sunday night. I was there too, and, (taking out of a side pocket a number of housebreaking implements) with these. I was engaged, with two other fellows, to commit a burglary at Croydon after midnight. I was walking up and down outside the Victoria Theatre, waiting for my pals, when the thought came into my head I'll go in and hear what the parson has to say. I did so. I heard you say that Christ would pardon the vilest sinner, and now I am come to ask you whether He will pardon me.' I cannot tell you how earnest the poor man's manner was. His whole soul seemed thrown into the question. I had a long conversation with him, and left him full of hope that the Spirit of God had really began His good work in the man's soul. I need hardly tell you that he did *not* go to Croydon. He lives in this neighbourhood, and I am to see him again in a few days. His history is a sad one, and there are circumstances in the case which render secrecy, for the present at least, advisable."

Mr. Price has since furnished the following pleasing sequel to the above:

"The following day I mentioned it to a friend of mine (not knowing that he had property abroad), and he seemed quite pleased. He has estates in the West Indies, and was in want of carpenters to go out there, and this man was a carpenter. All being arranged, in less than ten days he started with the son of my friend on the voyage, away from all his old companions.

"I have received letters from this gentleman, and he states that the man is now a perfectly consistent Christian. A short time ago I received one from the man himself, with five-and-twenty shillings enclosed, almost the first money he had earned, with instructions how he wished it appropriated.

One pound was to go towards defraying the expenses of the Theatre Services, two-and-sixpence was to be given to a Bible Society; for I had given him a tenpenny Bible of the British and Foreign Bible Society, and he declared that it was the reading of a Bible that was blessed to his soul. I had, therefore, the great pleasure of handing the half-crown to that Society. The remaining half-crown is to be laid out in tracts, and he has sent me the names of a number of his old companions, to whom he wishes them given. Of course I must not mention those names to any one, as they are all ticket-of-leave men too, but I hope to see them all."

A JEWISH MISSIONARY AT GALATZ.

AT Galatz I sold eight New Testaments in the Hebrew language. At Ismail I gave four gratis to individuals who requested them. With five of those who bought Testaments from me I had several opportunities of conversing and hearing their opinions on the new doctrine I proclaimed to them, and about which they read for themselves. There is great reason to thank and

praise our Heavenly Father when Jews like these cordially invite me to visit them either at their houses or places of business.

Mr. D—, an enlightened Jew and manager of a large establishment, invited me to supper, and manifested great regard for the humble servant of the Cross; when I, on that occasion, endeavoured to prove to him that Christianity, according to prophecy, must sooner or later be spread over the whole earth, he remarked that he felt sure, had the relation between Christians and Jews continued the same as in the days of the apostles, thousands of his brethren would have flocked to the banner of Jesus, among whom he would be one of the first, for His doctrine surpasses in beauty and excellence any ever taught by man; but now, unfortunately, the gulf of separation is so wide that it requires more than human courage to step over it. Mr. B—, another Jew, observed that if his co-religionists would read and impartially examine the New Testament, he was convinced a great change would soon take place in their religion. The other three spoke to the same effect, and earnestly requested me to call on them whenever I visited Galatz.

General Baptist Incidents.

CASTING LOTS FOR A MINISTER.

THE church at Gamston and Retford continued to advance. In 1790, they informed the Association, that "at no former period had their church been so unanimous, nor the cause of Christ so prosperous, as it then was." In the preceding year twenty-one had been baptized, and the members had increased to ninety-five. But, in a few years, a dark cloud overspread these bright prospects. Mr. Jeffery, their senior pastor, sunk under the weight of years, March 14th, 1794, at the advanced age of ninety; and Mr. Scott, though a much younger man, fell a victim to a disease which baffled the power of medicine, July 24th, following, in his fifty-fifth year. Thus bereaved, in the course of a few months,

of both its pastors, the widowed society owed much to the pious and friendly care of Messrs. Bellamy and Shipston, who were active in keeping open the meetings, and preserving the members from wandering. Supplies were invited from various neighbouring churches, and Messrs. Rogers, Hardstaff, Briggs, Ellis, and John Smedley, in succession spent some time amongst them. The members, however, were desirous of obtaining a regular minister; and, being almost equally well satisfied with each of these five ministers, they resolved to refer the choice to the casting of lots. The lot fell on Mr. John Smedley, who had been previously recommended to them by the Association. They requested him to settle with them, and he removed from Melbourne to Retford, Oct., 1795.

TITUS OATES.

IN 1701, the notorious Titus Oates presented the church at Blackwell with various books; amongst which were Poole's Annotations and Limborch's Body of Divinity, which are still preserved.—What connection this extraordinary man had with the society at Ashford cannot now be ascertained; and, as his character is well known, this circumstance might have been passed over in silence, had not our most popular historians generally aggravated the list of his real or supposed crimes, by suggesting that he was an anabaptist. It may, therefore, be esteemed the part of candour, to state the facts, especially as there is great reason to believe that the professors with whom he was twice connected were General Baptists.

He was, it is probable, the son of Mr. S. Oates, the co-adjutor of Mr. T. Lamb, of Coleman-street. In his youth he had been a member of the Baptist church in Pennington-street, under Mr. I. Lamb, but soon forsook them and went into the Establishment. After a while he professed to be converted to popery, went over to one of the catholic seminaries abroad, and some say entered into the order of the Jesuits. In the reign of Charles II. he returned to England, where, for many years, he kept the nation in a state of great alarm with reports of dreadful plots to introduce popery. In the following reign he was convicted on several charges of perjury, and most severely and ignominiously punished. He outlived the Revolution, and received a pension of four hundred per annum from the court till his death, in 1705. These particulars being well known to every reader of the English history, we need not enlarge. In the latter part of his life he again sought fellowship with the society of which he had formerly been a member, but the character of his public life made the leaders of that church extremely cautious in listening to his overtures. At length, overcome by the apparent penitence and humility of his conduct, and his earnest protestations of sincerity, they, after three years investigation, reluctantly admitted him, and, for a short time, he was employed in the ministry. But it was soon too manifest that his disposi-

tion for intrigue and love of mischief retained their full power over him, and, after causing much confusion and distress, he was finally excluded from the communion of the church. He endeavoured to revenge himself for this step by involving a principal member in prosecutions, &c., but his cruel designs were ultimately defeated.—It was certainly no honour for any body of Christians to be connected with Titus Oates; but whatever infamy attaches to the Baptists on this account must be shared by the Churches of England and Rome, of which he was a member much longer than he was with them, and which do not appear to have proceeded with such cautious jealousy in receiving him as the Baptists did.

A SCOFFER ARRESTED.

AT a baptism at Mansfield Woodhouse, in 1815, Mr. Robert Smith, of Nottingham, delivered a discourse to about 2,000 persons, who were gathered round the water side. Amongst them was a person who gloried in being an enemy to dissenters. In order to turn this solemn service into ridicule and confusion, he had given an old sailor a shilling to jump from the bridge upon the back of the first candidate that went into the water; and had drowned a number of young dogs, which he distributed among the spectators, with directions to throw them into the water during the administration of the ordinance. Having made these preparations, feeling a curiosity to hear what could be said in defence of a practice which appeared to him as madness, he placed himself directly in front of the preacher. He listened attentively, and appeared affected. As soon as the sermon was concluded, he stepped to the sailor and forbade him to interfere with the solemnity, telling him to keep the money. He then went to his agents in the crowd, and positively prohibited them from using the dead dogs which he had provided, threatening that he would throw the first person into the water that dared to make any disturbance. The spectators, struck with the change, behaved with the strictest propriety, and there is reason to hope that many felt the power of divine truth.

Science and Art.

THE ELECTRIC SPARK has been studied by the aid of photography. Professor Ogden Rood reports, as the result, that there is a marked difference between the positive and negative figures of the electric discharge. The positive consists essentially of one or more stars or rings in combination. The negative is made up, in short discharges, of a collection of dots or minute circles; while longer discharges show these dots to be two or more concentric rings.

M. H. SCHWARTZ has invented a new gunpowder, much cheaper than that in general use.

INDESTRUCTIBLE INK.—This is made as follows: twenty grains of sugar dissolved in thirty grains of water, with a few drops of sulphuric acid. Upon heating this mixture the sugar becomes carbonized by the acid, and when used it leaves a coating of carbon on the paper which cannot be washed off. The decomposing action of the ink on the paper also renders it permanent. It will even resist the action of chemical agents.

SUGAR FROM INDIAN CORN.—Professor Gössling has discovered a process of making the finest sugar from Indian corn. Three and a half gallons of beautiful white syrup are yielded per bushel. The process is so simple that it can be carried on by the ordinary utensils in a farmer's kitchen.

AMMONIA AND FIRES.—The discovery that ammonia will extinguish fires as if by magic was accidentally made by an apothecary at Nantes. The explanation is easy: ammonia consists of eighty-two parts of nitrogen and eighteen of hydrogen, is easily decomposed by heat, and the nitrogen thus set free infallibly puts out the flames.

THE ATLANTIC TELEGRAPH CABLE is being transmitted to the *Great Eastern*, in the *Medway*. Nine hundred miles are ready, and in six months the whole will be completed—2,400 miles. The whole weight will be 17,000 tons.

THE ANNUNCIATION, by Carlo Crevelli, the gift of Lord Taunton, has been added to the National Gallery. It is remarkable for richness and multiplicity of detail, beautiful colour, and extraordinary manipulation.

M. KELLERHOVEN has invented a new process for reproducing the works of the greatest masters. Six specimens of his skill have already been published, consisting of examples of Lothener, Memling, Quentin Matsys, Filippino, Lippi, and Fra Angelico. The gold and colours of the original works are rendered with great beauty and marvellous fidelity.

MR. JOHN GIBSON'S group, entitled "the Nymph and the Child," is completed. According to the well-known *penchant* of this sculptor the group is to be coloured. Mr. Gibson is intending to bequeath £32,000, and casts of all his works to the Royal Academy.

LANDSEER'S "Maid and the Magpie," the gift of Mr. Jacob Bell, and Tschagggeny's fine picture, "an Incident in Battle," the gift of Mr. Oppenheim, the blind collector, have been added to the South Kensington Museum.

MR. JOHN LEECH has left upwards of 5,000 sketches, which will be sold early in the spring.

A FREE EXHIBITION of Mr. David Roberts' sketches will be probably opened this month.

A MARBLE BUST OF W. M. THACKERAY, by Baron Marochetti, is about to be placed in Westminster Abbey.

MR. WINSTON'S collection of noble drawings of painted glass, consisting of more than seven hundred beautiful works of art, will be exhibited in the rooms of the Arundel Society in the spring.

THE MAGNIFICENT STATUE OF HERCULES recently exhumed in Rome has been presented to the Vatican. Mr. Gibson says that the sight of this statue made him sad at the thought of the little progress he had made during a lifetime toward such perfection.

MR. RUSKIN is again writing upon art. A series of papers have been commenced in the *Art Journal* under the far-fetched title of "The Cestus of Aglaia."

MONUMENTAL.—The city of Milan is about to erect a monument to Meyerbeer; the city of Vienna, one to Haydn; and the city of Edinburgh one to Professor Wilson and another to Allan Ramsay.

Literature.

A HANDBOOK ON CHRISTIAN BAPTISM.*

MR. INGHAM has rendered good service to the Christian church by the publication of this volume. It is voluminous, easy of reference, and, on the "import of baptism," exhaustive. He was induced to enter upon its preparation from the fugitive, inadequate, or unusable character of existing *Guides* and *Treatises*; and more especially from the conviction that an examination and exposure of the errors contained in the works of Dr. Halley and Rev. J. Stacey, would embrace such a reply to other opponents as would well-nigh exhaust the subject. Ample references are nevertheless made to other works issued both by Presbyterians and Episcopalians. Mr. Ingham has written this Handbook "to be used in accordance with need, as we use a *Railway Guide*, each looking at the place where his difficulty is noticed, where further information is obtainable." The only suggestion we can make still further to facilitate ease of reference is—an index of scriptural passages. This, in addition to the present table of contents and indices of authors quoted and subjects treated upon, while not likely to swell the bulk of the volume, would greatly add to its usefulness.

Mr. Ingham's conduct as a controversialist is firm, but charitable. He has not shrunk from the honest and distinct avowal of what he deems to be the truth; but he has written in a style that we hesitate not to say, is an admirable illustration of the mode in which controversy should be conducted. "It is the earnest wish of the writer not to augment, but to diminish the distance between Christians entertaining different sentiments;" and if fairness in stating the case of an opponent, and Christian charity in answering it, will lessen that difference in any measure, Mr. Ingham will have his reward.

The first eight sections of the volume are introductory, and treat of baptism as

a divine, New Testament, and permanent institution; as an initiatory rite; as neither converting nor saving; as a practical and probably a clearly-revealed ordinance; as a positive institution, and from this further probability of explicit revelation on the subject.

Thirteen sections are devoted to the import of baptism. A mere repetition of the titles of these would be wearisome. We shall therefore content ourselves with a general reference to their multifarious contents. The earlier portions are devoted to the philological aspect of the question; and the evidence of Greek lexicons, Greek writers, and ancient versions, is quoted at great length. We have next the evidence from the practice of the Greeks and the Greek church, from the proselyte baptism of the Jews, from the concessions of Pædobaptists, from the figurative use of baptize and baptism, from associated words, from the distinct and wide difference of import betwixt immerse, pour, and sprinkle, and from invariable adaptation. The section on historic evidence embraces, what will be to many a most interesting range of topics: scripture references; apostolic contemporaries and their immediate successors; ancient baptisteries, ritual regulations, and confessions; the acknowledgments of numerous Pædobaptists, and the concessions of Pædobaptist historians.

By far the larger portion of the Handbook is taken up with the "evidence from the futility of all known objections." Indeed, nearly four hundred pages out of the whole are occupied with this branch of the subject. At first sight, this may not appear wise; but an examination of Mr. Ingham's comprehensive mode of treatment will abundantly justify the plan adopted. It is moreover true that in thousands of instances it is not doubt or the whole question which leads to indecision; but rather some quibble or fancied objection, arising from one or two passages of Holy Writ, from the occasional impracticability of baptism by immersion, or its supposed danger, or inconvenience, or inexpediency, or alleged indecency. Perhaps the last is one of the commonest; and if our space would admit we should like to quote the strong

* By R. Ingham. London: Simpkin, Marshall, & Co. Abridged Handbook on Christian Baptism. By R. Ingham. London. Pentecost Brothers, Ave Maria Lane. Price Sixpence.

things which Baxter, Matthew Henry, and some modern writers have said on this point. Even the equable temper of the writer of this Handbook was ruffled in view of them; and the conviction is pressed upon us after reading the quotations that he does well to be angry. It is not, however, through mere denominational sensitiveness that Mr. Ingham's anger is stirred; but because "their (the authors quoted) reasoning maintains that the spotless Immanuel has left to the option of every individual that which is 'indelicat.'

The Handbook closes with "addita" on the design, utility, and importance of baptism; and two appendices, the one an appeal to Baptists and Pædobaptists on charity, with respect to strict and open communion; and the other, an appeal to Pædobaptists on their avowed sentiments as requiring them to provide the pitcher and baptistery equally with the small font or basin.

In the face of so much in this volume of which we heartily approve, we are reluctant to mention one thing that we cannot but regard as a serious blemish. We refer to the method Mr. Ingham has adopted in certain quotations given as mottoes under each separate heading in the book. As to their number, that is altogether a matter of taste. But to quote passages from the writings of divines, preceding the quotations with their names, and to adopt the same plan with passages of Scripture placed in the same list, is virtually to suggest, notwithstanding the *order* in which they occur, that they are all on the same level, and all of equal authority. Not that Mr. Ingham ever intended this; but his method fairly suggests nothing else. The effect is most unfortunate. Thus, as we run our eye down the names of the authors who supply the mottoes for one section, we see the following: "The Apostle John; Dr. Guthrie; Dr. Burns; C. Stovel." In another list of mottoes we have this array of names: "Jesus Christ; Paul the Apostle; Dr. Wardlaw; Bishop Wilson; Baptist Noel." In a third, this: "Jehovah; the Apostle John; H. Hunter." We know that our esteemed brother will at once repudiate the inference suggested; but we submit that this method of classification, however sanctioned by the practice of some, cannot be too carefully avoided. We sincerely hope that in future editions

of his Handbook Mr. Ingham will remove this conspicuous defect.

It will afford us great pleasure to hear that the remaining portion of his manuscript, on the *subjects* of baptism, is sufficiently matured to be committed to the press.

*The Preacher's Portfolio.**—This is the second series of the same work. The Editor gives some two hundred and fifty outlines of sermons by eminent European and American preachers of the present and the two past centuries. The style of sermonizing has varied so much during the last half century, that many of these outlines will prove curious rather than suggestive. Here is a pithy one on Phil. iv. 6. I. Ask for everything. II. Be thankful for anything. III. Care for nothing. Some outlines are from Hall, Foster, Andrew Fuller, Dr. Cox, Ward Beecher. More than fifty are from the pen of the Editor, whose name is not given. Many of these are sadly obvious and common place, and some are fanciful to the last degree. For instance, on John vi. 17, we have, "I. Describe the circumstances of the narrative. II. The instruction which it conveys." And on Exodus xxix. 20; "I. Christians are priests. II. Some of the illustrations of the character of their consecration. Observe its universality. Blood on the extremes of the frame; *on the ear*, to show that all intellectual faculties—*on the thumb*, that all practical activities—*on the toe*, that all personal movements, confess its power"! He further adds: "*On the top of the right toe*—importance of consistent walking—a call to activity—circumspection"!—*The New Sunday School Tune Book.*† The Editor has specially sought in this tune book to meet a want created by the "New Sunday School Hymn Book," by supplying tunes for its peculiar metres. We commend it to the attention of Sunday school teachers.—*To whom and how should baptism be administered?** This pamphlet contains two lectures by Mr. Alcorn, of Burnley. They were delivered two years ago, and by request have been recently re-delivered, and are now published. This will at once indicate the estimation in which they are held by Mr. Alcorn's friends.

* Marlborough & Co.

† London: Jackson, Walford, & Hodder.

Intelligence.

Our Churches.

CONFERENCES.

The **YORKSHIRE CONFERENCE** was held at Byron-street, Leeds, Dec. 27.

In the forenoon committees of the Home and Foreign Missions met in the chapel. The business of Conference was transacted in the afternoon. Rev. C. Leigh prayed, and Rev. R. Horsfield, minister of the place, presided. It was reported that forty-four had been baptized since the last Conference, and six remained as candidates. After singing the doxology, the minutes of the previous Conference were read and approved.

1. *The Foreign Mission.*—A report respecting the Foreign Mission was given by the Rev. R. Horsfield, and several ministers reported what had been done in their respective churches. A plan for holding missionary meetings annually in the churches of this Conference at the same period of the year was said to be in course of preparation.

2. *Home Mission.*—An encouraging report was given of our Home Mission station at Dewsbury; and it was agreed that the baptized friends worshipping there be formed into a church forthwith, the arrangements for the same to be left with the Rev. B. Wood, and the friends at Dewsbury. Addresses were then given on the state of the Home Mission and its funds by the Secretary and Treasurer, Rev. C. Springthorpe and Rev. R. Ingham.

3. *Chapel Building and Loan Fund for the Yorkshire District.*—The Rev. R. Hardy reported his correspondence on this business with the Secretary of the "Baptist Building Fund;" and it was agreed—That this Conference expresses its approval of the *principle* of Union between itself and the "Baptist Building Fund," but that our final decision be deferred until the Whitsuntide Conference.

The next Conference to be held at Gambleside, near Burnley, on Easter Tuesday. The Rev. W. Evans, of Stalybridge, to preach in the morning.

In the evening a public Home Missionary meeting was held, when addresses were given by several ministerial brethren.

R. INGHAM,
Pro, T. GILL, *Secretary*.

The **WARWICKSHIRE CONFERENCE** was held at Walsall on Monday, Jan. 9, 1865.

The morning service was opened by the Rev. W. Lees, after which the Secretary preached from Jude 20 and 21. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

In the afternoon a meeting was held for receiving reports from churches, &c. Three of the churches had sent no representative, and two of them no report. In the churches which were represented twenty-six persons had been baptized since last Conference.

The Netherton friends reported that they expected to open their new chapel in February. The Walsall friends are making a vigorous effort to pay off their debt of £500, and from the liberality thus far manifested, there is reason to believe their effort will be successful.

It was stated that there were a few churches in the Conference to whom a visit from some of the ministers would be a great blessing; that as they were without pastors, and had sunk into a state of comparative coldness, their zeal and piety might be aroused by visits to their homes, and extra services in their chapels. Resolved: That brethren Lees and Harrison be requested to give up a Sunday and a whole week each to this work during the spring, and that further arrangements be deferred till next Conference.

The next Conference to be held at Cradley Heath, on Monday, May 15. Brother W. Lees, of Walsall, to preach in the morning.

The attendance was small, but a very excellent spirit pervaded the whole of the meetings. The devotional services were conducted by brethren Cosens and Bruce.

J. HARRISON, *Secretary*.

BAPTISMS.

SHEFFIELD, Cemetery Road.—On Lord's-day, Dec. 11, 1864, four persons were baptized by the Rev. B. Wood, of Bradford. Two have been brought up in our school, and two were members of an Independent church. On Sunday, Jan. 8, two were received into church fellowship by the Rev. E. Stevenson, of Loughborough. We had a larger attendance at the Lord's table than we have had for two years past.

LEEDS, Byron Street.—On Dec. 19, 1864, the ordinance of believers' baptism was administered to twelve candidates. Rev. R. Horsfield preached from John xv. 14. Many were deeply impressed by the force of scriptural truth. Candidates are waiting the next ordinance, and there is a goodly number of inquirers.

BERKHAMPTSTEAD AND CHESHAM.—Twenty-one believers were baptized at Chesham, on Wednesday evening, Dec. 28, 1864. Mr. Preston delivered a brief address, and Mr. Lawton baptized. Four of the candidates were from Berkhamptstead. May they all "endure to the end."

STALYBRIDGE.—On Lord's-day, Jan. 1st, five persons were baptized by our pastor, and in the evening were received into the church, together with six others previously baptized.

LONDON, Praed Street.—Since our anniversary in October we have had two baptisms. Wednesday, Nov. 23, six; Wednesday, Dec. 28, five.

ASHBY AND PACKINGTON.—On Dec. 25, 1864, four youthful believers were immersed at Packington by our pastor.

RIPLEY, Derbyshire.—On the first sabbath in this year five were baptized and received into our fellowship.

MINISTERIAL.

STALYBRIDGE.—On Friday, Dec. 30, the Rev. William Evans was publicly ordained pastor of the General Baptist church in this town. At eleven o'clock service was commenced by the Rev. John Ash giving out a hymn, who afterwards read suitable portions of scripture and prayed. The introductory discourse was delivered by the Rev. Richard Ingham, founded upon the words, "Let every man be fully persuaded in his own mind." The usual questions were asked by the Rev. W. R. Stevenson, M.A., classical tutor of the College, who

also offered up the ordination prayer in a most impressive manner. Mr. Evans responded to the questions in a highly satisfactory manner, and Mr. Thomas Priest did the same on behalf of the church. Rev. W. Underwood, president of the College, delivered an affectionate and appropriate charge from Col. iv. 17—"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Other portions of the service were conducted by the Revs. Amos Dyson, of Haddenham; J. H. Gwyther, B.A., and A. Kirkland, of Stalybridge; and Mr. Atkinson, of the College. At the conclusion of the service the ministers and friends sat down to an excellent dinner provided in the adjoining school-room; and in the afternoon a considerable number of the members of the church and congregation assembled and took tea together in the upper school-room. Rev. A. Dyson preached a very appropriate sermon to the people in the evening. The day was one of great enjoyment, and its solemn transactions will not soon be forgotten.

WIRKSWORTH, Derbyshire.—On Sunday, Jan. 1, Mr. J. Orchard, late of Chilwell College, commenced his duties as pastor of the Baptist church, Wirksworth, by a very appropriate discourse founded on 2 Thess. iii. 1. On the following day a large and interesting meeting was held to welcome him to his new sphere of labour. Tea was provided in the school-room, which had been tastefully decorated by the ladies of the church and congregation. At half-past six o'clock a meeting was held in the adjoining place of worship, at which members of all religious denominations in the town were present; Mr. Malin, the senior deacon, after being chosen as chairman, addressed a very hearty welcome to Mr. Orchard, and promised him on behalf of the church all the sympathy and help it could give to comfort and sustain him in the discharge of his duties. Mr. Hatfield, another deacon, followed, and spoke to the same purpose. Words of welcome and encouragement were given by the Rev. Mr. Wilkinson (Primitive Methodist); Mr. Buckstone (Wesleyan); Mr. Hall (Independent); Mr. Walker (United Free Church). Mr. W. E. Winks and Mr. C. Payne, fellow students of Mr. Orchard, spoke of the affection and esteem they had ever enter-

tained towards him, and expressed their confidence in his abilities and piety. Mr. Orchard then thanked the church, and those who represented other religious bodies, for the kind and cheering reception they had given him, and hoped that they might work harmoniously and successfully together. The services were brought to a close by singing and prayer.

Rev. G. HESTER, of Loughborough, has accepted a unanimous invitation to become the pastor of Cemetery-road chapel, Sheffield, and will enter his new sphere of labour in a few weeks.

MR. W. WINKS, of Chilwell College, has accepted a cordial and unanimous invitation to the pastorate of the church at Allerton, near Bradford.

MR. J. P. TETLEY, of Chilwell College, has also accepted an invitation to the pastorate of the church at Long Sutton.

MISCELLANEOUS.

SAWLEY.—On Monday, Dec. 26. 1864, a public tea-meeting was held in the Baptist school-room. About one hundred and fifty persons were present. After tea a public meeting was held, when a selection of sacred music was well performed by the singing class in connection with the Sunday school, reflecting great credit on the leader. Addresses were delivered at intervals by Mr. Bennett, Sawley, Messrs. Chapman and Summerfield, Castle Donington, and Mr. Payne of the College. The evening was so agreeably spent that we hope to see many similar ones.

HALIFAX.—A new and splendid organ, built by Messrs. Wilkinson & Son, Kendal, was opened on Thursday, Dec. 8, when a deeply interesting sermon was preached by Rev. Dr. Campbell, of Bradford; and on Lord's-day, Dec. 11, two appropriate and edifying discourses were delivered by Rev. W. Underwood, principal of Chilwell College. Abel Dean, Esq., presided at the organ on these occasions. Also, on Monday, Jan. 9, a tea was provided in the school-room, which was well attended. After tea a public meeting was held in the chapel, presided over by the Rev. R. Ingham, formerly pastor of the church, when addresses were delivered by the Revs. W. Gray, Birchcliffe; C. Spring-

thorpe, Heptonstall Slack; and B. Dale, M.A., Halifax. Interesting pieces were sung at intervals by the choir,—Mr. Wadsworth presiding at the organ. The cost of the instrument is £300; this and the alteration will amount to £330. About £50 was obtained by collections and from the tea, and £180 had been subscribed by the church and friends, making together £230. It is hoped in a very short time to clear off the remaining £100, as there are several promises given already towards the accomplishment of this desirable object.

TARPORLEY, Cheshire.—The Baptist Church in this town has recently purchased a front plot of land adjoining the main street, and is now preparing to build a new chapel on it. The chapel is to be in the Gothic style of architecture, with an arched ceiling. The roof externally is to be covered with ornamental slates. The building will be of red brick, with white stone dressings, and will contain on the ground floor accommodation for upwards of 300 persons. It will be erected with a gabled front, surmounted with a turret, and each of the angles of the eaves will be ornamented with a wrought carved stone pinnacle. The vestibule, entered by two archways, will be approached by four stone steps. The Tarporley congregation have given liberal subscriptions towards the new project, amounting in the aggregate to £867 2s. Among the principal subscribers are Mr. Thomas Bate, £200; Mr. Joseph Aston, £200; A Friend, £100; Mr. Roger Bate, £100; Mr. William Aston, £70; Mr. Charles Bate, £50; Mr. Thomas Whalley, £30; Mr. Richard Aston and Mr. James Dickenson, £20 each; with various other sums from the congregation, making the above amount.

CHATTERIS.—On Sunday, Jan. 8, the Rev. H. Wilkinson preached two sermons, and addressed the children and young people in the afternoon. On Monday, the 9th, we had our annual missionary meeting, which was one of a deeply interesting character—Mr. J. Halford in the chair. Addresses were delivered by Messrs. Harrap, Silvertown, Wilkinson, Wilson, and J. Lyon. On Tuesday Mr. Wilkinson gave us an interesting lecture on "The Manners and Customs of India," in the Chatteris New Institute. Proceeds of all these services about £12.

Other Congregational Churches.

MAZE POND, Southwark.—A public meeting was held at Maze Pond Chapel, on Tuesday evening, January 10th, for the purpose of recognising the Rev. Charles Clark, late of Halifax, as the pastor of the church. Tea was provided in the vestry at half-past five, and the hour appointed for the public meeting was seven o'clock, but before that time the chapel was filled. The Rev. J. Aldis, formerly pastor of the church, presided, and was surrounded by most of the ministers of the neighbourhood. Mr. John Eastty, the senior deacon, in the name of the Church, welcomed Mr. Clark as their pastor, and offered him the right hand of fellowship. Suitable addresses were given by the Rev. J. Clifford, M.A., the Rev. Samuel Manning, and the Rev. C. H. Sprurgeon, who offered the right hand of fellowship to Mr. Clark in the name of the neighbouring ministers.

PORTLAND CHAPEL, Southampton.—On Thursday, Jan. 12, the Rev. Chas. Williams was publicly recognised as minister of the church and congregation worshipping in Portland Chapel, Southampton. In the afternoon the Rev. A. McLaren, B.A., for many years the pastor of the above place of worship, preached, and in the evening the recognition of the new minister took place. The following ministers were present to testify their sympathy with Mr. Williams and the people among whom he had come to labour:—The Revs. Messrs. McLaren, Adkins, Wright, Cavan, Carlisle, March, Collins, Sergeant, Gregg, Burt, Davis, sen., Davis, jun., Binns, Gray, Carter, Moses, Tunmer, Compton, Chambers, Thorpe, Light, Smith, Bowers, Broctor, Morris, &c.

ST. CLEMENT'S, Norwich.—A most gratifying and substantial mark of esteem was paid on Wednesday, Dec. 28, to the Rev. T. A. Wheeler, on his retirement from the pastorate of St. Clement's Chapel, and his departure to a similar sphere of duty at Bristol. The proceedings commenced with a tea-meeting, attended by between 500 and 600 people. In the course of the evening a valuable collection of books and a purse containing 100 guineas were presented to Mr. Wheeler. Presentations

had been previously made to Mr. and Mrs. Wheeler by private friends, and by the Sunday-school teachers and children connected with St. Clement's Chapel. The teachers presented a gold watch, valued at over 20 guineas, and the children expended their subscriptions in the purchase of a beautiful book of lake scenery. St. Andrew's Hall, in which the farewell meeting took place, was decorated. The chair was occupied by Mr. J. H. Tillett. The other speakers were the Revs. J. Alexander, J. Venimore, J. Hallett, G. Gould, J. T. Wigner, P. Colborne, F. S. Turner, and Messrs. J. Fletcher, A. J. Chamberlain, Cooke, and Reeves.

LYNN, Norfolk.—On Thursday evening, Dec. 29th, a *soirée* was held in the school-room of Stepney Chapel, Lynn, to commemorate the completion of twenty-five years' ministry by the Rev. J. T. Wigner, and to present that gentleman with a splendid illuminated memorial (framed and glazed), and a testimonial consisting of a purse containing £220, from the members and friends meeting in Stepney Chapel, and a few beyond the limits of that congregation. Mr. Wigner came to Lynn on the 29th December, 1839, having been chosen to the pastorate of the church then worshipping in the Baptist Chapel, Broad-street. Here he continued to labour with great success, the congregation rapidly increasing under his ministrations. In the year 1840 it was determined to erect a new and more commodious chapel, and the following year the present Stepney Chapel was opened. This was done at a cost of about £3,000, all of which has been paid for several years since. A capacious school-room (that in which the *soirée* was held), at the rear of the chapel, and a chapel at West Lynn, have also been erected through the exertions of Mr. Wigner at a cost of about £1,200—a small debt only remaining on the school. The school-room was tastefully decorated. Tea, coffee, &c., were served at five o'clock, of which about 300 persons partook. After tea, Mr. R. S. Baker occupied the chair. Addresses were also delivered by the Revs. T. A. Wheeler, of Norwich; J. P. Lewis, of Diss; W. Woods, of Swaffham; J. Green, of Yarmouth; J. L. Whitley, of Durham; Mr. W. Armes, Mr. Shaw, and Mr. Harcourt.

Obituaries.

MR. WILLIAM HUMPHREYS, WALDRIDGE.

It has often fallen to the lot of the writer of this brief account, to prepare for the pages of this magazine memorials of departed friends; but he scarcely remembers having ever to do so with more mournful emotions than on the present occasion. He feels that he has lost a friend—a brother, and the Church over which he presides a member of no ordinary worth. Amid the ravages of death in our families, and in the Churches of Christ, consolatory, indeed, to our throbbing hearts are the sublime announcements of sacred truth. Death is but a transition to the land of the living. We live to die *here*; we die to live for ever in scenes of matchless glory, where life physical, moral, and spiritual attains its highest perfection. *He* who sits on the throne will lead us to living fountains of waters—pleasures unutterable, eternal.

The subject of this brief sketch was born at Aylesbury in the year 1812. He was brought up in the principles of the Established Church. When thirteen years of age he removed to Long Crendon. There he became acquainted with Baptists, and was induced, occasionally, to attend the services at our chapel in that village. Very deep impressions were made on his mind by the faithful preaching of an aged minister of the name of Mr. Brown. He felt, however, most unwilling to forsake the Establishment, and bought books, fully hoping to be able to confute our principles, but not a long period elapsed before he was compelled to bow to the supremacy of truth.

Having removed to Waldridge, a farm in the neighbourhood of Ford, he attended the ministry of the Rev. W. Hood. His acquaintance with divine truth became more extensive, his convictions more profound, and his determination to consecrate himself to the service of God more decisive. In the year 1842 he was baptized by the above esteemed brother, and received into the fellowship of the Church under his care. Here for about twenty years he was faithful in the Master's vineyard, and was respected and beloved by both pastor and church.

He sustained the offices of deacon and superintendent of the school for a lengthened period, and was ever ready to every good work. The neighbourhood felt that he was a man of God. In every attempt to spread the truth, and bring souls to Christ, he most cheerfully seconded his

pastor. Early in the year 1862 he was led by circumstances which need not be detailed here to transfer his membership to the Baptist Church at Princes Risborough; he continued, however, to his dying day to aid the cause at Ford, and to maintain the most friendly intercourse with the people and minister. In Jan., 1864, he was chosen a deacon of the church at Risborough.

Mr. Humphreys' character presented a combination of excellencies which unfortunately are too rare. He was devoutly attached to the sanctuary. No severity of weather, though he had to travel more than three miles, and no ordinary infirmities of body, were suffered to keep him from the means of grace. Every Lord's-day he was in his accustomed seat, and invariably several minutes before the pastor ascended the pulpit. He manifested a profound interest in the truth, and oftentimes seemed entranced by the grandeur of its announcements. The last Sabbath he worshipped with us, scarcely a fortnight before his death, the theme of the morning sermon, the legacy of the blessed Saviour to his servants, "Peace be unto you," appeared wholly to absorb his mind; and during the ensuing week it was the primary topic of his conversation.

Indifference to the services of the sanctuary, and listlessness under the word, were to him sources of painful feelings. His piety was earnest, and shed its radiant beauty on the whole of his life. He loved the duties of religion as well as its enjoyments. His pleasures sprung not from vain imaginings, as is too frequently the case, but from the faithful performance of the high and hallowed duties which the Lord of the Church has enjoined.

He was a thoroughly generous man. Divine providence had blessed him with prosperity in his worldly affairs, and never with a slack hand did he distribute to the necessities of the saints, or give for the support and extension of the cause of God in the Church and the world. He frequently spent the intervals between our services on the Sabbath in visiting the afflicted and relieving their wants.

In all his worldly transactions he was scrupulously careful, so that every one who knew him had the utmost confidence in his integrity and uprightness. For some time before his departure, our brother was visibly maturing for the better land. While he never made a parade of religion, he would occasionally

drop a hint as to the bright inheritance he felt persuaded he had in prospect.

He was absent from the house of God but one Sabbath. While giving directions in the field to his foreman, he was suddenly seized with a fainting fit. He, however, rallied, and seemed for some days to improve. Sanguine hopes were cherished that he would recover, but He who errs not, mysterious as may be His ways, had ordered it otherwise. We wished to detain our brother on earth, but the hour for his going home had come. On the Monday before his dissolution the writer had a long interview with him. "I am willing to go," (said he), "I have no fear, no anxiety whatever." Early on the following Saturday morning (the 12th of November) he cheerfully called to several members of his family who slept in adjoining apartments. Shortly after his daughter took him his breakfast, but he had tranquilly departed. He had entered into rest. "Mark the perfect man, and behold the upright, for the end of that man is peace."

On Friday, the 18th, our brother's remains were committed to the grave, in the Baptist burial ground, Princes Risborough. The succeeding Lord's-day morning the pastor preached a funeral sermon to a large congregation, from the heart-cheering words, "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The service was concluded by the Rev. W. Hood, of Ford. J. J. OWEN.

Princes Risborough.

MR. THOMAS SMITH, of Packington, departed this life Oct. 27, 1864, in the fifty-third year of his age, leaving behind him a widow, two sons, and a daughter, to mourn his loss. The deceased was born and lived for half a century and died at Packington. The term of his apprenticeship, which he served at the neighbouring town of Ashby-de-la-Zouch as a boot and shoe maker, was the only period of his life during which he did not reside in his native village. As might, therefore, be expected, his sympathies were specially bound up in the affairs of his rural home, neighbours, and institutions. At a very early age he went as a scholar to the Packington Baptist Sunday school. In due time he became a teacher, and never left the school till death called him hence, but laboured with patience and assiduity in the work in which he took so marked an

interest. During the pastorate of the late Rev. Joseph Goadby he was brought to know the truth as it is in Jesus, and in the year 1834 was publicly baptized on the profession of his faith. Throughout a membership of thirty years his character was irreproachable, the light of his profession never grew dim, and the influence he exerted was silently instructive and persuasive. It is gratifying to remember that the whole of his conduct in business and religion was based on principle. In all his transactions in trade he was punctual, upright, and conscientious. These admirable qualities secured for him a large and constant patronage from his own village and neighbouring places. All who traded with him had confidence in his integrity, and speak of him in terms of the highest respect. In all religious movements he was equally guided by principle. He was a Dissenter because his judgment and conscience dissented from a National Establishment. He was a General Baptist because he approved of the doctrines and practices of the denomination. The manifestations, therefore, of his piety were not variable or spasmodic—they were constant and regular. As a member of the church he was not forward to speak, or the first to act. Naturally retiring and diffident, he gave way for others to lead, and himself followed in every course adopted for the good of the church. He was one of that inestimable class of church members who say little, but who live well. Such a one may often be little thought of while he lives, but is appreciated and missed when he is gone.

The deceased had suffered for many years from disease of the heart. Often during severe attacks his life was despaired of by his friends, but his days on earth were brought to an end by an attack of peritonitis. His last hours were hours of great composure and marked resignation. Though fond of work and diligent in business, though attached to his family and beloved by them, though anticipating with such pleasure and hope the internal renovation of the chapel in which he had worshipped so long, he yet did say, and yet did feel, "Thy will be done." He desired each of his family to clasp his hand, now cold with approaching death, and say, "Thy will be done." And he died in perfect peace—not a ripple in his bosom, not a cloud in his sky. His mortal remains were interred in the Packington chapel burial ground; and on the following Sunday his funeral sermon was preached by the pastor, at the request of the family, from these words, "Nevertheless not my will, but thine be done," to a very large and sympathising congregation.

Notes of the Month.

ECCLIASTICAL.

EVERYONE remembers John Bunyan's picture of the Pope. "Though he be yet alive," says the glorious dreamer, "he is, by reason of age, and also of many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them." Nothing has more strikingly confirmed the accuracy of this picture than the recent "Encyclical letter of Pius the Ninth." He is vexed with Bible Societies, vexed with people who will take no heed to his anathemas, vexed with modern civilization, and vexed with the progress of religious freedom. But he is powerless. The eldest son of the church, Louis Napoleon, has forbidden the publication of this "Encyclical letter," because it contains propositions contrary to the principles on which the Empire is based; and already it is reported that some of the French bishops who have dared to read the whole are threatened with an action. The Italian minister of justice has followed in the wake of M. Baroche, and reminds the bishops that the "Encyclical letter" cannot be published without the sanction of the government; while at Naples the Pope's remarkable document has been publicly burnt in the streets. Poor Pius the Ninth affirms that the civil power is subordinate to the ecclesiastical, and that heretics are to be punished, as in the days of the martyrs; but none, save ultramontane Papists, tremble at his words. One thing is certainly revealed by the letter—that Pius and the conclave of cardinals have been born too late. They belong to the fourteenth and not to the nineteenth century. Rumour says, however, that Cardinal Antonelli did not approve of the publication of this "circular letter," and that he is about to issue a "supplement" to soften down the effect produced. He may spare himself the trouble. "What has been written, has been written."—The English

paterfamilias has been sadly provoked by the recent case of alleged abduction of Phæbe M'Dermot. Father Bowden, who was the prime mover in it, has not escaped free criticism in the Protestant newspapers. The letters of some correspondents disclose similar facts to those which were laughed at when they appeared in Hogan's pamphlet on American and Continental Nunneries. In this case names and dates are given, and the circumstances are too notorious to be denied. One letter from Milan reveals a condition of immorality in connection with some convents in Italy positively frightful; and asks whether, when Italians are threatening to secularize these places unless government inspection be permitted, England will still be contented to go on as before? We think not. If there is nothing to fear from such inspection, why object to it? It really does seem intolerable that any number of "orders" should have power to immerse within strong walls both men and women in a country which has been the admiration of the world for its personal freedom; and we hope that in the ensuing Parliament some bill will be introduced for the constant and unexpected visitation of all monasteries and nunneries in the United Kingdom. Unless this be secured, things may be "made pleasant" for the eye of the inspector, and so the remedy be worse than the disease. It would be easy, if forewarned of the visit, to huddle off the poor wretches who are suffering penance into the numerous cellars, which, for some reason or other, these places always need; but if at any hour of the day the representative of the Queen and Parliament could enter, this might be difficult. Certain we are that the common suspicions attached to convents will never be removed until some such plan is adopted.—The Established sect is bestirring itself in the matter of church-building. The bishop of London has shown that wealth waits but to be called upon to help with a liberal hand in what is called "Church extension." Seven new churches are to be

built at Sheffield, and how many the new bishop of Peterborough hopes to get in Leicester does not yet appear. He has, however, discovered, since his residence near that town, that more than 40,000 persons are not within the reach of church visitation; and calls upon the manufacturers to assist in providing churches for their poorer brethren. With the blindness proverbial to bishops, he ignores the existence of the thirty chapels in Leicester, which have been built by these men or their fathers. In good sooth, the old town would have been in a spiritually wretched condition if the Episcopalians had been the only men who cared for the souls of the people. Still, we welcome this appeal to the liberality of the Episcopalians. It shows the advance made during the last thirty years in the notions of the Establishmentarian bishops. Then, not one of them would ever have dreamt of building numerous churches without appealing to Parliament for aid. Moreover, if the masses be "brought in," it may prove a further gain to the Episcopalians by liberalizing its government. The movement unmistakably indicates the duty of Dissenters. If they cannot build chapel for church, let them awaken themselves to the still wider dissemination of the truth.—It now appears very unlikely that the proposed clerical court of appeal will come to anything. The bishop of London has pronounced strongly against it; and some of the foremost men in the State Church have honestly confessed that the clergy cannot safely be entrusted with such power—nay, more: that it would endanger the liberties of the people. If this be the case, "the angelic Disraeli" has sounded the wrong note, and instead of being the leader of a grand united church party, will find himself heading the tail of a disorderly rout.—The activity of the Independents in chapel building in the London suburbs still continues.—We sincerely regret to learn that Sir Morton Peto's handsome proposition to build four new Baptist chapels in the metropolis is likely to fall to the ground for want of adequate response. Have Baptists lost all heart of their principles? or are generous laymen really unknown among us?

GENERAL.

THE Queen and her family are at Osborne. A curious ceremony is still performed for Her Majesty, of which perhaps few people in England have heard. At the season of Epiphany the Queen, by deputy, carries offerings to the altar in memory of the gold, frankincense, and myrrh which the Magi brought to the "holy child" at Bethlehem. This usage survives from the Stuarts, and is annually performed at the Chapel Royal, St. James's. The ceremony took place on Friday, Jan. 6, two gentlemen of the household laying the casket containing the Queen's offering on the altar.—Parliament will be re-opened this month, but not by the Queen, if current rumour is to be accepted. Its near approach is heralded by the frequent speech-makings of M.P.'s. Among the most notable "extra parliamentary utterances" is certainly that of Mr. Bright. Those who know him well say that, as a speech, his recent address in Birmingham Town Hall was one of his finest efforts. He tells us that Reform will not be put to sleep. Of course Tory and State Church journals hate the Radical member who declares that the insane idolatry of the balance of power by this country for 170 years desolated the homes of millions of people, and has left us as the result of the profligate expenditure which it has cost us, a double peereage at one end of the social scale, and far more than a double pauperism at the other.—France is getting weary of the discussion on the Pope's letter; but did not fail to see in the appointment of Prince Napoleon to the post of president of the council the feeling of the Emperor toward Rome.—Italy is still seeking to make up the deficiencies in her budget.—Russia has issued her yearly financial statement, and a reduction of the army is spoken of.—Prussia again threatens to be in a dead-lock. The liberal members have refused to second the vote on the address to the king.—The Northern party in America is exultant. Savannah has fallen. General Butler has lost favour, and is superseded. Another negotiation with Richmond is talked about, but the only basis is—union.

Marriages.

Dec. 26, at Archdeacon-lane chapel, Leicester, by the Rev. T. Stevenson, Mr. John Ellis, Burton-on-Trent, youngest son of Mr. Ellis, Mountsorrel, to Miss Elizabeth Ward, of Burton-on-Trent.

Dec. 28, at North Parade chapel, Halifax, by the Rev. B. Dale, M.A., Mr. George Hartley, pianoforte maker, to Mary Jane, second daughter of Mr. Alderman Broadbent, all of Halifax.

Dec. 30, at the Baptist chapel, Cemetery-road, Sheffield, by the Rev. J. Gutteridge, Mr. H. T. Garratt, to Miss Elizabeth Sissons.

Jan. 3, at Dock-street chapel, Newport, Mon., by the Rev. T. Thomas, D.D., assisted by the Rev. J. H. Lochore, the Rev. Arthur Mursell, of Manchester, to Louisa, youngest daughter of the late Mr. John Mabyn Read, of Helstone, Cornwall.

Jan. 3, at Tottenham, by the Rev. Arthur Hall, the Rev. Isaac Doxsey, of 186, the Grove, Camberwell, to Harriet Wilks, eldest daughter of James Murry, Esq., of Globe House, Tottenham.

Jan. 5, at West Orchard chapel, Coventry, by the Rev. E. Delf, Mr. W. F. Baines, eldest son of John Baines, Esq., Knighton, Leicester, to Catherine Bywater, second daughter of William Sargeant, Esq., Stoke, Coventry.

Jan. 5, Carl Schaffler, Esq., of Hamburg, to Margaret Anna, eldest daughter of the Rev. J. G. Oncken, of Hamburg.

Jan. 16, at the Baptist chapel, Chester-street, Wrexham, Mr. William Vaughan, of Liverpool, son of the late Mr. John Vaughan, of Crane-street, Chester, to Elizabeth, eldest daughter of Mr. Jonathan Owen, Salop-road, Wrexham.

Deaths.

Dec. 14, at Belvidere, Illinois, Mary, the beloved wife of the Rev. Charles Hoe, D.D., formerly of Birmingham. Her illness was a protracted one, four months in duration, and was borne with patience and submission to the will of God.

Dec. 15, at Sawley, after a long affliction, borne with exemplary patience and resignation, Miss Harriet Marshall, aged 27. Her end was peace.

Dec. 24, Mrs. Hodgson, of Gerrard-street, Halifax, aged sixty-two.

Jan. 1, Mary Anne, second daughter of the late Rev. Samuel Barbour, of Leeds, aged twenty-five.

Jan. 2, in the sixty-sixth year of his age, Mr. Joshua Taylor, who for upwards of thirty years had been an honoured member of the Baptist church, Oldham. He was interred on the 6th in the grave-yard of the Baptist chapel, Mills-hill, by the Rev. William Stokes, pastor of the church at Oldham.

Jan. 4, at Tilstone, near Tarporley, Ann, the beloved wife of Mr. Thomas Walley, in her forty-fourth year, leaving six little children and a devoted husband to mourn her loss. The Baptist Church of which she was a member, and the neighbour-

hood in which she lived, feel that they have lost an estimable and a godly woman, whose memory will be long cherished. She was distinguished by a very consistent, holy life, and an unusually benevolent spirit, and many are the witnesses to these things.

Jan. 8, of rapid consumption, at Princes Risborough, David Richard, aged 28, the second and much beloved son of the Rev. J. J. Owen. His end was peace.

Jan. 11, at Stoneshay Gate, Heptonstall Slack, much lamented, Mr. Thomas Sutcliffe, in the 80th year of his age.

Jan. 16, Jane, the beloved wife of the Rev. W. Froggart, Stretton-under-Fosse, aged sixty-seven.

Jan. 19, at the house of his father-in-law, Mr. H. Ellis, Llanfair-caereinion, the Rev. M. Roberts, late Baptist minister, of Celinfoel, South Wales, in the thirty-second year of his age. The untimely death of this popular minister is mourned over by a large circle of friends and admirers.

Jan. 20, at Moreton-in-the-Marsh, deeply regretted by a numerous family and a large circle of Christian friends, Mrs. Elizabeth Horne, relict of the late Mr. Thomas Horne, of Moreton, aged fifty-nine.

Missionary Observer.

CONFERENCE AT CUTTACK.

Nov. 30th, 1864.

AGAIN we have met in Conference in Orissa, and again, after being "somewhat filled" with each other's "company," as the blessed Apostle happily expresses it, the brethren have returned, or are returning, to their respective spheres of labour; one of them shortly to return to his native land. We never met under darker and sadder circumstances than on this occasion. We all felt disposed to hang our harp on the willows, like the captive Jews, and to weep as we remembered Zion. The pecuniary difficulties of the society rendering necessary a reduction in the number of missionaries, has oppressed our spirits much. Last year Mr. Taylor returned; and now Mr. Hill is preparing, with Mrs. Hill and family, to leave the field. And if sickness, personal or relative, should drive others from Orissa, it requires no prophetic sagacity to foretell that the consequences must be perilous to the efficiency, if not to the existence, of the mission. It appears to me that in this case one of two things will happen. Either a glorious opportunity of benefiting a nation will ever pass from us to some other section of the one Church of Christ, who will better improve it; or, abandoning all hope of extending our operations, we shall have to fight hard to maintain the ground already secured. I cannot give up hope. I feel greatly refreshed and quickened by meeting with the brethren; and I comfort myself with an argument like that with which the sensible wife of Manoah calmed her husband's fears—"If the Lord were pleased to destroy us," he would not have accepted our prayers, nor appeared for our deliverance as he has often done; "neither would he have shewed us all these things;" but I cannot forget that God works by means; and the friends of the mission must bestir themselves, or it will sink. Bishops are commanded to be sober; and certainly the Bishops of Orissa had reason enough for gravity and sobriety at their recent meeting.

All the brethren from Berhampore, Cuttack, Piplee, and Russel Condah met on this occasion; and we had the additional pleasure of meeting with Mr. Arthur Miller, of Balasore, who came as the delegate of the Quarterly Conference of the Northern Orissa Mission. He is a warm-hearted and excellent brother, and contributed in no small degree to the interest of our gathering.

The Conference sermons were preached on Lord's-day, Nov. 13th, to large congregations. In the morning, Jugoo preached from Hab. iii., part of 2nd verse, "O Lord, revive thy work in the midst of the years, in the midst of the years make known." Much important and scriptural instruction was communicated, "sound speech that could not be condemned;" but as I intend to give you an outline of the sermon by the next Calcutta mail, the reader will be able to form his own judgment. In the afternoon Mr. Goadby preached from Matt. xvii. 5, 8. After remarking on the Scriptures being an inexhaustible mine of heavenly truth, and briefly adverting to some of the obvious lessons suggested by the scene of glory on the holy mount, he proceeded to illustrate and apply these two important propositions—

I. That Christianity is the only true religion.

II. That Christ is the sum and substance—the all in all of Christianity. In the evening Mr. Hill preached in English from a text singularly appropriate as illustrating the gradual increase of the kingdom of Christ in this country, Exodus xxii. 30, "By little and little I will drive them out from before thee, until thou be increased and inherit the land." Many pertinent and instructive remarks were made on this interesting aspect of mission work. In illustrating his subject, the preacher also adverted to a thought suggested by the context, that not only does God accomplish his purposes "by little and little," but that the instruments by which he does his work are, in the eyes of the world, "little," mean, and insignificant. An interesting illustration of this was given from a recent occurrence. Some time

ago a jemadar (or native officer) of the 11th Madras Native Infantry, now located at Berhampore, while his regiment was in Burmah, renounced Mobammedanism, and was baptized into Christ by one of the American missionaries there. On his return he was most anxious to obtain his wife, who had been left behind,* but she was determined not to join him unless he renounced his faith in Christ, which he would not do. He got leave of absence, and went several hundred miles to persuade his wife to live with him, but in vain. Legal steps were taken. Missionaries interested themselves in the case. Even the writer of this letter had a little correspondence on the legal aspects of the case with a devoted and excellent brother of the Church Missionary Society at Masulipatam, and sent a stamped copy of a similar case decided at Cuttack in favour of the Christian convert, but all in vain. Mark the sequel. What missionaries, and magistrates, and judges, and lawyers, and even a husband's persuasions, could not effect, God himself accomplished in a very simple and easy way. The wayward wife was a mother, and had a mother's heart. One day her child was playing with some other children, who naturally enough said to him, "Where's your father? We all have fathers; haven't you a father?" This simple question touched the mother's heart; and now her feelings being enlisted on the right side, she said, "Yes, you have a father, and you shall go to him, and I will go too." She did so, and the pious jemadar is earnestly desiring and praying for his wife's salvation.†

Not less interesting were the services of the second Sabbath we spent together, the 20th. In the morning Mr. A. Miller preached in Oriya on the "exceeding great and precious promises"—a glorious theme—and Mr. W. Bailey preached in English in the evening from "Christ shall be magnified in my body, whether it be by life or by death." In the afternoon we enjoyed together the memorial of the Lord's death, and addresses were delivered by Mr. Stubbins and myself in Oriya and English; the

former on "the whole family in heaven and earth," and the latter on Christ presenting the Church to himself a glorious Church; but I must not enlarge.

The reports given of the work of God, at the different stations, contained some interesting and encouraging statements. Extensive itineracies were reported. At the great festival of the wooden god, several of the brethren had witnessed for Christ. Some of the difficulties in the way of native converts obtaining their rights were mentioned. Additions by baptism, and to the nominal Christian community, were reported, but were not considerable. As, however, the reports of our own stations will be given, at the proper time, more fully than can now be done, I will state, for the information of our friends, some of the pleasing details given of the Northern Orissa Mission.

Midnapore is now occupied by Dr. O. R. Bachelier, who has done a good work among the Santals by organising eighteen schools. The desire which the Santals manifest to have schools established among them is a very hopeful sign. A new chapel has been built at Midnapore, and this building, I may add, is not only a chapel, but a printing-office, a dispensary, and the missionary's house. It was opened for the worship of God and the preaching of the gospel on the 9th October, four days after that terrible cyclone with whose desolating effects you are all familiar. On this interesting day Mr. A. Miller preached in Orissa, in the morning, from "Peace be to this house." In the afternoon Mahes, a worthy native brother, preached in Bengalee from "Behold, I come quickly." (The Bengalee is more generally spoken in and about Midnapore than Oriya.) Dula followed with a sermon in Santal, and, without taking a text, he gave the Santals present an epitome of the gospel, much in the way that our fathers preached a hundred years ago, beginning, as they did, whatever was the text, with the creation, proceeding to the fall, describing the redemption that is in Christ Jesus, and ending with the general judgment. Many of the teachers and others connected with the newly established Santal schools had been encouraged to attend, and it was affecting to see so many of these

* The wives of sepoy cannot go with their husbands on foreign service.

† For some other particulars of this interesting case see the *Observer* for January, 1864, page 37.

children of the forest unite in the worship of God. The reader will notice that the three sermons preached on this memorable day were in three different languages. Four or five have been added by baptism at Midnapore this year.

At Jellalore there is no resident brother, but a devoted sister, Miss Crawford, who was described as "missionary, doctor, and governess." Thirteen years ago, when announcing Miss Crawford's arrival in Orissa, I stated that she was "likely to prove a very useful helper,"* and all who have watched her course know that she has been entirely devoted to the good work, and very useful in it. There is a native preacher at this station, and a few have been added by baptism. Balasore was reported to be in a very prosperous state, and the circumstances attending the beginning of this revived state of religious feeling, which our brother and sister there are now privileged to witness, are deeply affecting and interesting. One Sabbath evening the school-boys were sitting together, when one of them—a lad of twelve years of age—was bit on the thigh by a venomous snake (a cobra, it is supposed, but the reptile was not seen, though his hole was afterwards found to be near.) At first he laughed and made light of it; then he cried out; then he fell, and alarming, very alarming symptoms appeared. The missionary was sent for, and hastened to the spot, but the means used were ineffectual: the sufferer was in the agonies of death, and in a quarter of an hour after being bitten he was a corpse. So sudden a change from time to eternity made a deep impression on the rest. Religious anxiety and concern were awakened. On every successive Sabbath evening for five weeks an inquirers' meeting was held; and as the result *thirteen* hopeful converts were baptized, and *three* others who had wandered from the fold were brought back. So God works; and it is the province of intelligent piety to acknowledge, with humility and reverence, that "his thoughts are not as our thoughts, neither are our ways as his ways." "Whoso is wise, and will observe these things,

even they shall understand the loving kindness of the Lord."

I must not omit to add that our brethren who occupy Northern Orissa are expecting shortly a gratifying addition to their number. Mr. Phillips, senior, who laboured in the good cause diligently and faithfully for eighteen years, chiefly at Jellalore, and returned to America ten years ago, is, with his estimable wife, believed to have embarked for India. Also his son, Mr. James L. Phillips, with his wife and sister, are believed to be on their way to Orissa. Mr. Phillips, junior, is spoken of as a highly promising young man. The reader will rejoice that though labourers are unhappily withdrawn from one part of Orissa, they are being sent forth into another part of this important field, and will pray that all these things, whether prosperous or adverse, may fall out to the furtherance of the gospel.

On the morning of Thursday, the 17th instant, we had an unusually interesting meeting with our native ministers. The following brethren were present:—Gunga Dhor, Sebo Patra, Damudar, Ghanoo Shyam, Kumbhoo Naik, Pursua Rout, Paul Singh, Makunda Das, Thoma, Dunai, and two brethren, Bhikarri and Komul, from Balasore. Also, the following brethren who are helpers in the work, though not full native preachers—Rama Das and Sanantam. Various matters were explained and discussed. Prayer was offered by Gunga and Sebo Patra. Thoma, by appointment of last year, read an essay on the best means of stimulating the liberality of native Christians. This paper contained in substance all the teaching of the Word of God on the subject of contributing to benevolent and religious objects. It was very carefully prepared, and was highly approved by all the brethren, both European and native. Gunga, who was in one of his happiest moods, went to him after he had finished reading, and taking his hand, said, "Brother, the Lord be thy helper. Long mayest thou live to shew forth the love of Christ!" And then he kissed his hand. While the paper was being read he laid aside his warm jacket, so we supposed, because he felt the heat oppressive, but he afterwards told us it was for another purpose.

* See *Observer* for 1852, p. 156.

He wished it to be sold for the benefit of the poor brethren. We could not, however, allow this to be done. He has a noble and generous disposition.

In reviewing the events of the year, as to the native preachers, some things excited painful emotions. The friends of the mission have already been informed that Matthew, the junior preacher at Berhampore, has been excluded for immorality. Death, too, has deprived the mission there of the valuable services of Jaganath; but we remember with thankfulness his consistent conduct as a Christian, and useful labours as a preacher. He had been employed in the work nine years, and was ordained, with Jugoo and Paul, on the 1st Nov., 1858,—the memorable day that the Queen was proclaimed in India, and the name of the mighty Company passed away. I heard him preach his first sermon. It is affecting now to me to remember one of the remarks he made at his ordination. "By constant meditation," he said, "upon the unspeakable love of Christ, I hope to be faithful in this work until death. Constrained by that love, I can go forth to the heathen, even to those who are appointed to die, and proclaim with tenderness the life-giving gospel. One promise which God has made will ever cheer me, 'They that be wise shall shine in the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'" Jaganath was added to the flock of Christ by Mr. Wilkinson, and was one of the precious fruits of the gospel being preached at Ganjam. He has left a widow and nine children. It is gratifying to state that Makunda Sahu, one of the Bonamalipore converts, has manifested abilities for preaching, and was at this meeting received as a preacher on probation. After the Conference, last year, I went into that district, and had much conversation with him, and the others who were baptized shortly after by Mr. Miller; and it is peculiarly encouraging to find that he has begun to preach Christ. I hope another of the number may be found worthy to be engaged in the same blessed work. Now I must stop; and I feel in better spirits than when I began. "Is not the Lord in Zion? Is not her King in her?" Yes, blessed be his name. The Lord is still in Zion. He

has not forsaken us, and never will forsake us. A little more next month if the Lord permit.

JOHN BUCKLEY.

THE MISSION SCHOOLS IN NESTORIA.

EARLY in the year 1836, about two months after our settlement among the Nestorians at Oroomiah, writes Dr. Perkins, we commenced our first missionary school, which gradually grew into our flourishing male seminary. We began with seven small boys, in a basement room of my hired house, or, indeed, a cellar, which was the most comfortable spot we could command at that time, it being winter; and it was certainly a not inappropriate emblem of the deep darkness which surrounded us. The pupils commenced with their alphabet (that of the venerable ancient Syriac), and as their vernacular language, the modern Syriac, was until then unwritten, I was obliged to provide for them, as reading matter, manuscript cards, which were hung upon the walls of the school-room, around each of which a class of eight or ten boys (for the school soon increased to fifty pupils), took a standing position in a semi-circle, and thus spelled out their lessons. There may be witnessed sublime scenes in very humble places and occupations. Dr. Chalmers pronounced the Indian boy in the woods, first learning his letters, the sublimest scene in the world; and I could appreciate the force of that estimate as I gazed on those delighted Nestorian children, in the first missionary school opened in modern times in this ancient kingdom, among a people whose ancestral seminaries at Edena, in Mesopotamia, and elsewhere, in bygone centuries, sent forth hosts of devoted missionaries even to India and China.

The progress of our pupils was rapid, and their improvement in every respect highly encouraging. No brighter children are to be found the world over, than among the Nestorians. The arrival of our printer and press in 1840, soon provided books for the learners, both in this central school and in numerous others, which in the meantime had been opened in villages, all being sup-

plied, up to that period, with reading matter furnished by the pens of several native copyists.

As early as the year 1840, considerable religious interest was manifested among the pupils of this seminary, which seemed to result in a few cases of conversion, but no general revival occurred in it till the winter of 1846. It was then under the superintendence of that seraphic man, the Rev. David T. Stoddart, who joined our mission in 1843, and who died here seven years ago, whose zeal and devotion in the cause of Christ have seldom been surpassed since the days of the apostles. That revival was a work of marvellous power and interest, especially as being the first extensive visitation of the Holy Spirit that has blessed this dark land in recent centuries—a land in which Christianity has never triumphed. It presented many scenes of novelty here, of overwhelming and thrilling pathos, such as I have never seen equalled in any other land. About thirty of the pupils of our male seminary were hopefully, and, we believe, really converted, during that season of refreshing, and the work spread forth with pervading power into several villages.

In 1847, our male seminary was removed from the city of Oroomiah to our health retreat on Mount Seir (Mount Recreation), as a far more healthy location, and secure from the temptations to young men incident to a large town. The situation itself is one of the grandest and most attractive in the world, embracing a magnificent panorama, ranging to the distance of a hundred miles, combining the varied scenery of the city—the plain dotted over with almost countless verdant villages—of the shining lake on the eastern border, and lofty snow-capped mountains far beyond; the whole standing out in fine relief under a sky which is one of the clearest on the face of the globe.

The Nestorians having known little of books (they had never seen printed volumes) before the commencement of our mission, except fragmentary portions of the Bible in manuscript, in their ancient tongue, and cherishing a deep reverence for the Holy Scriptures, so characteristic of their ancestors, we naturally, as well as from choice, em-

ployed our press in printing the Scriptures for them, in the first instance; and though we have since prepared and published many school-books and scientific text-books, and the range of study and acquisition has become considerable, and we have furnished a good general selection of religious reading, still the Bible, in the ancient and modern Syriac—and previously in the Hebrew and the Persian—has continued to be the great classic in our seminary. And it is my prayer and hope that it may never cease to be such. The Bible has been most appropriately styled a *library* rather than a volume; and it is a library with which young men, in any land, and with whatever worthy purposes for life, may far better be made familiar, than with any and all other libraries.

A MODERN JEWISH CEREMONY.

DURING my stay at G—, says a Jewish missionary, I found myself, somewhat unexpectedly, the spectator of a scene which consists of the so-called Chassidim, that vividly recalled to my mind the spiritual state of the people, and all the circumstances so closely associated with it at the time when I enjoyed youthful health and vigour—gifts but little appreciated while we possess them.

Hastening to my hotel one Friday evening, on account of a heavy shower of rain, I was struck by confused but not unpleasing Jewish voices issuing from an humble room in a retired street. On entering the apartment I found it was a private chamber. On a table were displayed the twelve sacred chalis, or cakes, covered over with white cloths, as well as a pint of wine ready for sanctification. In one corner of the room was an ark, containing the holy rolls, fitted into a recess in the wall. Near this was the conductor of the service, wrapped up in the ample folds of his talis, with his face to the ark and his back to the congregation. Many others present were similarly robed. Prayer, reciting, and singing were successively carried on, in so enthusiastic a manner that one might almost have been inclined to consider them out of their minds. The verses selected for singing were of

a very sublime and encouraging character to the Jewish nation, which is represented as a bride. A chapter of the Sohar, the chief authority of the cabalistic doctrine, was also recited, running to the effect that, as the angelic hosts and saints are united to praise and glorify God, so are we, too, here below. The whole tenor of their devotions was calculated to stir up my soul within me to offer up silent prayers on their behalf, and more especially when I heard the words, so closely resembling the New Song, from the mouths of a whole Jewish congregation, "Arise from the dust! Awake! Clothe thyself in the garments of thy beauty, for the redemption of my soul through the son of Jesse, the Bethlehemian, is at hand." This class, with whom the doctrine of the Trinity is almost a reality, continually make mention of the Father Abba, the Shechim, and the Holy Ghost—Ruach Kadishu. Prayers are the essential part of their religion, the Talmud being rarely, if ever, studied. There is also a great tendency to explain the Word of God more according to the spirit than to the letter. How my heart yearned for them while these thoughts crossed my mind, and how fervently did I plead with our God for their salvation! When the service was

over many of them shook hands with me, and greeted me with "Peace be with you," which salutation I know them to address to such only as bear the image of God on their faces, which, with them, is synonymous with a Jewish cast of features. I had no opportunity then of endeavouring to lead them to the right way, as they very soon separated to partake of their sanctified meals. On the following Monday I again visited the place, but not during the services.

FIRST FRUITS OF THE NEW JUVENILE COLLECTING BOOKS.

REV. H. WILKINSON informs us that he has recently visited Kirkby, the first place where he introduced the above books. Although the past year has been one of great depression in the trade of the village, he was delighted to find that the sum of four pounds, twelve shillings, and eightpence had been realised by this simple instrumentality, in addition to the ordinary contributions. Better still, three of the young collectors have been converted, and added to the Church during the year.

Foreign Letters Received.

BERHAMPORE.—W. Bailey, Dec. 1.
CUTTACK.—W. Brooks, Dec. 3.

CUTTACK.—J. Buckley, Dec. 3—10.
,, I. Stubbins, Nov. 26.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From December 20th, 1864, to January 20th, 1865.

	£	s.	d.		£	s.	d.
LEGACY.—Executors of the late Mr. Jonathan Ingham, Halifax	100	0	0	DERBY, Osmaston Road.			
BACUP.				Miss Sims, per Rev. W. Jones	0	14	0
Sac. Coll. for W. and O. Fund.	0	5	0	HALIFAX.			
BOSTON.				Sac. Coll. for W. and O.	1	13	2
Sac. Coll. for W. and O.	2	2	0	Sabbath school (3 months) ..	2	18	8
BURNLEY, Enon Chapel.					4	11	10
Sac. Coll. for W. and O.	1	0	0	Less Ex. at Ann. Meeting	0	9	0
				HOSE.			
				Sac. Coll. for W. and O.	0	5	0

HUCKNALL TORKARD.		£	s.	d.
Public Collection	0	11	0	
Mr. W. Calladine, Junr. . . .	0	5	0	
	0	16	0	

KIRKBY WOODHOUSE & KIRKBY.

Public Collections, Kirkby ..	2	13	11½	
" " Woodhouse	0	12	0	
Juvenile Collectors' Books—				
Elizabeth Handley	0	14	0	
Eliza Fox	0	13	8	
Mary Scothorne	0	13	2	
Fanny Jennings	0	12	3	
Elizabeth Meakin	0	12	2½	
Sarah Hopkinson	0	9	6	
Ann Davison	0	5	3½	
Arthur Drakely	0	8	11	
William Cotes	0	3	8½	
Mrs. Brittain's box	0	5	0	
Betsy Hannah Topham's box	0	2	2	
Small sums	0	3	3½	
	8	9	2	

LEEDS, *Call Lane.*

Members of the Church	1	11	6	
Juvenile Missionary Society ..	7	10	0	
	9	1	6	

LEICESTER, *Dover Street.*

Sac. Coll. for W. and O.	1	10	0	
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LONDON, *Commercial Road.*

Sac. Coll. for W. and O.	2	10	0	
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New Church Street.

Sac. Coll. for W. and O.	3	6	5	
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LONG SUTTON.

Sac. Coll. for W. and O.	1	13	0	
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MACCLESFIELD.

Sac. Coll. for W. and O.	0	6	0	
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MANSFIELD.

Sac. Coll. for W. and O.	0	4	0	
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MILFORD.

Sac. Coll. for W. and O.	0	12	0	
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MORCOTT.

Sac. Coll. for W. and O.	0	10	6	
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NORWICH.

Mr. J. O. Peggs	0	10	6	
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By Miss Scott—				
Miss Cole	0	10	0	
	1	0	6	

PLAISTOW GREEN, *near Crich.*

H. Higton's box	0	5	1	
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Miss Marshall's class in Sabbath				
School	0	10	0	
	0	15	1	

PORTSMOUTH POST-MARK.

A. F.		£	s.	d.
	5	0	0	

RAMSGATE.

Sac. Coll. for W. and O.	0	2	6	
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RIPLEY.

Public Collections	5	5	2½	
Mr. W. B. Bembridge	1	1	0	
Mr. R. Argile	1	0	0	
Mr. T. H. Cox	0	10	0	
Juvenile Society for support of				
Thos. Ward, &c.	8	3	9½	
		16	0	0
Less expenses	0	6	6	

SHEFFIELD.

Sac. Coll. for W. and O.	1	10	0	
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STALYBRIDGE.

Sac. Coll. for W. and O.	1	0	0	
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SUTTON ASHFIELD.

Sac. Coll. for W. and O.	0	5	1	
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SUTTON BONINGTON & NORMANTON.

Sutton Bonington.

Public Collections	1	9	1	
Collected by Mary Hemstock				
and Sarah Doughty	1	12	1	

Normanton-on-Soar.

Public Collection	0	17	3½	
Missionary Tea Meeting	0	14	0	
Samuel Wakling's Miss. box ..	0	3	2½	
Children's Sunday school box	0	8	2½	
Mary Haywood's Miss. box .. .	0	3	3½	
Collected by R. Widson	0	7	2	
S. Barrowcliff	0	4	0	
		5	18	4
Less expenses	0	5	9	

VALE, *near Todmorden.*

Sac. Coll. for W. and O.	0	5	0	
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WALSALL.

Sac. Coll. for W. and O.	1	1	0	
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WHEELOCK HEATH.

Public Collections	6	12	6	
Sac. Coll. for W. and O.	1	0	0	
Rev. R. Pedley, Senr.	1	0	0	
Mr. R. Booth	1	0	0	
Mr. R. Pedley, Junr.	1	0	0	
Mr. R. Shore	0	10	0	
Mr. G. Timmis.	0	5	0	
		11	7	6
Less expenses	0	7	6	

DONATIONS FOR MISSION DEBT.

BOURNE.			£	s.	d.	LOUGHBOROUGH, Wood Gate.				
Mrs. Dewey			0	5	0	Rev. T. Wilshere	£	s.	d.	
BURNLEY, Enon Chapel.						Mr. T. W. Marshall	1	1	0	
Collections and Donations, per						Mr. J. S. Lacey—Proceeds of	5	0	0	
Rev. J. Alcorn	10	9	4			Sabbath Preaching engage-				
CASTLE DONINGTON.						ments since Midsummer ..	5	15	6	
Mr. Oldershaw	1	0	0			Miss Lacey's Card	1	5	0	
Mr. Alfred Elliott	1	0	0							
Mr. Pickering	0	10	0						13 1 6	
Mr. Thirlby	0	10	0			QUEENSBURY.				
Mr. Dunncliffe	0	10	0			Mr. M. Stocks	1	0	0	
Miss Doughty	0	10	0			A Friend	0	12	6	
Mrs. C ayton	0	10	0			W. Stocks	0	5	0	
Mr. Knight	0	10	0			J. Wilkinson	0	5	0	
Mr. Chapman	0	10	0			J. Field	0	5	0	
Mr. Sutton, King's Mills ..	0	7	6			N. Firth	0	5	0	
Mr. Shepherd	0	5	0			Small sums	4	7	6	
Mr. Stenson	0	5	0						7 0 0	
Mr. Johnson	0	5	0			RIPLEY.				
A Friend	0	5	0			Donations	5	13	6	
Mr. Scott	1	9	6			SHEFFIELD.				
Small sums				8	12	0	Joseph Wilson, Esq., Clifford,			
							near Sheffield	10	0	0
CHESHAM.										
Collected by Mrs. Preston ..	10	17	6			SPALDING.				
DERBY, Mary's Gate.						Mr. W. Stubbs	5	0	0	
Collected by Miss Brown ..	5	11	6			STALYBRIDGE.				
„ Miss Wilkins	0	16	0			Three Friends	0	7	0	
„ Mr. J. Evans	0	5	0			SUTTERTON.				
				6	12	6	Donations	3	15	0
Osmaston Road.										
An Aged Friend	50	0	0			HALLELUJAH!				
LEAKE AND WYMESWOLD.										
Mr. W. Burchnall	5	0	0			We are happy to announce that the amount				
Donations at Leake	5	3	3			promised for the Mission Debt somewhat				
Do. at Wymeswold	3	11	7			exceeds £1,600! Will those friends who				
				13	14	10	have been waiting for the completion of			
LEAMINGTON.										
John Heard, Esq.	200	0	0			the List kindly forward their donations as				
LEEDS.										
Robert Arthington, Esq. ..	50	0	0			early as convenient?				
LEICESTER, Archdeacon Lane.										
Donations	18	7	9			The above announcement cannot fail to				
Carley Street.										
Collected by Mrs. J. C. Smith ..	0	11	6			be encouraging to all the friends of the				
Dover Street.										
Mrs. Livens	0	10	0			Society. We trust it will not have the				
						effect of preventing any from giving who				
						had previously purposed to do so, but had				
						not intimated the amount they intended to				
						contribute.				
						We believe there are many sums yet to				
						come in from friends in different parts of				
						the Connexion. We plead for a literal				
						fulfilment of our Lord's direction, "Gather				
						up the FRAGMENTS THAT REMAIN, THAT				
						NOTHING BE LOST!"				

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, 1865.

EXTENSION OF THE DENOMINATION.

THE Financial Secretary of our Foreign Mission bids us sing "Hallelujah!" over the extinction of the dreadful debt which, last midsummer, frightened so many of our otherwise stalwart brethren from their propriety, and left them with scarcely one breath of faith or hope to cheer their fainting spirits. Some of us refused to flinch, or "skedaddle," as the Yankees have it, during the panic. I for one—and if I "boast myself a little, let no man think me a fool"—though old and feeble from long conflict, managed to hoist and unfurl my old "banner with a strange device," *Nil Desperandum*, which, when as a raw recruit I entered the service, was placed in my hands by a veteran who charged me never to give it up. We then held a council, like that at Marengo; for we were defeated in our first encounter with the enemy. We resolved, like them, to fight again, for there was time to win before the day was out; our day was the year, and we fought and won before it expired. One thing we did, however, that we had better have let alone—we went "a begging," and were bowed out, and served right; since, as we afterwards found, we had strength enough of our own if we would only bring it out and use it.

Well: we are now told to sing, for we have not only cleared off the debt, but have a balance in favour. And in the doing of this, I wonder who amongst us is the worse for what he has done; who? man, woman, or child, has sacrificed a single comfort; who went without his regular plum-pudding at Christmas! who?

"Let the inhabitants of *our* rock sing!" but let us hear no jarring sounds to mar the harmony—no reproaches or maledictions—no curse of Meroz on the heads of those who came not up to the help of the Lord against this, to us, mighty debt. It will be enough for them if they find themselves in the position of that conscience-stricken sinner who exclaimed—

"One cried, God bless us, and, Amen, the other—
I could not say, Amen—and Amen
Stuck in my throat."

Enough of punishment I fancy it will be to them if they have just now some trouble in clearing their throats before they attempt to sing "Hallelujah!"

But I may as well make a clean breast of it, and confess that neither can I sing just now as I would wish. The fact is, I never was a singer and never shall be in this world; and if I were, I could not sing, as I have said, just now, for there is something sticking, either in my throat or somewhere else lower down in my system, where it has stuck to my pain and perplexity for forty years at least, and I cannot get rid of it. "Have you tried?" you ask. Yes, I have, for all the time I have mentioned, but of late years, spite of all my struggling, it has got worse; and I verily believe I should long ere this have regarded it as an inveterate and incurable obstruction, had it not been for the device on my old banner.

I fancy my reader is ready to say, "No more circumlocution if you please. Speak plainly, and not in parables." I will. It is

THE SAD STATE OF OUR HOME MISSION.

There then! you have it. Am I yet a fool? Very well. "Would to God ye could bear with me a little in my folly: and indeed bear with me."

But is it folly or foolishness in me to feel concerned in this matter? or is it a mere whim or crotchet of my own which I wish to indulge, and am growing petulant because I cannot get others to see through my spectacles? Well: in sober sadness, and without further preface, let me state the facts.

What is the present position of the Home Mission of the "General Baptists of the New Connexion," as we yet describe ourselves, approximating closely, though we now are, to the Centenary of its formation? Is our Home Mission progressing, or is it not? It is not. It is retrograding!

Here it may be needful to remind some that "Home Mission" is scarcely the right name. Home Missions would be more correct. For we have first, what we call the General Society, managed by a small committee, nominated by the Association. This arrangement was made to secure any "bequests" which might be made to the Home Mission; although they have always been few, and small, and far between. The only regular source of income under the control of this committee is the collection after the Annual Meeting at the Association, which is usually expended in printing and circulating the Annual Report, with now and then a grant of five or ten pounds to some urgent case. Formerly the General Society received the contributions of all the churches in the union which subscribed anything to this object, and disbursed their resources in all the districts; but for some years now the Conferences have managed this business in their own localities.

The sum total of receipts for the year ending midsummer, 1864, as stated in the last Report, was £194 7s. 4d. At the close of the first year after the formation of the General Baptist Home Mission, forty years ago, it was £217 3s. 5d. Or, put in another form—in 1824, 9,041 members subscribed £217 3s. 5d.; in 1864, 21,031 members subscribed £194 7s. 4d. This is retrogression with a vengeance! Not only is the total less, though the membership is more than doubled, but a greater falling off than this has taken place. In less than ten years after the formation of the Society the total reached more than £400; one year, more than £500. It is, then, from the last mentioned sum we are sinking—gradually sinking. In 1860 we had sunk to a little above £200. Last year we were the same amount below £200. Whither are we drifting?

What the Conference Committees are doing in their respective districts,

with their diminished resources, they tell us in their reports, which may thus be abridged: the MIDLAND, which is in two branches, is doing nothing now in making grants in aid, or in adopting new stations. United, they owe a considerable debt, in reduction of which they have for some time now applied all their resources. The debt of the Derby Branch is now reduced to about £40, thanks to the persevering zeal of brother JOHN EARP, of Melbourne, who, I hope, has resolved to report its extinction at the next Association. The Nottingham Branch is responsible for about £180, which we hope they will lose no time in reducing and removing. When these debts are discharged the field will then be cleared for united action in the Midland.

The EASTERN and the NORTHERN make small grants in aid to various stations in their respective localities. But with one only exception, and that in the NORTHERN, I am not aware that the General Baptists are making any attempt by their Home Missions to introduce themselves into any new sphere of action.

Now if "I had not," like Nehemiah, "been beforetime sad" with these indisputable facts before me, "why should not my countenance be sad?" Why should I not have "sorrow of heart?" when the Connexion which our fathers founded on principles of faith and practice, which many of us after serious and thoughtful examination have preferred and adopted, is in this spiritless and miserable condition.

For, say what you will, as regards our Home Mission, this is our present condition, and the epithets I have used to describe it are strictly correct. No man rejoices more than the writer does that we have now a College building of our own, the current expenses of which are duly met, and that the debt owing by the Foreign Mission has, or soon will be, entirely discharged. But what of these? Having provided for the tuition of ten students in the College, and having brought the expenditure of the Foreign Mission, by the reduction of its missionaries, within its income, have we now nothing more to do than "rest and be thankful?"

Thankful we may be and ought to be, but rest we cannot and must not. If we do, both the College and the Foreign Mission, like the Home Mission, will first be brought to a dead lock, and then retrograde as it has done; for the Connexion can go no further, either as regards the number of its students or its missionaries, if we do not, by means of the Home Mission, occupy and cultivate more ground from which to produce the needful resources.

And this conclusion is so palpable that every man of common sense must see that it is now the only course open to us; and no man of business would hesitate for one moment in adopting it, were the management of the Connexion under his control. Indeed, so indispensable is the reinvigoration of the Home Mission to the extension and future progress of the body, that, democrats though we be, we might almost be disposed to vote for a Dictator, and invest him with the necessary powers for the carrying out of this object. This may seem a strange suggestion; but the fact is, that in this matter we are now in a state of immobility—like a disorganized army, from which supplies are withheld, without order or discipline, and in which every man* does just what he pleases, and will either be a corporal or wear epaulettes, or lay down his arms and skulk off to his own house.

How long is this infatuation to continue? Surely we are not doomed

* For "man," read "church," and it will stick.

to be first demented and then destroyed! No: we will never believe *that*. The goodness of God to us has ever kept pace with and gone beyond our attempts to advance His holy cause both at home and abroad. For both the College and the Foreign Mission He has several times interposed His gracious aid. Even to our Home Mission efforts, so far as our faith led us on to action, He has granted success. How is it, then, that our confidence in His continued blessing has become feeble and ready to die? Faith in God, nerving us to action, is now the one thing needful to our revival and extension. Passages in proof, with promises of aid, crowd before my memory as I write. I must not quote them, they are too numerous, but they are as familiar to every reader of the word of God as household words.

Yes: whenever we have made vigorous efforts for promoting the Gospel we have succeeded. Our history within the past ten years furnishes testimony in proof. What, then, is the voice of God to us now? Hear we not the Captain of our salvation calling to us, "Why are ye so fearful? why so sluggish? I have led you on to victory, and am waiting to lead you again. You thought, a few years ago, you could not raise £1200 for the Foreign Mission, but you did—you thought you could not raise the needful funds to purchase College property, but you did—you thought, two years ago, that the 'honourable women' among you could not raise £600 for the Foreign Mission, but they did—you thought, last summer, that you never could, before the close of the year, clear off the debt of £1600 owing by that Society, but you have, and something more! O ye of little faith, wherefore did ye doubt? Have confidence in me; stand fast; go forward, and you shall do greater things than these."

And see we not the direction which His finger points us to take? Is it not to the high places of the field? to those positions of advantage from which we may draw resources for further advances? Our success at Leeds, Bradford, Sheffield, and other populous places, should excite us to enter Manchester, Stockport, Liverpool, and Hull. And why not? There are already members of our churches in those places who would hail our coming.

Well: we shall see. Your first two monthly issues for this year, Mr. Editor, afford glimpses of hope. The strong common sense of our NORTHERN friends is moving them in the right direction. They are at work in Dewsbury. In the EASTERN, at their last Conference in December, we find the successors of the "Just-fast-men" of Lincolnshire, "after an earnest conversation," passing this resolution unanimously—"That this Conference being deeply convinced that Home Missionary work needs to be prosecuted with greatly increased vigour," &c. This resolution appears in your January number. In February it is followed by a sensible letter from "B. P. R.," who asks, "Are we to extend as a denomination?" These are indications of life and movement.

What I have now written I have written as I have written for a purpose. I want to disturb and break up the drowsy dreamy lethargy which now pervades the body. Let him who prefers to do so tickle the ears of the sleepers with a feather if he will, or "with 'bated breath and whispering humbleness" apologize for disturbing their grave-like repose. I care not how they are awaked out of this stupor in the snow, so that it is done, and quickly, for it will prove a death-sleep if they be not at once aroused to consciousness and active movement.

I hope, therefore, Mr. Editor, you will permit this life-or-death-

question to be fully discussed in your pages. You cannot just now render better service to the Connexion of which your publication is the organ. As for me I am old and hardened to bear any amount of castigation that may be inflicted on me for the loud clarion I have sounded. My purpose was so to disturb the stagnant pool of inertion into which we have sunk that it might be unbearable. Let those who are content to stick there stay there if they will; as for myself and a few more, we are resolved to struggle out of the slough while there is any life left in us.

That those who are so disposed may know whom to chastise or cheer, I flaunt before them my "banner with a strange device"—

NIL DESPERANDUM.

THE LIFE AND CHARACTER OF KING JOSIAH.

THE hallowed place where the fugitive son of Isaac enjoyed the inspiring vision of the ladder, and raised the stone of memorial, calling it Bethel, was destined in after years to witness a far different scene. In the former case God was gratefully honoured, in the latter he was boldly defied. Jacob was blessed as he raised and anointed the stony record of divine goodness; Jeroboam was cursed as he stood and ministered at the altar of incense before the two calves of gold he had reared on the place where Isaac's wandering son soundly slept, and sweetly dreamed of the ladder that connected earth and heaven, and the ministering spirits that ascended and descended upon it.

"Who made Israel to sin," is the fearful and frequent appellative by which, in sacred history, the son of Nebat is best remembered: an appellative which has condemned him to everlasting infamy: and one of the most important acts of his sinful life strangely enough intimately connects him with the subject of this essay. As Jeroboam had denied the God of Israel he set up false deities and became their priest: and one day, as he stood by the side of the altar of Bethel, a prophet, with the marks of recent travel upon him, and with an emphatic voice, denounced the idolatrous monarch and his sacrifice. Startled at the sudden and presumptuous appearance of the stranger, the heart of the king swelled with indignation, and his ears tingled, as he heard the words, "O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."* To accredit this fearful message, immediately the altar was rent asunder, and the ashes scattered around; and as the king in his anger stretched forth his hand to seize the intruder, his hand grew stiff as steel, nor could he draw it back again till the man he sought to injure prayed to God for its restoration. Three hundred and fifty years rolled away: years fraught with momentous events to the kingdoms of Judah and Israel, and in the fulness of the time the child was born unto the house of David whose interesting and eventful history it is the aim of this paper to pourtray. Josiah was born when the glory of the Judean kingdom was waning, and about fifty years before Nebuchadnezzar commenced that series of aggressive wars which ended in the utter desolation of Jerusalem and the land of Judah.

He was the son of Amon and Jedidah, and ascended the throne about six hundred and forty years before Christ. His father and also his grandfather Manasseh had obtained an unenviable celebrity for their vices, though the latter in after years sought and found mercy at the hands of God. When Josiah was born the people had become fearfully degenerate in morals and religion, as may be learned from the first twelve chapters of the book of Jeremiah, which contains a faithful portraiture of the general character of the Jews in those days. Josiah had not the privilege of a religious education either by precept or example, and hence he becomes additionally interesting to us as an instance of the sovereign and distinguishing grace of God. Manasseh was

* 1 Kings xiii, 2.

religiously educated under Hezekiah—Josiah had before him the example of the wicked Amon: and yet Manasseh fell into the most absurd idolatries, and stained his soul with the blood he caused to fill Jerusalem; but Josiah from his boyhood walked in the steps of his father David all his days. “The Spirit of God breathes freely, not confining itself to time or means.”

He was but eight years old when the thorny cares of empire devolved upon him, and at that age he began to seek the Lord. Able counsellors and guardians must have surrounded his throne and aided his onerous task; and much he needed them, for his people were corrupt, and his crown was held as a sworn fief of the king of Assyria, on which condition alone Amon had been allowed to occupy the Judean throne.

The early conversion of Josiah to God was the basis and strength of that excellence of character which distinguished him, and was soon followed by characteristic and appropriate endeavours to promote the glory of God. At twelve years of age he commenced a series of royal progresses through the land, and which continued at intervals till he was eighteen years old. The object of these journeys was to destroy all the high places, groves, and images, and every vestige of idolatry which his predecessors had allowed to stain the honour of their administration. Manasseh, like Ahab, had reared altars to Baal, or the sun-god, and the people worshipped the host of heaven in many places devoted to that purpose. Even into the neighbouring territory of Israel did Josiah carry his sweeping reformation.

It was to be expected that the temple of the Lord would be neglected in the general apostacy, and so we find that it had fallen into decay; but as soon as Josiah discovered its condition he resolved to restore its faded glories, and having repaired the venerable and dilapidated structure, to reconsecrate it to the worship of the living God. Some time before he had given orders for the collection of the necessary funds, and he now sent Shaphan the scribe and Hilkiah the high priest to count up the contributions of the people and deliver them into the hands of the builders selected to perform this pious and honourable task.

While rummaging the temple preparatory to or during the process of alteration, Hilkiah discovered the Book of the Law, which he delivered to Shaphan, who read it before the king, and who, when he heard it, rent his clothes. Considerable discussion has arisen respecting this book of the law, and it has been argued that if this were the only copy then existing, its authenticity is somewhat invalidated thereby, and that the social and moral condition of the Jewish people must have been deplorable till the discovery above named. It has also been affirmed that the sacred writer is not worthy of credit in relating the above fact, since it is impossible to conceive that every copy of the law had disappeared but the one thus unexpectedly brought to light. But is the answer to these cavils far to seek? If this were the *only* copy of the law then in existence, it was still the book of the law, and Christ and his apostles have by their frequent quotation given their sanction to its authenticity and genuineness, and also to its divine original. Further: there can be no question that at this time copies of the law were exceedingly scarce, and it is not to be wondered at, considering the idolatrous conduct of Josiah's predecessors on the throne and the gross wickedness of the people. Hezekiah, the great grandfather of Josiah, had part of Solomon's Proverbs copied out, so scarce were the holy books; but beyond this he did not go. (Prov. xxv. 1.) Bad kings and wicked subjects had no inducement to preserve or multiply the word of God. I cannot suppose that no other copies were in existence, for it seems difficult to think that at least without some outline or abstract of their duties the priests could correctly follow the prescribed form of worship in the manifold services of the temple. For the above reasons the conclusion seems to be that the book of the law discovered by Hilkiah was either the autograph copy of Moses, or a copy in which the curses pronounced against idolatry existed, and which had, during the fearful degeneracy of the people, been blotted out of the copies then existing: for Josiah rent his clothes when he heard portions read which evidently refer to, or were extracts from, Deuteronomy xxviii., xxix.

I see not how the terror of the king can be accounted for except on one of the above hypotheses. Hence, too, Jeremiah perhaps being absent from his home in Anathoth, the king despatched a messenger to Huldah the prophetess to ask whether the threatened judgment would be executed. Her reply was that the sentence had gone forth and would soon be executed, but that because the youthful monarch had humbled himself before the Lord when he heard the words read out from the law by the venerable scribe, his eyes should not see the coming desolation: they did not, for he fell in battle, as hereafter to be noticed. (2 Kings xxii.)

As soon as Josiah received Huldah's answer he sent and gathered unto him all the elders of Judea and Jerusalem, and with as many of the people as could crowd the sacred courts of the Lord he went thither and commanded the book to be read aloud for the instruction of the assembled throng. While this was done he stood in a conspicuous place by a pillar in the sacred structure, and when the last terrible words had fallen from the lips of the reader, Josiah made a covenant before the Lord to keep all his statutes with all his heart and soul, and all the people joined in the solemn vow. Strengthened by this pious act of public consecration, and encouraged by the sympathy and devotion of his subjects, the king went forth and commenced the reformation which has shed undying lustre on his name. The particulars of what was then effected are very minutely and impressively detailed in 2 Kings xxiii. By comparing this chapter with 2 Chron. xxiv. 3—8, it would seem that the conduct of Josiah after his vow had been in some measure anticipated in the earlier part of his reign—that the second reformation was more sweeping and thorough than the first.

But it was now that he fulfilled the fearful prediction uttered by the ancient prophet in the ear of Jeroboam as he stood by his altar at Bethel three hundred and fifty years before. In the royal progress for the destruction of idolatry, Josiah arrived at the chapel at Bethel. "And the altar there, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove." And the bones of the idolatrous priests resting in the neighbouring groves he also burned; but he spared the ashes of the man of God, who, centuries before, had predicted in no doubtful words the event now so resolutely accomplished. (2 Kings xxiii. 15—20.) Josiah's task, however, is not yet done: the worship of the Lord is not re-established until the appointed feasts are conscientiously observed; accordingly the Passover must be celebrated, which, in all probability, had been omitted since the days of Hezekiah. At the king's command the ancient holy feast was kept with uncommon splendour. The temple being now restored, the ark was brought back to its place, and the priests were sanctified and divided into orders or families, as Solomon had commanded. He who thus bade the people keep the feast, gave right royally from his own herds and stalls for its celebration three thousand bullocks, and thirty thousand lambs and kids. Inspired by the example of their royal master, the people gave willingly to the priests and Levites; Hilkiah, and Zechariah, and Jehiel gave unto the priests for passover offerings three hundred oxen and two thousand six hundred small cattle, and other distinguished subjects most liberally contributed to the same purpose. So to the whole order of the house of God was reconstituted: the porters were at the gates; the priests slew the sacrifices, and the singing Levites sweetly chanted again God's forgotten praises before the high altar; and the mighty multitude joyously worshipped as in ancient times. Yea, no Passover like that was kept in Israel from the days of Samuel the prophet.

This rapid glance at the life and virtues of this estimable youthful prince would prepare us to hope that a reign so splendid will end without shadow or eclipse; that Josiah's death will be as glorious as his life was honourable and useful. He had given happiness to his people; his dominions were never ravaged by the invader; a foreign foe never left his footprints on the soil of Judea; domestic discord never disturbed the heart of Josiah while he wore the

crown. David's throne was never more worthily filled, and David's God was never more signally honoured than by king Josiah. But earthly excellence is neither changeless nor immortal. At the ripe age of thirty-nine, and thirteen years after the celebration of the Passover above mentioned, the illustrious Judean sovereign met with an untimely death. It arose in this wise. Pharaoh Necho sat on the throne of Egypt, and resolved if possible to arrest the conquering arms of the Medes and Babylonians, who had just destroyed Nineveh and were breaking up the Assyrian empire. Pharaoh gathered together the chivalry of Egypt to besiege Charchemish, on the banks of the distant Euphrates, and as his line of march lay through the heart of Josiah's dominions, he respectfully asked a free passage for himself and his troops. This request greatly embarrassed the king of Judea. Prideaux and Milman conjecture that as Josiah held the northern parts of the land of Palestine as a fief of Nabolassar, king of Babylon, he was bound by a spirit of loyalty to refuse the request of the Egyptian king. But neither the Bible nor Josephus ascribe such an honourable motive to Josiah. Still it is very probable that he was thus actuated, since at least it does not appear that there was no alliance between the kings of Babylon and Judea. Moreover, Josiah knew how dangerous to the stability of his own throne would be the admission of foreign troops into his territories, especially if inflamed with all the pride of conquest they should return from their distant expedition. Egypt was proverbial for treachery, and perhaps Josiah could not trust the honour of its king. Still Necho seemed sincerely desirous to avoid a collision with Josiah, and sent to remonstrate against the opposition offered to his passage, pleading a divine sanction to his cause. This plea Josiah could not acknowledge, since the name of "God" in Necho's mouth was not synonymous with "Jehovah;" it meant "the gods," and nothing more. The right course for the perplexed monarch was to act in this case as he did when the book of the law was found, viz., to consult Jeremiah, or Zephaniah, or Huldah the prophetess, or some of the members of the prophetic college. But the king did not ask the question, "Shall I go up to fight the king of Egypt?" but acting under the impulse of his own passions, Josiah marshalled his forces and led them forth to battle. That he had some misgiving in his mind as to the course he pursued appears from the fact that he disguised himself in order that he might escape the deadly arrows of the foe. In the valley of Esdraelon the armies met in the shock of battle, and an arrow from the bow of an Egyptian archer struck down Josiah, who was carried wounded from the field to Jerusalem, and there he died. The loss of such a prince might well evoke the deepest sorrow of his subjects, and the mourning they made for him in Hadad Rimmon, in the valley of Megiddo, became a proverb in after days. Singing men and singing women in bitter wailing and funereal dirges well expressed the national sorrow; but none lamented the untimely fate of this illustrious monarch more than Jeremiah, whose prophetic harp poured forth its saddest numbers over the grave of Josiah, whose crown descended to Jehoahaz, but whose career proved him to be a degenerate son of a most worthy and noble sire.

Some practical reflections force themselves upon us in closing this short and rapid sketch of one of the most eminent servants of God during the economy that has passed away.

1. We have in Josiah a beautiful example of early piety, and that, too, amid circumstances eminently unfavourable to its culture and exercise. Amon his father walked in the steps of Manasseh's youth, and therefore the invaluable advantage of a pious home and parental example did not fall to Josiah's lot. At the time of his birth the law of the Lord had become almost forgotten, and when he was eight years old he attained the dangerous distinction of a throne, encircled, however, with experienced and judicious counsellors. As far as we know there was none in his palace to teach him to fear and love the God of his father David; yet at eight years of age he had his eyes and his heart open to seek after God, and his vigorous efforts as a reformer when he was but twelve years old shewed that he had found the God he sought. Thus we learn that the Spirit of the Lord is not straitened, but he

works when and where and how it pleases him. Bishop Hall has well said—“What a difference doth grace make at the same age! Manasseh began his reign at twelve years,—Josiah at eight. Manasseh was religiously bred under Hezekiah,—Josiah was misnurtured under Amon; and yet Manasseh runs into absurd idolatries,—Josiah is holy and devout. If we may not rather measure youth and age by government and disposition, than by years, surely then Josiah was older with smooth cheeks than Manasseh with grey hairs.” May the youthful readers of this paper remember their far greater advantages, and so use them that Josiah condemn them not in the judgment day.

2. Hearty work for God, and especially early work, will most assuredly prosper. It will not be denied that the consecration of Josiah to God in his early days greatly favoured his onerous task as a reformer of the worship of Jehovah, for he brought to it all the new-born energy and ardour of a young disciple. With him to will was to do: nothing daunted his energetic spirit, or turned him from his chosen path. His heart was in all he did, and therefore it prospered. He abolished the idols, cut down the groves, repaired and purified God’s house and restored its services. At eighteen years old he had done the work of a long life, and his people rested under his sceptre in peace and happiness. So work for God ever prospers, and the youthful worker is generally he who does most for God, and does it best too.

3. In Josiah’s career the divine faithfulness was beautifully exhibited. While he occupied the throne peace smiled on all parts of his dominions, which foreign invasion never threatened to desolate or destroy. Yet the measure of Judea’s iniquity had long been filling up, and the purposes of God were hastening to completion. He had, however, by Huldah the prophetess, said to Josiah, “Thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil I will bring upon this place.” Thirty-one years he reigned, and nineteen of them elapsed ere the words just quoted were fulfilled. Though he died in the full vigour of manhood, there was much mercy in his death. With him vanished the historic splendour of the Judean monarchy: for seventeen years after he fell on the blood-stained field of Megiddo, on the southern rim of the plain of Esdraelon, that monarchy was blotted out, and its fertile lands turned into a desert by the resistless arms of Nebuchadnezzar king of Babylon. But God had promised that Josiah should be spared the sight of these terrible scenes; and ere they were realized the fatal arrow at Megiddo had dismissed him “to the mountains of myrrh and the hill of frankincense,” where he was enjoying the untroubled rest of the house not made with hands when his earthly palace and capital were levelled with the dust. Jehovah thus kept the word he never breaks; therefore let us trust him who is faithful that has promised.

4. A long course of religious obedience is no guarantee against sin, even in later life. Josiah began to serve the Lord when eight years old, and for thirty-one years he was faithful to his early vows. And yet after receiving so many signal proofs of the divine favour, and attaining such a ripe experience in the things of God, Josiah showed himself to be but a mortal at the best. It was not an unjust war he waged with Necho, but it was a rash and unwise one; and by not inquiring of the Lord he shewed he acted on the impulses of passion, or at the dictates of mere state policy. Thus a long and honourable career ended in dishonour; thus a long bright day of life service had its evening speckled with clouds. So the best of men are but men at the best, and the mournful moral of Josiah’s death is, that men should never be blindly led by impulse or worldly policy, nor imagine that long service for God can never be tarnished. Moses sinned in angrily smiting the rock in Kadesh in the last year of Israel’s wanderings, and within sight of the sunny hills of the promised land; and Josiah’s sun set in shadows after a life-long devotion to the service of God. Hence presumption becomes neither youth nor age; in grey hairs we should hear the warning voice, “Let him that thinketh he stand take heed lest he fall.” To be ever watching and praying is our duty and our only safety, and so a life well spent in Christ’s service shall end in honour and in joy.

J. LEWITT.

Family Miscellany.

WORTH BETTER THAN SHOW.

A YOUNG oriental prince was visiting at the castle of a duke in one of the finest counties in England. He looked from his window into a beautiful garden, and inhaled the fragrance which was wafted toward him by the gentle breath of June.

"What exquisite perfume," he cried; "bring me, I pray you, the flower which so delights my sense. See you yon stately stalk, bearing on its shaft those gorgeous lilies, whose snowy petals are veined with blood-red lines, and with violet shade; that is undoubtedly the plant I seek."

They brought him the curious lily of Africa.

"Its odour is nauseating," he said; "but bring me that flower of a hue so much deeper and richer than even the beautiful roses of my own fair land. See how it glows like flame!—surely, a rich odour should distil from that plant."

It was a peony, and its scent was even less agreeable than that of the lily.

"Can it be, then, the large white blossoms clustered on yonder bush, or the blue cups on the neighbouring shrub?" he asked.

No, the snowball and campanula proved alike scentless. Various plants yielded their odourless buds or broad spreading petals for his inspection. But he found not what he sought.

"Surely, it must be that golden ball," he said; "for so showy a bloom should at least charm the nostril as well as the eye."

"Faugh!" it was a marigold.

At length they placed in his hand a wee, brown blossom.

"So unpretending a thing as this cannot surely be that for which I seek," exclaimed the prince, with a vexed air—"this appears to be nothing better than a weed."

He cautiously lifted it to his face.

"Is it possible?" he cried. "It is really this unobtrusive brown weed which gives forth so precious an odour? Why, it hangs over the whole garden, and comes fanning in at my window,

like the very breath of health and purity. What is the name of this little darling?"

"Precisely that, your highness," answered his attendant—"this flower is called 'mignonette, the little darling.'"

"Wonderful! wonderful!" repeated the astonished prince, placing it in his bosom.

"Thus your highness perceives," remarked his tutor, gravely, "that the humble and unpretending often exhale the most precious virtues."

SLEEP.

THERE is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are restored during sleep; if the restoration does not equal the expenditure, the brain withers; this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death become insane; the brain is not nourished and they cannot sleep. The practical inferences are these:

First, those who think most, who do most brainwork, require most sleep.

Second, that time saved from necessary sleep is infallibly destructive to mind, body, and estate.

Third, give your children, your servants—give all that are under you—the fullest amount of sleep they will take, by compelling them to go to bed at some regular hour, and to rise in the morning the moment they awake; and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule—and as to the question how much sleep any one requires, each must be a rule to himself—great Nature will never fail to write it out to the observer under the regulations just given.

"NONE OTHER NAME."

A FEW persons were collected round a blind man who had taken his station on a bridge over a London canal, and was reading from an embossed Bible. A gentleman on his way home from the city, was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the 4th chapter of Acts, lost his place, and, while trying to find it with his fingers, kept repeating the last clause he had read—"none other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment, but the gentleman went away deeply musing. He had lately become convinced that he was a sinner, and had been trying in many ways to obtain peace of mind. But religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The

words he had heard from the blind man, however, rang their solemn music in his soul—"none other name!" He retired to rest; those words like evening chimes from village towers nestling among the trees, were still heard—"None other name—none other name—none other name." And when he awoke, in more joyful measure, like matin bells saluting the morn, the strain continued—"None other name—none other name." The music entered his soul, and he awoke to a new life. "I see it all! I see it all! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save me. To him I will look. Neither is there salvation in any other. For there is none other name—none other name—none other name given among men whereby they must be saved."

Poetry.

SPRING WILL BRING FORTH THE VIOLETS.

BY J. W. BARKER.

Spring will bring forth the violets,
From their brown sepulchres,
The daisy, from its dreary sleep,
With life and gladness stirs,
A wreath of glory on her brow,
The sunshine on her wing,
An angel from the realms of light,
Is gentle-hearted Spring.

The birds will fill the smiling groves
With their blithe melody;
The brooklet burst its icy chains,
And sing of liberty;
Nature will wear her gay attire,
The winds sweet fragrance bring,
A kind and tender-hearted Queen
Is this our gay, young Spring.

Soft showers will greet the laughing fields,
The sunshine kiss the stream,
And zephyrs breathe a tale of love,
The night and day between;

Around the dreary northern shores
Will sweetest music ring,
A fairy fingered chorister
Is laughing, romping Spring.

But ah! the Spring can never wake
Sweet flowers to life again,
Unanswered fall upon their graves,
Its sunshine and its rain;
When Autumn flowers were withering
We laid them down to rest,
The winter of the voiceless tomb,
Above their lifeless breast.

But o'er the wintry hills of life
Beyond death's sullen river,
There beam sweet morning stars of light
Whose glory shines forever;
There comes the never-dying Spring,
Immortal life to impart
To raise from out the dreary tomb
These treasures of the heart;
It comes, sweet bloom and joy to bring,
A never-fading glorious Spring.

General Correspondence.

THE AUTHORIZED VERSION AND THE CRITICS.

MR. EDITOR—

Dear Sir,—I am not at all surprised that such a communication bearing the signature of G. D. C., as appears in your columns for the present month, has been sent to you for publication. Ministers and writers should be very careful how they impugn the translation known as the Authorized Version, or raise suspicions as to its trustworthiness, or they may do harm where they little think, in disturbing the minds of some good people, and producing within them just such feelings as those described in your correspondent's note. There can be no doubt that, in the main, it is a faithful representation of the Hebrew and Greek scriptures. Defects there may be, as there are in all human performances; but, as a whole, it is, beyond all controversy, well executed and reliable. It is possible that here and there may be found a word or phrase that might be better rendered; but, in my judgment, at least, it behoves all persons who may think any given passage capable of improved rendering, to weigh the matter well before they adopt it, much more before they argue from it. For, in my apprehension, the instances are few in which new renderings could be advantageously substituted in the place of old ones. I admit that there are many instances in which greater verbal accuracy might be attained; but as to the cases of mistranslation, such mistranslation, I mean, as affects the truth taught, I submit that they are but very few. G. D. C. may rest assured that notwithstanding the readiness of some persons sometimes to parry the force of a scripture objection, or to take refuge, when pressed by argument, within the shelter of an alleged mistranslation, the Authorized Version is most trustworthy; and that the arguments of any writer may well be suspected, if, in order to sustain them, he require a new translation. Alterations in the common reading are sometimes made most wantonly and

fancifully. I once heard a popular minister preach from Rom. viii. 26, 27. In reading his text he deviated from the common rendering; instead of reading it as it stands in the English Testament, "And he that searcheth the hearts knoweth what is the mind of the Spirit," he read it as if it stood thus, "And he that searcheth the hearts knoweth what is the disposition of your mind." Now that I call a wanton and fanciful alteration. I was the more struck with it because the preacher did not, as one would think he would have done, and as ministers ordinarily do and ought, justify his altered reading, nor even make any allusion to it: it appeared as if he thought that there was no need for this, but that his new reading would meet with a ready reception from an admiring and credulous auditory. But all his hearers on that occasion were not so admiring and credulous: I for one stand by the old translation.

So I do in the case of 1 Thess. v. 22, the proper rendering of which has been the subject of some observations in your Magazine. My reasons for this shall be so stated that such of your readers as can only read the Scriptures in their mother tongue, like G. D. C., may appreciate their force and worth. There are, I think, but four other instances in which the word occurs, which is in this disputed passage rendered "appearance." One of these is Luke iii. 22, a passage relating to our Lord's baptism, on which occasion "The Holy Ghost descended in a bodily *shape* like a dove," &c.; *i.e.*, in a bodily form or appearance; meaning, as I suppose, that the form which the Holy Spirit was, on this occasion, pleased to assume, was in appearance that of a dove. This, I hold, is a clear case in which the word signifies form or appearance. It is immaterial to me which word is used, form, appearance, or shape, though I do not think that the common rendering can be improved. The next time we meet with the word we find it used in connection with our Lord's transfiguration, in Luke xi. 29—*"The fashion of his countenance was*

altered." Now I like this translation; I question if it can be improved; but it is manifestly used in the sense of form or appearance, and the substitution of either of these words for "fashion" would not alter the sense—it would convey it as well: the form or appearance of his countenance was altered. The substance of his face was not altered, but it underwent a change in its external appearance. In John v. 37 the word occurs again. Our Lord is, in the connection, discoursing to the Jews of God, and he says to them, "Ye have neither heard his voice at any time, nor seen his *shape*." Here we have the word rendered again by "shape;" but what can it mean in this, as well as in the other instance in which it is so translated, but form or appearance? Our Lord tells his hearers that they have never heard the voice of God speaking audibly to them, nor have they ever seen any visible appearance of him. To my mind no word suits better than "shape;" but what I wish to point out is, that as in the other two instances form or appearance is intended, in this sense also is the word used in this third case, and no word but one of like meaning will convey the idea that was apparently intended to be conveyed. We meet with the word again in 2 Cor. v. 7—"We walk by faith, not by *sight*." Now this translation in my apprehension cannot be amended; and the meaning is obvious to every one, that the hope which cheers us in the prosecution of our course, proceeds from faith,—faith in the reality and glory of the heavenly state, not from an actual or visible form or appearance with which we have been favoured of that state. It seems to me as plain as anything can be, that in these four cases the word is used in the sense of external form or appearance: in two of them it is represented by "shape," in one by "fashion," and in another by "sight;" and in all these instances the idea of external appearance enters into the meaning of the term. So far as I can make out, external form or appearance is the natural signification of the word, and the inspired penmen in their employment of it have used it in this its first and proper signification. It is not denied that in some few cases it may mean "species," "kind," but I

do not think this is its first and proper meaning; and most assuredly it is not the sense in which Luke, John, and Paul have used it. Of this every one may easily satisfy himself; for if he substitute "species," or "kind," for the word our translators have chosen in any one of the four instances above adduced, he will find it makes nonsense of the passages. Well, if this be so, how is it that in the fifth instance in which this word is found, it is not to be rendered in the same way? If the sense in which the sacred writers themselves use a term is to be a guide in translating, then the manner in which in four cases they have used this term is, one would think, certainly some indication of the sense to be affixed to it in the fifth. Had they sometimes used it in the sense of "species," or "kind," there would have been some show of reason in rendering it so here; but it is not so used in a single case. And I believe, though I have not examined fully into this, that in the Septuagint the word is commonly used in the sense of external form or appearance. "The sense of kind or species," Dr. Vaughan says, "is found only in Jer. xv. 3, and even there, as Dr. Wordsworth has noticed, not quite decisively." This passage occurs in his "Epistles of St. Paul for English Readers," a work that is being published in numbers. The Dr., taking the Epistles, I suppose, in chronological order, begins with this first Epistle to the Thessalonians. 1 Thess. v. 22, he renders, "From every evil appearance abstain." His paraphrase is, "Trifle not even with the appearance of evil: be, and even seem to be, pure." In his note he says, "Be not satisfied with uprightness of conduct, or even of word; but provide things honest (honourable, that is) in the sight of all men: let not only your conscience be pure, but give none occasion to the adversary to speak reproachfully." This seems to me to be the right translation, and the right exposition; and a very important duty it inculcates, one to which, I think, in this age particularly, it behoves all Christians to give good heed.

Yours respectfully,

WILLIAM JARROLD.

Keworth, Feb. 7, 1865.

MR. EDITOR—

Dear Sir,—I wish to say a few words in reply to your correspondent (whose anxiety is evidently sincere) on the subject of Textual Criticism. In my illustrations I shall confine myself to the Greek of Dr. Tregelles, and to that part of it which I have been lately reading, viz., the Apocalypse. Be comforted, my dear brethren, who have been alarmed at the sight of a new version of some well known passage; for were you masters of the Hebrew, Syriac, Chaldea, and Greek tongues, you would be, as others have been, astonished at the fewness of the instances in which it is possible to improve the Authorized Version. The most astute modern scholarship cannot alter the doctrines of the Holy Book. The attempt has been made by a Professor of Hebrew, and a Regius Professor of Greek, in company with others; but how signally it failed is well known to all. We know *a priori* that the foundation doctrines of the Bible never will be shaken by any critical test to which the original text can be subjected; and we may thank God, who has watched over the transmission of His Scripture, that such doctrines as those of the Holy Trinity, the eternal Sonship of Christ, His essential Deity, His *real* and sinless humanity, the present and perfect justification of all believers through His blood, the authority of the "words taught of the Holy Ghost," and kindred doctrines dear to believers, are not only firmly rooted in the Book, but, however practically departed from, are still preserved in the creeds and confessions of Christendom (*i.e.*, Protestant).

So much for the security of doctrine; now with regard to the text of Scripture.

Rest assured that the Authorized Version is nearer to the words and meaning of the Holy Ghost, than the best translators have come to that of Homer. Yet since fallible men have transcribed and translated the text, it follows that it is not quite perfect, and the steady and penetrating gaze of modern criticism now and then finds room for some slight alteration. In consequence of this a great duty is laid upon the pious and learned to get and to give all information possible,

that each sentence of God's word may be brought out with the utmost accuracy.

The means employed are, searching and collating ancient manuscripts, and weighing, in critical balances, the inherent powers and relative values of the words (Hebrew, Greek, &c.) in which they are written. In editing a Greek Testament, for example, no one would insert, omit, or alter a single word, without good and ancient authority calculated to justify the change in presence of the biblical scholarship of Europe. No one knowing anything of textual criticism supposes that mere conjecture ever touches the "*Textus receptus*" of Holy Writ: as Griesbach says, "*Nil mutetur e conjectura*;" and Bloomfield, "Conjectural criticism is at once unnecessary, presumptuous, and foolish."

Now I will give an illustration or two of the more important results of critical labour, confining myself to the limits I have before indicated.

Rev. i. 11. The words, "*I am Alpha and Omega, the first and the last*," should be omitted, as there is no manuscript authority for them. Rev. iv. 6, and several other passages, read "*living creatures*," instead of *beasts*. Rev. v. 10, read, "*And thou hast made them unto our God a kingdom and priests, and they shall reign on the earth*." Rev. xxii. 14, read, "*Blessed are those who wash their robes, that they may have right*," &c. This shows more clearly than our version that our title to enter the holy gates is the holiness of another, even Jesus. This last instance of corrected reading is not quite new; Tyndale translated the passage, "*Blessed are they that wash their stoles*."

These are really the most altered passages that I have been able to find in Tregelles, who has rewritten the Greek text of the Apocalypse from manuscripts of twelve hundred and the greater part of fourteen hundred years old. They are enough to show that sound criticism displays the *text* of God's word with greater accuracy, and yet leaves the *doctrines* unchanged; so that no one who values the Scriptures need fear the results of textual criticism, or conclude that any *essential* truth is hidden from them because they may be ignorant of the original tongues. I know of few more interest-

ing studies in the text of Scripture than that of comparing various versions, and would advise a reading of the "English Hexapla," (*Bagster & Sons*) which contains, as the title denotes, six different versions of the New Testament, accompanied by the Greek text. Before I close permit me to guard myself against the charge of too lightly estimating the advantages of a knowledge of the learned languages in relation to the study of Holy Scripture. I am equally ready to set forth the importance of such knowledge, and only wish the young men of our denomination could be induced to give their attention more frequently to critical studies in the text of God's word.

Believe me, yours,
E. H. J.

*Bower Cottage, Skeffington,
Feb. 16, 1865.*

A VOICE FROM MANCHESTER.

MR. EDITOR—

Dear Sir,—I have read with considerable interest the letter of your correspondent, B. P. R., especially that portion of it which has reference to Manchester as being a desirable place for establishing a General Baptist interest; most gladly do I for one of the many here endorse his remark, "that they would be glad to render all the assistance in their power."

Will you allow me, Mr. Editor, to trespass a little on your space, and state what we General Baptists here witness in other denominations? should it be the means of stimulating some of "our brethren that are well to do" to like active deeds of benevolence in the Master's service, my purpose will have been accomplished.

Living in the suburbs of the city (for you must know that we all like to get as far from Oak Street as we can), I and my family have attended a Congregational church established some six or seven years ago in a temporary building, having then, I should suppose, about twenty members. Three years since they erected a beautiful temple; the sittings (all let, and *many more required*) producing some four to six hundred pounds per annum; and in course of conversation the other day

with one of their deacons, I learnt that *he and a friend* had just purchased a very eligible building some distance from the church, which they intend using as a branch station. Having previously understood that this worthy man had given a thousand pounds to one of their colleges, I could not help, after parting from him, breathing a secret prayer that a double portion of his spirit might rest upon men who have the same means in our own Connexion. For the moment I was tempted to ask myself the question, Are our principles less in accordance with God's word than other denominations of Christians who are, to all appearance, so prosperous, whilst ours, if not retrograding, is almost at a standstill?

There has been a deal said and written, Mr. Editor, with regard to a General Baptist cause here, but when is to come the time for action? I for one cannot think that the claims of this important and densely populated city can be much longer ignored.

As a preliminary step, do allow me to suggest that friends who know of members residing here send to you their names and addresses; afterwards, one or two ministers or others come up to Manchester and have interviews with each; and know how far they would be willing to unite—remove their families, if need be—and endeavour to establish a church here that, with God's blessing, and the assistance of the Connexion, shall prove not to have been built upon a sandy foundation a second time, but, as years roll on, be a blessing, in more ways than one, to the denomination at large.

Should such a deputation be appointed, I am sure there are families here that would gladly entertain them—none more so than my own.

I am, my dear Mr. Editor,
Most truly yours,
A G. B.

Manchester, Feb. 13, 1865.

THE CENTENARY MEMORIAL LIBRARY.

MR. EDITOR—

Dear Sir,—If you have no better answer to give to the inquiry inserted in your last number respecting the Publication Project, let this note in-

form your correspondent and your readers that one of the Committee is engaged in the preparation of a Book of Biography, comprising memoirs of at least sixty ministers who have died during the present century. The materials for the work exist in the successive volumes of the denominational periodical; but while the principal facts in the lives of departed brethren may be appropriated, the writer will state those facts in his own phraseology. As the memoirs will be, with few exceptions, newly written, the labour required in the preparation of the volume will not be slight. If, when it

is completed, the Committee should agree to recommend its publication, it is hoped that there may be found a sufficient number of subscribers and purchasers to cover the costs of issuing it. The writing of it is undertaken under a strong conviction that a work of this kind is due to the memory of those who once adorned the denomination, and that no sort of reading is better relished or more beneficial than biographical reading.

I remain,

Yours sincerely,

W. UNDERWOOD.

Chilwell College, Feb., 1865.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. VII.—ROBERT HALL.

ROBERT HALL continued under the care of Mr. Ryland for about a year and a half. According to the testimony of his father, "he made great progress in Latin and Greek." He formed the habit of composition, and produced an essay that far surpassed the efforts of all his competitors. Robert Hall's mind always possessed great susceptibility. Though strongly marked in his individuality, and inflexible in his convictions when once formed, he was always open to receive impressions from without, and was ready to modify his thoughts and plans when sufficient reason was given. When a schoolboy at Northampton, his mind was vividly impressed by a sermon preached by a Mr. Robins, of Daventry. In his exquisite memoir of Mr. Thomas Toller, of Kettering, he refers to this period of his life with considerable feeling. Mr. Robins was one of Mr. Toller's tutors. "Of both his tutors," says Mr. Hall, "he was wont to speak in terms of high respect: of Mr. Robins he was often heard to say that he considered him the wisest and best man he ever knew. Among many other mental endowments he was remarkable for delicacy of taste and elegance of diction; and perhaps my reader will excuse my observing that the *first perception of*

these qualities which the writer of these lines remembers to have possessed arose from hearing him preach at Northampton on a public occasion. It is to be lamented that he has left none of those productions behind him, which a correct and beautiful imagination, embodied in language of the most classic purity, rendered so impressive and delightful." A rivulet or a streamlet may be small and insignificant in itself, but when viewed in connection with a mighty, all-wide spreading river, it assumes some importance, and becomes worthy of notice; and so the circumstance before us may be regarded as one of a trivial character, and hardly worthy of record, yet when viewed in relation to Mr. Hall's after life—his great fame as a preacher, his refined and fastidious taste as a writer, and his universal popularity as a man of genius and letters—it is interesting and worthy of notice, especially to those who seek to ascertain all the influences brought to bear upon the mind and character of this great and noble man.

After leaving Mr. Ryland's school, Mr. Hall remained for a time at home with his father. He threw all his youthful energies into the study of divinity and some other profound subjects.

Having manifested evidences of sincere piety, in 1778, being then fifteen years of age, he was sent to the Bristol

Education Society with a view to study for the Christian ministry. When he first entered, the principal of the academy was the Rev. Hugh Evans; he was soon succeeded by his son, Dr. Caleb Evans; the classical tutor was Rev. James Newton.

It would be very interesting to have a full record of Hall's college life. The materials we have only give us glimpses of his character and conduct during this period of his life. In his letters to his father he unfolds some of the secret principles of his inner and hidden life. "My pursuits of knowledge," he says, "afford me increasing pleasure, and lay open fresh sources of improvement and entertainment." In the same letter he speaks of his tutor in the following terms of affection:—"Dr. Evans is a most amiable person in every respect: as a man generous and open-hearted; as a Christian lively and spiritual; and as a tutor gentle, meek, and condescending. I can truly say that he has on all occasions behaved to me with the tenderness and affection of a parent, whom I am bound by the most endearing ties to hold in everlasting honour and esteem." While a student, Mr. Hall was remarkable for an overflow of life and spirits. His imagination was active and brilliant; his wit and humour ever ready to fly off in bursts and flashes which startled his friends and shocked his enemies; his eccentric manners often indicated a mind self-absorbed, and absent from the surrounding circumstances; and his exploits of daring were sometimes of the most romantic and dangerous character. It is stated on the most reliable authority that he once descended a chimney, and presented himself to a retired and contemplative Welshman, covered with soot and dirt.

Mr. Hall's powers of sarcasm, always strong and destructive to whatever was shallow and showy, coarse and conceited, were strongly developed during his college life. It is said by his biographer that he wrote an essay on the "Character of Cleander," with a view to correct this tendency of his mind.

His first effort at preaching at the college was attended with great mortification. It was a complete failure. The text selected for the occasion was 1 Tim. iv. 10—"Therefore we both labour and suffer reproach,

because we trust in the living God, who is the Saviour of all men, specially of those that believe." For a time he seemed to get on very well, when suddenly he stopped, put his hands up to his face, and exclaimed, "Oh! I have lost all my ideas;" and then sat down with his face covered in his hands. He was appointed to preach again. The second attempt was a failure. After this he hastened into the vestry, and cried out, "If this does not humble me, the devil must have me." "Such," remarks Dr. Gregory, "were the early efforts of him whose humility afterwards became as conspicuous as his talents, and who for nearly half a century excited universal attention and admiration by the splendour of his pulpit eloquence."

Mr. Hall spent his first vacation at Arnsby under the parental roof, and while residing with his father he attended some religious services at Clipstone. Mr. Hall, senr., and Mr. Beddome, of Bourton, went to preach. Mr. B. Beddome was one of the most noted preachers of the day in the Baptist denomination. He was an excellent scholar, and a very fair poet. His sermons and his hymns are still read with interest by many of the devout and spiritual. This good man was much struck by the appearance of young Hall, and proposed that he should preach in the evening instead of himself. After some hesitation the plan was agreed to, and the youthful preacher entered the pulpit. He took for his text 1 John i. 5—"God is light, and in him is no darkness at all." The sermon indicated great mental powers, and excited the attention and interest of all who heard it.

After spending another session at College, in the ensuing vacation he was solemnly and more publicly set apart for the work of the ministry. The church at Arnsby gave their sanction to this solemn act. There is an entry in the church book to the following effect:—"Accordingly he was examined by his father before the church, respecting his inclination, motives, and end in reference to the ministry; and was likewise desired to make a declaration of his religious sentiments. All which were done to the entire satisfaction of the church; they therefore set him apart by lifting up their right hands and by solemn prayer. His father

then delivered a discourse to him from the words—*Thou therefore, my son, be strong in the grace that is in Christ Jesus.* Being thus set forth, he preached in the afternoon from the words—*The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.* May the Lord bless him and grant him great success."

In little more than a year after Mr. Hall had been set apart publicly to preach the Gospel, he was sent to King's College, Aberdeen. He was accompanied by Mr. Joseph Stennett, son of the amiable and excellent Dr. Stennett. They had letters to Dr. Erskine, of Edinburgh, who speaks of his visitors, in a letter to Mr. Ryland, as "pleasant young men."

Mr. Hall now became an enthusiastic and devoted student. The classics especially absorbed his attention. In a letter to his friend Dr. Ryland, he says, after describing his studies in the college, "I have privately read through Xenophon's *Anabasis*, and *Memorabilia* of Socrates, several books of Homer, and some of the Greek Testament; and am now reading Longini de *Sublimitate Liber*, which I hope to finish next week." While pursuing his studies at Aberdeen he became acquainted with Sir James Mackintosh. Though differing in some of the leading features of character, they were attracted to one another by a common love for learning and a desire to reach the highest forms of scholarship. They studied together the great writers of Greek and Rome.

Sir James admired Hall's profundity of thought and tendency to metaphysical speculation. He once asserted that he learnt more *as to principles* from him than from all the books he ever read. On the other hand, Hall admired the breadth and amplitude of his friend's mind, and often asserted that his intellect was more like that of Lord Bacon than any person of modern times. There can be no doubt that this was a most important period of Mr. Hall's life. His great powers expanded and strengthened under the genial influences by which he was surrounded.

In the month of November, 1783, Mr. Hall received an invitation from the church at Broadmead, Bristol, to become

Caleb Evans. After much thoughtful and prayerful deliberation he accepted this responsible position with great modesty and diffidence. His powers as a preacher now began to attract attention. The place of worship was often crowded to excess. Clergymen, and some of the distinguished residents of the place, were often found in his audience. At the age of twenty-one, on the resignation of Mr. Newton, the classical tutor, he was appointed to that office. For more than five years he discharged its duties with enthusiasm and success.

The rising fame of the young preacher was not confined to the neighbourhood of Bristol—it spread throughout the entire Baptist denomination. There was great boldness and independence in his style of thinking and utterance. His mind would not run in the old ruts of a conventional orthodoxy. Some of the sages shook their heads, others trembled for the soundness and safety of the young man. The new star seemed destined to have an orbit of its own. He was called to account by the members of the church at Bristol for some of his bold utterances. His apology was, that Dr. Evans travelled so frequently in the sphere of acknowledged orthodox doctrine, as to leave room for *him* to explore other regions of instruction and interest. The fathers in Israel watched his course with a tender care.

Mr. Fuller writes—"1784, May 7. Heard Mr. Robert Hall, junr., from 'He that increaseth knowledge increaseth sorrow.' Felt very solemn in hearing some parts. The Lord keep that young man!"

Again—"1785, June 14. Taken up with the company of Mr. Robert Hall, junr.: feel much pain for him. The Lord, in mercy to him and his churches in this country, keep him in the path of truth and righteousness."

Dr. Ryland writes, June 8, 1785—"Robert Hall, junr., preached wonderfully from Rom. viii. 18. I admire many things in this young man exceedingly, though there are others that make me fear for him. O that the Lord may keep him humble, and make him prudent!"

Some disagreeable reports from Birmingham having reached Dr. Ryland's ears, he addressed to Mr. Hall a letter of remonstrance. This letter is a model of affectionate and friendly counsel. "Verily I wish," he says, "that neither you, nor I, nor others may fight for the

ruth with infernal weapons. I cannot but think that the lusts of the *mind* may as effectually ruin a man as the lusts of the *flesh*."

Mr. Hall replied in the most courteous and respectful manner. The reports and insinuations which had reached the Doctor were misrepresentations of facts. He disowned any tendency to Socinianism. He closes his letter with the following just and weighty reflection:—"Your charge of imprudence I cordially admit; and now see with more clearness than I formerly did that the imprudent should never come into company with the malicious."

Mr. Hall's residence at Bristol was not unattended with personal and domestic trials. A most painful misunderstanding arose between him and his colleague, Dr. Evans. It is not our intention to enter into the details of this unbappy affair. For more than two years it was the occasion of agitation and party dispute in the church at Broadmead. Written papers and pamphlets issued from each side. A meeting was held at the Mansion House and presided over by the mayor of Bristol, but with no present beneficial results. This unsettled state of things led the way for a removal from Bristol to Cambridge. On the circumstances attending Mr. Hall's removal to another sphere of labour, Dr. Gregory remarks—"The vexations and perplexities in which Mr. Hall had been for some time involved doubtless facilitated his removal to another sphere of action. And he who duly meditates upon the way in which the great Head of the church renders the movements of his Providence subservient to his merciful purposes in redemption, will, I am persuaded, trace the superintending hand on this occasion."

Robert Hall became the successor of the Rev. Robert Robinson, of Cambridge. He commenced his stated labours there in Jan., 1791. Mr. Robinson, his predecessor, was a man of commanding genius, varied erudition, and fascinating eloquence. In the earlier years of his ministry he gained great reputation as a powerful and an attractive preacher. His later years were clouded by the mists of false doctrine. He went over into rank Socinianism. He died at Birmingham, just after preaching in Dr. Priestly's pulpit.

Mr. Hall entered into his new sphere of labour with mingled feelings of sorrow

and hope. There were thorns as well as roses growing in the vineyard of the Lord. Many were tainted with the Socinian heresy. Others clung tenaciously to the great substantial facts and doctrines of the Gospel. The first sermon he delivered after accepting the pastoral office was on the doctrine of the Atonement. This gave umbrage to one in authority. "Immediately after the conclusion of the service, one of the congregation who had followed poor Mr. Robinson through all his changes of sentiment, went into the vestry and said, 'Mr. Hall, this preaching wont do for us; it will only suit a congregation of old women.' 'Do you mean my sermon, sir, or my doctrine?' 'Your doctrine.' 'Why is it that the *doctrine* is fit only for old women?' 'Because it may suit the musings of people tottering on the brink of the grave, and who are eagerly seeking comfort.' 'Thank you, sir, for your concession. The doctrine will not suit people of any age unless it be true; and if it be *true*, it is not fitted for old women alone, but it is equally important at every age.'" This wiseacre, and a few of kindred spirit, soon withdrew from the congregation, and nursed their own little uppish humours by meeting in a private house.

Mr. Hall was now thrown into a circle of most intelligent society. There were those among his hearers who could appreciate the noblest efforts of his mind. It was a sphere calculated to draw out all the faculties of his active and expanding soul. He met with much considerate kindness from those who immediately surrounded him in the exercise of his functions as a Christian minister. He became a severe and untiring student. He was determined, like a wise man, to keep ahead of the most intelligent of his people. He proposed to enlarge the boundaries of his knowledge on every side. "To re-arrange," as he expressed it, "the whole furniture of his mind, and the economy of his habits." He therefore read again and again the great Greek authors, and perused the writings of their poets and orators with the most critical care. To these he added the best English writers, such as Lord Bacon, Jeremy Taylor, and Edmund Burke. He studied the French language very carefully, and read the great pulpit orators of the seventeenth century—Bossuet, Massillon, Bourdaloue, &c.

Sabbath Schools.

WAS JESUS A REAL CHILD ?

I WONDER if all the children know that Jesus Christ was once a child, and if they love to think of it, and try to do as Jesus would if he were on earth, a child now.

"What! was Jesus ever a real boy?" I hear one say.

"Yes."

"Did he play?"

"Yes; except on the Sabbath."

"Did he have to mind his father and mother?"

"Yes; he always did." (Luke ii. 51.)

"Did he ever get angry with the other boys?"

"No; but he was tempted to do (Heb. iv. 15), because the boys in Nazareth were no better than the boys in your village.

The truth is, he was a real child like you, only he never did wrong. (1 Pet. ii. 22.) And yet he was more than a child, too, and more than any human being, else we could not now pray to him. Shall I give you a good prayer to the Saviour? Here is one which my mother taught us children, as soon as we were old enough to 'say our hymns' with her. She died when I was nine years old, and if we meet her in heaven, where I am sure she is, I shall remember the hymn. Wouldn't you like to learn it?

Our Saviour, now in heaven above,
But once a child like me,
Look down upon me in thy love
And make me like to thee.

O, make me holy as thou wert,
When thou on earth didst live;
O, take away my wicked heart;
A better nature give.

I would be like Thee if I could,
But thou must teach me how:
O, blessed Saviour, make me good;
In mercy hear me now."

"THEN SHE IS RICH."

THIS was the remark of a little Sabbath-school boy, who, being very ill, was visited by the teacher. The teacher, on leaving him, observed she was going to visit a poor sick woman.

"Does she love the Saviour?" inquired the boy.

"Yes," was the reply, "I hope she does."

"Then she is rich," replied the Sabbath scholar.

And was he not right? He that loves Jesus, and has him for his Saviour and Friend, must be rich: "For your sakes he became poor, that ye, through his poverty, might be rich." The blessing of heaven maketh rich.

LITTLE BY LITTLE.

"LITTLE by little," an acorn said,
As it slowly sank in its mossy bed,
"I am improving every day,
Hidden deep in the earth away."
Little by little each day it grew;
Little by little it sipp'd the dew;
Downward it sent out a thread-like root:
Up in the air sprang a tiny shoot.
Day after day, and year after year,
Little by little, the leaves appear:
And the slender branches spread far and wide,

Till the mighty oak is the forest's pride.

Far down in the depths of the dark blue sea

An insect train work ceaselessly;
Grain by grain, they are building well,
Each one alone in its little cell,
Moment by moment, and day by day,
Never stopping to rest or to play.
Rocks upon rocks they are rearing high,
Till the top looks out on the sunny sky:
The gentle wind and the balmy air,
Little by little bring verdure there,
Till the summer sunbeams gaily smile
On the buds and flowers of the coral isle.

"Little by little," said a thoughtful boy,
"Moment by moment, I'll well employ,
Learning a little every day,
And not spending all my time in play.
And still this rule in my mind shall dwell:—
Whatever I do I will do it well.
Little by little, I'll learn to know
The treasured wisdom of long ago;
And one of these days perhaps we'll see
That the world will be the better for me."
And do not you think that this simple plan
Made him a wise and a useful man?

Christian Work.

FIELD-LANE RAGGED SCHOOLS.

FIELD-LANE is one of the low quarters of the metropolis, containing a mass of children entirely cut off from all the advantages of national education, added to which, one of the most powerful of all forces which tend to mould the child and youth, *viz*:—social influence—is in their case made up of the worst elements—disorder, want of cleanliness and decency, untruthfulness and vice. Standing alone in its potent and most subtle influence, the schools have already been able in some measure to raise this neglected class from the depths of their degradation to an elevation in which they may commingle in the social fabric of usefulness. Their renovating influence in the district of Field-lane is as clearly traceable as the line of demarcation which separates the cultivated from the uncultivated land, in the pathless prairies of America.

The following cases, extracted from the Visitor's journal, who visits the homes of the absentees, may illustrate the class of homes from which the children of the Day Schools are taken:—

"Mrs. W., Brook's Market. Six in family; a widow, four children, and grandmother, all dependent on the widow. Had a mangle by which she earned 3s. per week; rent 1s. 3d. On account of the mangle was compelled to rent a cellar, which is a miserable hole. The stench from the sink was most unwholesome; kept a saucer over one hole to keep out the scent; floor of the room only partially boarded; in many places were holes out of which the rats came up from the sewers in great numbers. While the Visitor was there they came running over the room. In one corner lay a fair child, nine years of age, sleeping on a box, his face literally covered with black-beetles; they were literally swarming. The poor child slept on, apparently accustomed to his black attendants, but the poor old grandmother was sadly bitten; she was very ill and miserable. She would not have a doctor, 'because she had her nativity cast, and was told she would live a hundred years.'"

"Mrs. J., Fox and Knot Court. Six in family; husband out of work; three children attend the school; mother earns

a little by washing. When visited had nothing in the house. One little child was crying bitterly; when asked what he was crying for was told by the poor child 'for bread.' Sent a girl to get a loaf and a little treacle; cut two slices, which were *devoured*."

The following cases selected from the Master's journal will show the class of men who attend the male refuge:—

"W. T., 42. A poor man, who had lived with his late master till his death, was led to this Refuge, and in the good providence of God, found this Refuge a place of deliverance. A lady in Sussex, in reading a book, discovered there was a refuge for the destitute and homeless. She thereupon wrote, asking for a man that could be recommended as an indoor servant. I wrote to say I had such a man. W. T. was referred to, and after giving excellent testimonials, was engaged and I trust is doing well. He had been a regular attendant at the Baptist Chapel, where he lived upwards of twenty years; was a Sunday-school teacher and a leader of the singing."

"J. A., 27. A young man who had received a good education, and passed the College of Surgeons at Edinburgh, was compelled to seek shelter in this Refuge, and after being an inmate for three weeks, was successful in obtaining a situation, where he is comfortably settled as an assistant surgeon. He has since written letters to me, assuring me of the debt of gratitude he is under to this Committee for their kind help, declaring that nothing but love to God, and to the bodies and souls of men, could have prompted such earnest and serviceable help towards him."

A HOME FOR FALLEN MEN.

At Lintorf, near Rattigen, some miles from Duisburg, there is an Institution for fallen, dissipated men, and for those who, having undergone a sentence of justice, desire, with their restored freedom, to turn over a new leaf in their life. It is not for the aged vicious seeking only a shelter till they die, but for those of whom it may be hoped, in the eleventh hour, that they may yet be reclaimed to the paths of religion and virtue. It is understood that those who enter the Institution shall re-

main for a year, but the engagement is purely voluntary, and any who wish it can quit the Establishment at any time. All are daily at work, chiefly in the garden and the field. The establishment is intended for all orders of society, but it seems especially to have been useful to the middle and upper classes. There may

be found the roué, the debauchee, the dandy of other days, the merchant, the commercial traveller, the clerk, the teacher, and these in larger number than those of inferior stations. The Institution seems especially suited to the educated. The number reformed is, so far as can be ascertained, some 25 per cent.

General Baptist Incidents.

WILLIAM WHISTON, M.A.

THE church at Morcot, during the eldership of Mr. M. Stanger, reckoned amongst its adherents, if not members, the noted William Whiston, M.A. Thirty-five years before that date, he had been called, as a minister of the Church of England, to baptize two adult persons who had not been baptized in their infancy. On this occasion, one of the candidates, struck probably with the propriety of the preparatory examination, asked him: "Would it not be better if baptism were deferred till after instruction, than used before it?" To this Mr. Whiston had replied: "I honestly confess, that I should myself have thought so: but, I am no legislator; and submit to what I take to be a law of Christ." When the business was over, and he reflected on what had passed, he felt dissatisfied, that he had been forced to allow that this law of Christ was not so right as it might have been. He therefore determined to examine the New Testament, (in which he included the Apostolical Constitutions,) and the most early fathers, in order to ascertain what they meant when they spoke of the baptism of infants. The result was a discovery, that those infants were capable of instruction; and that none were admitted to baptism, during the first two centuries, who had not been previously instructed in the principles of Christianity. With his usual frankness, he published this discovery, in 1712, in a piece which he called "Primitive Infant Baptism Revived," and sent it to many of his friends who were dignitaries in the national church. Amongst others he sent it, by an intimate friend, to Sir Isaac Newton, who returned for answer, that he had already made the same discovery; and, as Mr. Whiston afterwards

learnt, was so hearty in his approbation of the Baptists, that he believed them to be one of the true witnesses, mentioned Rev. xi.

Though Mr. Whiston so far paid homage to truth as, after this conviction, to refuse to baptize any literal infants, yet he maintained a kind of grumbling union with the establishment, till he reached his eightieth year: when, being disgusted by the introduction of Athanasian Creed, he forsook her assemblies, and in 1747, attached himself to the General Baptists at Morcot; regularly attending at their public worship and sometimes assisting in conducting it. In order to justify his conduct, he published a "Friendly Address" to his new associates; in which he enumerates their excellencies at full length, and with equal candour, reminds them of several "imperfections" which he had noticed in their system. "A full and particular answer" to this piece was drawn up by Mr. Grantham Killingworth, in a Letter to the author, dated May 11th, 1749, and published, after Mr. Whiston's death, in 1757.

MR. YOUNG WRITES SERMONS FOR A CLERGYMAN.

Mr. William Young, though unsuccessful as a pastor, seems to have been a man of considerable attainments in classical learning. He was for some time pastor of the church at Bourn. He was intimate with several dignitaries of the church of England, with whom he maintained a literary correspondence. And so highly did one of them esteem his abilities for composition, that he occasionally employed him to write his sermons, when he was called to preach on particular occasions; and shared the emoluments with his dissenting friend.

Science and Art.

AN ERUPTION OF VESUVIUS took place on Jan. 31st. A crater opened about twelve miles from Piedimonte. Since then four other craters have been formed, all on the eastern side of the mountain. The lava has divided itself into six streamlets, but its motion is much slower than in 1852. At present the chief damage done is the burning of a portion of a forest, the destruction of two vineyards, and part of a park. The lava now threatens a village called Santa Maria Levena, and even Piedimonte, which is further down the mountain, is in danger. The appearance of Vesuvius at night, as seen from a distance of many miles, is said to be magnificent. The outlines of the mountain were pricked out in fire.—Etna, according to later reports, is also active.

CURIOS ATMOSPHERIC PHENOMENON IN RUSSIA.—A rare phenomenon was witnessed at Cronstadt a few days ago. Two parhelia, or false suns, were seen flanking the real sun right and left, on a line parallel to the horizon. Between the sun and the two parhelia the light assumed all shades from a yellowish green to a bright red, while streaks of white light, not unlike the tails of comets, seemed to issue from the parhelia. The day was fine, the sky perfectly clear, the thermometer stood at about five degrees Fahr., and the barometer at 30 inches.

NEBULÆ OF ORION.—Mr. Huggins has discovered, by means of the spectroscope, that the great nebulæ of Orion is of uniform constitution throughout, and that all parts of it are a purely gaseous spectrum, varying only in intensity, and that the bright lines are three in number, one strong and the others gradually fainter.—The same gentleman has also shown by the disappearances of the spectrum of a star when the moon approaches, that there is no lunar atmosphere. Hitherto the evidence for this has been purely negative.

STEAM SUPERSEDED!—The model of a new electro-magnetic locomotive is now exhibiting at Versailles. Its inventors, MM. Bellet and Rouvre, assert that locomotives constructed on their principle could travel on ordinary rail-

ways at the rate of 124 miles an hour! The power is obtained by magnetizing and de-magnetizing by means of a current supplied by a fixed battery, and, it is said, utilizes only a small part of the force developed.

M. COBENWINDER, a celebrated French botanist, after numerous experiments, has declared that the leaves of plants do not exhale carbonic acid. In order to examine the quality of the gases exhaled by plants, he caused them to pass through bulbs containing caustic, potash, and also through a tube containing oxide of copper heated to redness.

WHAT IS AN INCH OF RAIN?—According to the Registrar-General's account, an inch deep of rain weighs 100.993 tons, or over one hundred tons per acre!

THE PICTURES AND DRAWINGS OF THE LATE DAVID ROBERTS are now being exhibited in the galleries of the Architectural Institute. They are nearly a thousand in number, and comprise Egyptian temples, tombs, obelisks, colossi, and pyramids; the holy places, churches, convents, and monasteries in Jerusalem; quaint sketches of Eastern life in Cairo; Venetian palaces; sketches in Rome, &c. He was the foremost painter of architecture in this country, and one of the greatest masters of breadth and pictorial effect. Figure-drawing he never even attempted to master.

PHOTOGRAPHY has been successfully used by Captain Javary in surveying the country round Grenoble.

MR. STANSFIELD'S contribution to the forthcoming Royal Academy Exhibition will be a large picture of the Bass Rock, in the Firth of Forth, with Tantallon Castle in the distance.

THE MURDER OF THOMAS A BECKET, by the late Mr. John Cross, is now in the Canterbury Cathedral.

A CELEBRATED LINE ENGRAVER, Mr. William Humphreys died recently at Genoa. The well-known portraits of the Queen on the postage stamps are all produced by the mechanical multiplication from the one steel plate engraved by Humphreys.

Literature.

TRAVELS IN CENTRAL ASIA.*

CENTRAL Asia has been hitherto as little known as Central Africa. Few European travellers who have ventured among its nomadic people have returned to tell the tale of their wanderings; and even those who, like the writer of this book, have survived the numberless hardships of the journey, are compelled to apologize for the seeming scantiness of their information by reminding their readers that "they have returned from a country where to hear is regarded as an impudence, to ask as a crime, and to take notes as a deadly sin."

No mere desire for adventure impelled Arminius Vámbéry to visit Central Asia. A gifted linguist, he was commissioned by a learned society of his native country (Hungary) to ascertain by the practical study of the living languages the degree of affinity between the Hungarian language and the Turco-Tartaric dialects. The fruits of his study he hopes, after maturer preparation, to lay before the scientific world. Meanwhile, he has favoured the general public with much valuable information of the people who inhabit Central Asia.

M. Vámbéry, by several years' residence in Turkey, had almost become a Turk; and in the actual journey he proposed to undertake from the Bosphorus to Samarcand, he thought it advisable to retain the character of an Efendi from Roum (Turkey). Well versed in the Koran, in the subtleties of Mahomedan theology, and in the various peculiarities of the sects into which the followers of Mahomet are now divided, he was led to adopt a slight modification of his original plan. He reached Teheran at a season of the year which made him bitterly conscious of the difference between the Persian paradise painted by Moore, Goethe, Victor Hugo, and the Iranian poets, Sardi, Khakani, and Hafiz, and the actual drought and barrenness which in July characterize almost the whole country. Several months were wasted at Teheran in seeking for an opportunity to begin his journey. At length, in something like desperation at the con-

strained delay, he joined a party of Tartar Hadjis (pilgrims) who were about to return to their own country through the very region he wished to visit. No warnings from his friends could dissuade him from his purpose. Dressed in miserable rags, with a small stock of money hidden in the tattered folds of his garments, he started from Teheran with a score of motley companions. The very disguise he had assumed necessitated the greatest caution, and on some half-dozen occasions during his journey he was in imminent peril through the suspicions awakened by his habits of noting, his fair skin, his cast of countenance, and the marked difference between his wretched dress and his general demeanour. But whatever moralists may say of his deception, and even Vámbéry would not dare to defend himself from their rebukes, he presently learnt how to play his part to perfection. His early awkwardness and forgetfulness of what was becoming in a Hadji was set down to his being an Osmanli; but under the admirable training of Hadji Bilal, he laid aside his Efendi character and became body and soul a dervish.

The party left Teheran in March, 1863, and journeyed due north to Karatepe, on the shores of the Caspian. From thence they crossed over the south-eastern corner of the sea to Gomsushtepe. The voyage proved anything but agreeable to the newly-made Hadji. To keep the rude Turcoman vessel in trim, the pilgrims were closely packed in two rows near each other, like salted herrings in a barrel. In the daytime the position was just bearable.

"But at night it was awful, when sleep threw the sitters from their perpendicular position to the right and left, and I was forced to submit for hours to the sweet burthen of a snoring Hadji. Frequently a sleeper on my right and another on my left fall over the other upon me. I dared not wake them, for that would have been a heinous sin, to be atoned by never-ending suffering."

Before they reached Gomsushtepe the vessel passed the Russian garrison at Ashourada, which issues certificates to ships plying on the Caspian, and so seeks

* By Arminius Vámbéry. London; Murray.

to put down the pirates with which that sea has so long swarmed. It chanced to be on Easter-Sunday, the most celebrated festival in the Greek church, and the scrutiny was fortunately of the most perfunctory kind. The Turcoman vessel fell to by the side of the Russian ship, and the officer in command merely ran his eye over the crew. Vámbéry, whose back was toward the Russians, did nevertheless overhear one of them say, "See how white this Hadji is!" At Gomushtepe the pilgrims met with a hearty welcome, the people even wrangling with great warmth for the honour and right of harbouring one or more of the Hadjis. Vámbéry was quartered in the tent of one Khandjan, a chieftain, who treated him in the most princely fashion; and greatly relieved him when he said "that it was the custom of the Turcomans to regard a guest as the dearest member of the family; that he and his friends might move about, not only among his own clan (the Kelte), but amongst the whole tribe of the Yomuts; and that should any one dare to touch a hair of his guest's head, the Kelte would exact satisfaction."

While the pilgrims waited to join a caravan to Khiva, Vámbéry made the best use of his eyes and ears. He visited some ruins near the site of Gomushtepe, moved about among the people, observing their habits and picking up, with becoming caution, whatever information he could get. Suspicion was once more aroused, and some gave out that he was either a Russian spy or a Turkish agent on a secret mission. But for the reputation he had already acquired for his cures by "the holy breath," (i.e., breathing upon the people as a dervish) his fame as one skilled in sacred lore, and the protection of Khandjan, his mask would have been torn off his face ere he had fairly adopted it.

On the very first night of his residence in the round felt tents of this migratory people his attention was arrested by the number and the miserable condition of the Persian slaves. Heavily ironed, condemned to live on the rudest fare, and daily subjected to the most brutal usage, the heart of Vámbéry yearned to speak a word of comfort to them, and to aid them in their escape. At great risk to himself he did write a letter to the relatives of one poor slave in Khandjan's

household, begging them to sell sheep and house to ransom him from his cruel bondage. The rattle and clank of the chains of Persian slaves is heard in the tent of every Turcoman who has any pretensions to respectability and position, but Vámbéry could never habituate his ears to it during the whole of his stay in Turkestan. The chief occupation of the Turcomans appears to consist in raids across the Persian frontier, when much booty, chiefly in the shape of horses and men, is carried off. The Persian government is too weak to defend its border inhabitants,* and the only chance of a captive's return is by the payment of heavy sums for ransom. Some families have been known to sell everything they possessed to redeem their unfortunate relatives from captivity.

At length the caravan started for Khiva. It consisted of eight camels and forty travellers, half armed, and the rest without weapons. Vámbéry, who was lame, (a very suspicious feature in a genuine Hadji, but which he boasts also gave Tamerlane his name,) secured a joint share in a camel, stipulating that when fatigued, he should ride in one of the wooden baskets thrown over the camel's back. "We formed," says the writer, "one of those small caravans that set out on their way in right oriental fashion, leaving everything to fate." The road lay at first through an almost trackless desert, in which the course was directed in the day by the sun, and at night by the pole-star. The latter is called by the Turcomans, from its immovability, Temir Kazik, the iron peg. The sublimity of the desert impressed Vámbéry in a way he had not expected. He had thought that both fancy and enthusiasm were necessary to give definiteness and colour to the picture, but honestly confesses his mistake.

"It is not the imagination, as men falsely suppose, it is nature itself, that lights the torch of inspiration. I often tried to brighten the dark hues of the wilderness by picturing, in its immediate vicinity, cities of stirring life, but in vain; the interminable hills of sand, the dreadful

* Within the last few days the *Moniteur* has published a letter from Teheran announcing that the tribes of the Ghai, in all 1,800 tents, had submitted to the Persians; and that the Shah, Nasr-ed-din, intends placing a line of kalahs or small forts along the confines of Turkestan to prevent the aliamans or plundering incursions of the Persians.

stillness of death, the yellowish-red hue of the sun at rising and setting,—yes, every thing tells us that we are here in a great, perhaps in the greatest, desert on the surface of our globe!"

The usual incidents of a caravan journey befel them ere their arrival at Khiva: consternation through losing their way, and waking up in the middle of the night to find they were fast entering a salt morass; intolerable thirst; and alarm from robbers. This last incident ended rather ludicrously. They had left the real desert, and had mounted a high plateau, some three hundred feet above the level of the desert, which projects into the sandy waste. It is very extensive, covered with verdure, and known among the Turcomans as the Kafankir, or the tiger-field.

"During the second day passed by us on the Kafankir, we perceived, about noon, an immense cloud of dust, rising toward the north. The Kervanbashi (director and captain of the caravan) and the Turcomans all grasped their arms. The nearer it approached the greater grew our anxiety. At last we could distinguish the whole moving mass; it seemed like a rank or column of squadrons on the point of charging. Our guides lowered the points of their weapons. I strove to remain faithful to my Oriental character and not to betray my curiosity, but my impatience knew no bounds; the cloud came nearer: at a distance we heard a clatter as if a thousand practised horsemen had halted at the word of command. We saw—a number of wild asses, animals in good condition and full of life, standing still, ranged in a well-formed line! They gazed intently at us for a few moments, and then, probably discovering of how heterogeneous a character we were, they again betook themselves to their flight, hurrying with the swiftness of arrows towards the west."

Khiva is a city of mud huts scattered over a paradise. The gardens, trees, and meadows make the site, according to Vámbéry, who has seen the most beautiful cities of the world, without a parallel for loveliness. The city boasts of half a dozen mosques, and as many colleges. But let no reader be deceived by this last term. With the exception of what is given in a few books upon Mantik (logic) and Hikmet (philosophy), there is no instruction in these colleges but in the Koran and in religious casuistry. All other pursuits are con-

sidered frivolous. This is true of all the colleges throughout Central Asia, not excepting the celebrated ones at Bokhara and Samarcand. Nothing could exceed the feasting with which the Hadjis were everywhere received; and as it is considered in Khiva a part of good breeding to show a good appetite, his pilgrim brethren gave some very remarkable proofs of their *bon ton*. On one occasion Vámbéry declares that each man, save himself, ate a pound of fat from the tail of a sheep, two pounds of rice, besides bread, carrots, turnips, and radishes, the whole being washed down by fifteen or twenty large soup plates full of green tea!

But if given to hospitality, the Khivites are also guilty of a most inhuman custom. Vámbéry had heard of robes of honour called four, twelve, twenty, and forty-headed coats, and he was curious to know what these meant. He was told to go some morning into the principal square and judge for himself. Whilst there,

"About a hundred horsemen arrived from the camp, covered with dust. Each of them brought at least one prisoner with him, and amongst the number children and women, also bound either to the tail of the horse or to the pommel of the saddle; besides all which he had buckled behind him a large sack containing the heads of his enemies, the evidence of his heroic exploits. On coming up he handed over the prisoners as presents to the Khan, or some other great personage, then loosened his sack, seized it by the two lower corners, as if he were about to empty potatoes, and there rolled the bearded or beardless heads before the accountant, who kicked them together with his feet until a large heap was composed, consisting of several hundreds. Each hero had a receipt given him for the number of heads delivered, and a few days later came the day of payment."

From Khiva our Hadji went to Bokhara. After crossing the Oxus, the party continued on the banks of that river until they reached a ruined fort called Tunuklu, when they struck across the desert. An alarm from robbers drove them back, but a second time they ventured into the region known by the ominous name of "the destroyer of life." The scarcity of water now threatened them with death. One pilgrim died, and Vámbéry himself was greatly re-

duced. But the chief incident in their passage over this dreary desert was from another source of peril—the *tebbad*, or hot wind, that brings the sand-storm. Fortunately it did not come till they had reached the margin of the sand.

“The Kervanbashi and his people drew our attention to a cloud of dust that was approaching, and told us to lose no time in dismounting from the camels. These poor brutes knew that it was the *tebbad* that was hurrying on; uttering a loud cry, they fell on their knees, stretched their long necks along the ground, and strove to bury their heads in the sand. We entrenched ourselves behind them, lying there as behind a wall; and scarcely had we in our turn knelt under their cover, than the wind rushed over us with a dull, clattering sound, leaving us, in its passage, covered with a crust of sand two fingers thick. The first particles that touched me seemed to burn like a rain of flakes of fire. Had we encountered it when we were six miles deeper in the desert, we should all have perished.”

Bokhara has earned for itself an evil name. Conolly, Stoddart, and other travellers have paid for their boldness in visiting it with their lives. Vámbéry was more fortunate, although spies were always dogging his steps or seeking to make him betray himself in his talk. The astute Hungarian proved more than a match for these emissaries of a merciless despot who rules his people with a rod of iron. The police regulations of the city are very strict. No inhabitant dare show himself in the streets two hours after sunset. The population of Bokhara consists of Tartars, Arabs, Mervi (descendants of Persians), Hindoos, and Jews. Of the last there are several thousands living in the Khanat of Bokhara. The Jew, it appears, enjoys a curious immunity among these people: they will plunder his property, but pronounce him unworthy of becoming a slave! Bokhara is a considerable city, some four miles in circumference, boasts of eleven gates, and numerous mosques and colleges. It has also, despite its fierce and parsimonious ruler, the reputation of being a holiday city, and is fond of lounging under the shady trees and sipping green tea. Of course Vámbéry did not escape the Bokhara pest, a worm which is bred in the skin through drinking its waters; but despite this inconvenience, and his chronic lameness, he

managed to see no little of the manners and customs of this sealed city. He affected great piety in what he calls “the Rome of Islam,” wore an unusually large turban, the Musselman’s memento of his death, and suspended a large Koran from his neck in the approved fashion of a dervish. But though his disguise had thus far answered well, he was growing nervously anxious to leave Bokhara. His curiosity tempted him to stay; his caution urged him to depart. He very speedily quitted the city whose reputation is so equivocal. On his road to Samarcand, which is “the focus of the universe,” according to the Persian poet, he visited, with the rest of the pilgrims, the ruins of the summer palace, the mosque, the citadel, and the tomb of Timour. Vámbéry found no trace in Samarcand of that famous Armenian Greek library, said to consist of many thousand rare manuscripts, and which Timour, according to a well-known tale, sent to that city on the backs of many thousand mules, hoping to familiarize his rude Tartars with foreign languages and history. Indeed, according to Vámbéry, it is the fable of an Armenian priest, one Hadjator, whom a French savan quoted in his “History of Armenia,” and thus circulated in Europe. The new city of Samarcand is distant a full league from the ruins of the old walls, has six gates, and a few mosques.

“To-day’s egg is better than tomorrow’s fowl,” says the Turkish proverb, and so thought our Hadji. Eight days had sufficed to satisfy his curiosity in Samarcand; but to his consternation, on the eve of his departure the Emir entered the capital of Timour. After a hasty and rather critical interview, Vámbéry hastened to Herat by way of Kerki, Andhuy, and Maymene, as the most accessible route to Persia. At least a hundred and fifty miles of this journey were desert. After various mishaps, once being seized as a runaway slave, he reached Herat in such poverty, through the black mail levied by the different chiefs of the tribes whose territories they had crossed, that but for the alms which a faithful companion collected, he must have perished from want. He arrived at Teheran in January last year, and in June came to London.

The concluding portion of the book records in detail the fruit of his observa-

tions and inquiries on the Turcomans; the cities and districts or Khanats of Khiva, Bokhara, and Khokand; Chinese Tartary; the routes in the three Khanats; trade and agriculture; the political relations of Central Asia; and the author's opinion of the policy of the Russians in the East. The Turcomans inhabit the desert which lies between the Oxus and the Caspian. They are divided into nine tribes, and number in all nearly two hundred thousand tents, with an average of five persons to a tent. Their government is of the simplest kind. "We are all equal," say the Turcomans, "and every one is king." Mahomedanism in eight centuries has but little changed the "deb" or "usage" by which alone they are bound. A whole race of robbers, they yet bow to this "usage" as to the will of a despot. In many points they are like the Bedoween Arabs, as confirmed in their nomadic habits, as superstitious, and as dependent upon and attached to their horses. The Turcoman, like the Arab, thinks his work is done when his horse is cared for, and either lounges the rest of the day in his tent, or gossips in his neighbour's. His dress consists of a fur cap and a red silk shirt, which last is also the whole home attire of the women. The rustling sound of the silk has a great charm to the ears of all Turcomans. They are ready believers in the curative powers of "the holy breath" of pilgrims, of "holy dust" (earth from Mecca), and "holy water." This last is concocted in the following way: a dervish has placed before him a cup of water; after every prayer he spits into the cup; and hence the holy properties it possesses! Vámbéry was somewhat embarrassed on his first arrival at Gomushtepé to find that both men and women rushed forward with outstretched arms to embrace the filthy tattered maulions who had tramped all the way from Mecca, and was, as became a bashful European, disposed to refuse the proffered respect, until rebuked for his un-dervishlike conduct by his instructor. One of the Hadjis, as a knife-grinder, had travelled on foot over the whole of Asia, had been as far as Constantinople and Mecca, had visited upon occasions Thibet and Calcutta, and twice the Kirghish Steppes, to Orenburg and

Taganrok. In districts like Khiva, the Hadji profession is very profitable; but in stony-hearted Bokhara the people receive your blessings as a matter of course, and send you away penniless. Like our own beggars, the Hadjis know where to call.

Among other strange customs still existing in Turkestan is one not unlike the Laplander custom mentioned with such humour by Thomas Fuller, where the bride runs a race, and takes care to let the right man catch her.

"There is the marriage ceremonial, where the young maiden, attired in bridal costume, mounts on a high-bred courser, taking on her lap the carcass of a lamb or goat, and setting off at full gallop, is followed by the bridegroom and the other young men of the party, also on horseback; but she is always to strive, by adroit turns, &c., to avoid her pursuers, that no one of them approach near enough to snatch the burden from her lap. This game is called *Kokburi* (green wolf), and is in use among all the nomads of Central Asia."

M. Vámbéry contends that Russia is stealthily pressing on towards the south. She has selected the left bank of the river Jaxartes as the real line of her operations, and, having recently taken the city of Tashkend, possesses an unbroken chain of forts that reach within a hundred and fifty miles of Samarcand. Tashkend, according to M. Vámbéry, is the key to all the conquests in Central Asia, and that key is now in the hands of Russia. He is even disposed to upbraid the English for the marked indifference they have paid to Russian progress in the East, and evidently thinks that at no distant day the Northern Bear will not only claim the Oxus as his natural frontier, but may even put his paw on the Koh-i-Baba (father of mountains), under whose shadows Cabool may be said almost to nestle. But however little his English readers may esteem him as a prophet, all will at once acknowledge their large indebtedness for amusement and instruction to the European dervish who showed such contempt for danger in his search after knowledge, and who possesses the ability of recording his experiences among a rude and fanatical people with such simple and unaffected eloquence.

Intelligence.

Our Churches.

CONFERENCES.

THE NORTH DERBYSHIRE CONFERENCE assembled at Kirkby, August 1, 1864. Brother Fox, of Sutton, presided.

1. In the absence of the Secretary, brother Renwick was requested to write the Minutes, and forward them to brother Yates.

2. Resolved, That any church not corresponding with the Conference, nor sending a representative to it, nor making any contribution to its fund, for three successive meetings, shall be visited by some one appointed by the Conference; and if such visit prove unavailing, that church shall be *liable* to exclusion from the Conference.

3. Brother Renwick is requested to apply to the Secretary for a list of those churches whose contributions are not duly paid to the Conference fund; and then to write to those churches.

4. Agreed to assist in the liquidation of the Foreign Mission debt; and to observe the day appointed for prayer. The Secretary to write to each church on the subject.

5. A public meeting was held in the evening. Brother Fox, of Kirkby, presided. Brethren Smith, Wooley, Fox of Sutton, and Renwick, addressed the assembly. The meeting seemed to be much enjoyed by all present.

6. The next Conference to be at Duffield (D.V.) on "Good Friday."

THOMAS YATES, *Secretary*.

BAPTISMS.

ALLERTON.—On Christmas-eve, one; and on Feb. 11th, three believers were baptized by our pastor, Mr. W. E. Winks. They were all received into church fellowship on Lord's-day, Feb. 12.

LEICESTER, Friar Lane.—On Lord's-day, Jan. 1, the ordinance of believers' baptism was administered to four friends by our pastor, and in the afternoon they were received into the fellowship of the church.

BURNLEY, Aenon.—On Lord's-day, Jan. 29, eleven were baptized; Feb. 8, five were baptized; and on Feb. 12, two

were baptized, by our pastor, the Rev. J. Alcorn.

CONINGSBY.—Baptized, one person on Lord's-day, Feb. 12.

MINISTERIAL.

ALLERTON, Yorkshire.—A large and enthusiastic meeting of the friends of the Rev. W. E. Winks, the newly-elected pastor of the Baptist church in this village, was held on Monday, Feb. 6. Upwards of four hundred persons took tea together on the occasion. After tea the chair was taken by Samuel White, Esq., one of the deacons, who, on behalf of the church, gave Mr. Winks a cordial welcome into their midst. Highly interesting and appropriate addresses were also given by the Revs. R. Hardy, of Queensbury, B. Wood and H. Beavers, of Bradford, L. Barrans, of Rawdon College, D. Calvert (Independent) of Allerton, and Q. Parnaby (Independent) of Wilsdon. The pastor then thanked the church and congregation, and the ministers, for the hearty welcome they had given him, and expressed a hope that his union with the church at Allerton would prove a mutual blessing.

EPWORTH.—On Jan. 29, Rev. W. Milroy Anderson, late of Ilkeston, commenced his labours here as pastor of the church assembling at Epworth and Butterwick. The call from the church was most cordial. The sphere of labour on which our new pastor enters is very important, and, in some respects, encouraging. The cause of late has suffered from want of pastoral oversight; but will now, we trust, be blessed by the Head of the Church. Mr. Anderson has the sympathy and prayers of all the friends here. On Monday, Feb. 13, we had a most interesting tea-meeting. Upwards of two hundred and twenty sat down to tea. The trays were nearly all given by ladies and other friends. At the public meeting the chair was taken by Mr. B. Mayhew, of Misterton. The Rev. W. Saunders, of Crowle, gave out a hymn and prayed. On the platform were the following gentlemen: Rev. W. Miller, New Conuexion; Rev. W. Barrowclough, Wesleyan; Rev. W. Saunders, Rev. W. M. Anderson. The addresses of the brethren who met on this

occasion to welcome our pastor were all interesting, instructive, and brotherly in their tone. Several of the friends from Crowle sang effectively the hymn, "Friends, Good Night."

The Rev. James Greenwood, B.A., has commenced his ministerial labours at Bourn, and will be publicly set apart to the pastoral office early in March.

MISCELLANEOUS.

PACKINGTON, near Ashby-de-la-Zouch.—A committee of twelve ladies, Mrs. Thomas Oakey, of Normanton, in the chair, met on the 9th of February at Mrs. Joseph Smith's, at Packington, to consider how funds could be raised for the internal improvement of Packington chapel. The committee decided to raise a sum of money by a Bazaar, which is to be opened in the early part of June next. Twenty pounds are now in hand for the purpose, and the committee respectfully ask their friends in different parts of the country to assist them by small contributions, which will be thankfully acknowledged by Mrs. Thomas Oakey, Normanton-le-Heath, Mrs. Joseph Smith, Packington, and Mrs. Arthur Mills, Ashby-de-la-Zouch.

BURTON-ON-TRENT.—On Lord's-day, January 29, the Rev. H. Wilkinson, of Leicester, preached two sermons on behalf of our Mission. In the afternoon he delivered an interesting address to the scholars and friends. On Monday even-

ing our Annual Missionary Meeting was held, and very appropriate addresses were delivered by the ministers of the town, and the Rev. H. Wilkinson. The attendance at each of the services was good considering the inclemency of the weather. Collections and subscriptions for the year amount to £32 13s. 2d.

J. B.

CHILWELL COLLEGE.

THE TREASURER begs to acknowledge the following sums:—

<i>General Account.</i>	£	s.	d.
Legacy from the late Rev. Jonathan Ingham, Halifax.....	100	0	0
Rent of Land, &c., at Chilwell	15	10	0
„ Houses at Sherwood Rise	5	0	0
„ Cottages at Carrington..	4	8	4
Derby, Osmaston Road	12	15	0
Burton-on-Trent	6	18	2
Birchcliffe	3	10	6
Kirkby	1	12	0
J. Nall, Esq., Hoveringham ..	1	5	0
Mr. Jas. Granger, Nottingham	0	10	0
Ford	3	0	0
Ripley	5	0	0
Loughborough, Baxter-gate ..	6	7	6
Coventry	3	3	0
<i>Purchase Account.</i>			
Rev. W. Taylor, Stoke	5	0	0

THE COLLEGE LIBRARY.—On a recent visit to Halifax, the President of the College received a cheque for £10 from John Crossley, Esq., to expend in the purchase of books for the College Library.

Obituary.

MR. WILLIAM GARDNER.

THE subject of the following brief sketch was born on the 8th of July, 1810, in the town of Leek, in Staffordshire. He was a descendant of the suffering but heroic Huguenots, who, in the time of their persecution and peril, sought protection and liberty on the free soil of England. In early life our departed brother was led to remove to Macclesfield, where, through the kind attentions of some of the young people connected with our Sunday school, he was induced to enter as a scholar; and passing from one class to another with growing interest and an increasing attachment to the place and people, he soon became fully prepared to discharge the important duties of a Sunday school teacher. While thus engaged in imparting instruc-

tion to others, it pleased the Holy Spirit to give saving knowledge to the teacher himself; he saw his exceeding sinfulness, and felt his need of a present and all-sufficient Saviour, and by faith he soon obtained grace through our Lord Jesus Christ, and was enabled to go on his way rejoicing. He was baptized and received into the fellowship of the church when he was about eighteen years of age. For some time his christian joy continued in all its freshness and fullness; the love of Christ dwelt richly in his soul, and he was greatly delighted by the services of the sanctuary, and by the privileges and labours of his new and holy calling. But his fervent zeal and sweet enjoyment did not long continue without interruption. Gradually and almost unconsciously he fell a victim to the spirit of indifference,

and for a short time he remained in the condition of one who faints by the way. At length, however, he was aroused to a sense of duty as a professor of religion. While listening to a sermon from the words, "Son, go work to-day in my vineyard," his heart was deeply affected; he saw that Christ had called him to work earnestly in the church and in the world, and he resolved by the grace of God that henceforth his chief purpose in life should be to honour and glorify his Lord and Master. He no longer continued as a nominal member only, but laboured with cheerfulness and devotedness that he might win souls to Christ. After entering upon the cares and felicities of married life, having found a helpmeet both in temporal and spiritual affairs, and having signalized himself as a true servant of Christ, our brother was called to fill some of the most important offices which his brethren could confer upon him. In the Sunday school Mr. Gardner passed from one class to another till he was requested to leave the first class and accept the office of visitor, and in a short time after he found himself in the honourable position of the superintendent. In the church he became deacon and secretary, and for many years he laboured with commendable zeal and with considerable success. In the course of his life and labours he was the subject of several severe afflictions, but while confined to his sick chamber, and when his friends had no hope of his recovery, he would remark that the Lord had yet something more for him to do. In his recent illness in last August, he was impressed with the thought that his work upon earth was finished, and that his end was near. Subsequent events proved that his forebodings were soon to be realized. The dropsy under which he suffered began to reveal the most ominous symptoms, when the medical attendant announced that the time of departure was at hand. The afflicted one was very patient and resigned. On several occasions he remarked that he had lived to see his prayers answered; the wife of his youth had been spared to comfort him in sickness; his three children had grown up so as to be able to fight the battles of life without his further aid; the chapel and school had become free from debt; the church had increased so much of late that he could now hope for all its offices to be suitably filled by men fully qualified for their work; so that he could now express himself in the language of Simeon, "Now, Lord, lettest thou thy servant depart in peace, according to thy word." Our brother had a strong yearning after the felicities and glories of the heavenly state.

He was particularly fond of that hymn written by Montgomery, beginning—

"For ever with the Lord!
Amen, so let it be."

Quoting a part of this hymn while his children stood at his bedside, he exclaimed, "I shall not long have to say, 'A day's march nearer home,' for I shall 'pitch my tent at home.'" Our brother retained his confidence to the end, but not without a struggle: the enemy made a final attempt upon the weak and suffering saint, but the Master drew near, saying to his trusting child, "My grace is sufficient for thee;" and to the wicked one, "Hitherto shalt thou come, but no further." After enduring much pain and trial, and after about thirty-six years' labour in the church, on the 24th of October last our brother departed peacefully and hopefully, to enter upon the activities and joys of the heavenly world. On the funeral occasion the widow and children had many proofs of the high estimation in which the deceased was held. A large procession, composed chiefly of members of the church and scholars in the Sunday school, preceded the hearse; the streets were lined with people all along the rout taken; and the chapel was filled with spectators, among whom were many sincere mourners. On the following Lord's-day evening our sanctuary was so full that numbers had to return unable to gain admittance. The words selected by the departed formed the theme of meditation—"I must work the works of him that sent me while it is day, for the night cometh when no man can work."

In giving a general estimate of the character of the deceased we would notice first of all, that he was distinguished by a thorough consecration to the Lord's service. This was seen in persevering labour and constant punctuality. The teachers knew the superintendent would be at his post at the proper time, and the members could rely upon the performance of any work which devolved upon the secretary and deacon. The meetings for business and devotion were as regularly attended to as the common duties of life. A slight indisposition, or an unseasonable intrusion of friends or neighbours, would not suffice to keep him from his religious engagements: with him duty was first, and pleasure or recreation was invariably subordinated to spiritual purposes.

We might also notice our brother's general consistency in supporting the cause of Christ. I believe I am only stating a fact when I say that his religious expenditure affected all his monetary calculations, so that whether he obtained little or much a certain proportion was consecrated to some Christian enterprise.

Notes of the Month.

ECCLESIASTICAL.

THE Pope has again been busy, not in revising his "Circular Letter," but in canonizing "nineteen blessed martyrs." According to Pio Nono, these said martyrs were illused Belgians whom the followers of Calvin persecuted in the sixteenth century. "The bad acts of these men," we are also assured by the same authority, "descend even to the present time." The Pope is enjoying a temporary popularity among the French and Germans, and their orders for his photograph, since the publication of the "Encyclical," have severely taxed the artists at Rome. It seems that the Pope, when "young Mastai," was noted for his dandy semi-military dress, boots and spurs, and everlasting cigar; and that a love affair was the occasion of his turning priest.—Cardinal Wiseman is dead. He was born of English parents at Seville, and early attained distinction as a scholar. One thing he never did attain—a genuine English diction. His turgid, semi-oriental style of writing afforded constant amusement to the critics. His end was hastened by a carbuncle, against which, owing to weakness produced by a long-continued attack of diabetes, he was too weak to contend. The lying-in-state was, in our judgment, a most revolting spectacle; and that such a thing should be possible in the nineteenth century does not speak much for increase in general refinement. The poor, shrunken, be-patched face of the Cardinal, and his bejewelled hands, were exposed to the gaze of a curious crowd of Papist devotees. It is even said that many Protestants were among them. The crowd surged round the door of the late Cardinal's private residence, to the great discomfort of all passers by, and a division of the police was found necessary to preserve order. It appears that the Cardinal was no great favourite with the Papal clergy, and was thought to be too fond of courting Protestant applause. Dr. Manning is mentioned as his successor.—The "church of the people" has been showing its claims upon

their affection by pillaging the houses of two men in Preston who refused to pay Easter dues. A barometer and two hams were seized and sold, that the clergyman might not lack his lawful pence. We are glad to find that a society is being formed in that northern town for the succour of those who refuse to subscribe to a church in whose ministrations they wish to have no share, and whose semi-popish tenets they most heartily disbelieve.—The vagaries of Brother Ignatius still continue, to the annoyance of Episcopalians, and to the disgrace of a Protestant church. It is said that not long ago one of the fraternity broke a sugar basin, and, like a naughty school-boy, the poor monk had, as penance for his misdeeds, to stand all day in the church on Sunday with the broken pieces of the basin in his hand!—There are now three Anglican churches in London in which incense is burnt; and, such is the liberality of Dr. Tait, that no notice whatever is taken of them.—Convocation is extremely anxious to cease to be ridiculous by becoming dangerous. She ardently desires to be re-invested with her former power, and would then show her cloven foot. Happily there is little danger of this re-investiture; but still it behoves Dissenters carefully to watch her proceedings.—So we are actually to have the Bible issued by the Oxford university press without the fulsome dedication of the translators to "the most dread sovereign" and solemn fool James the First. By the bye, great parade is made by the British and Foreign Bible Society about publishing the Scriptures "without note or comment." Are not the headings to the chapters in the Authorized Version in reality both? We shall be curious to see whether the Oxford University will dare to omit these questionable "notes and comments," which many simple folk imagine are part and parcel of God's word written.—The Presbyterians of Ireland have been seeking for increased grants from the government, and have been properly rebuked by some of the dissenting organs. It seems that the

first grant was made to this body by that religious king Charles the Second; and from the prominence given to this fact in the historical paper which they have carefully prepared on the history of their State doles, they seem in no way ashamed of it, but rather to make it a matter of self-glorification.

GENERAL.

THE Queen and her family have returned to Windsor. Parliament was opened by commission on Tuesday, Feb. 7. The "speech" was jejune and formal, as usual. The House of Commons began its business quietly and leisurely, but is now settling down to work. There is a party division threatened on the Canada defences, although it is very unlikely to come to anything beyond "a grand talk." The question of the inspection of nunneries and other similar places will be brought before the House by Mr. Spooner. We sincerely hope that it will not fail as the inquiry into the M'Dermot case did, through the blundering of its supporters. The Qualification for Offices bill will also be reintroduced. At present the Irish members have done the larger part of the talking. Political prophets announce that this session will be uneventful, and die without a struggle. All hope of any large measures from it may at once be given up, and for these we must patiently wait till the new Parliament. Meanwhile—"Agitate"—is the watchword. A new Reform Association is being established. Some of the leading Liberals have given in their adhesion to it.—The French Emperor has delivered his annual address at the opening of the Legislature. It is eminently French in style, and, we rejoice to say, thoroughly pacific. The portals of the temple of war are to be closed, and on the new triumphal arch are to be inscribed these words—"To the glory of the French armies, for the victories achieved in Europe, Asia, Africa, and America!" Dreamers of abstract rights and encouragers of utopian schemes are emphatically told to give up their chimeras and stand by the present régime. But even this speech will give way in point of attraction to the Emperor's book. In a few days all the world will be busy conning over the "History of Julius

Cæsar, by the Emperor Napoleon III.' We are glad to hear that the Emperor condemns the persecutions of the Protestant missionaries and their flocks by the French governor of New Caledonia and the Loyalty Islands, and has snubbed his subordinate for his misplaced zeal. He also affirms in his reply to the requisition on this subject sent from this country, "the Protestant missions, like the Catholic, will aid in spreading among the aborigines of that archipelago the benefits of Christianity and civilization."—Religious persecution of the Papists still rages in Russia. Poor Poland is to be fairly trampled out. All existing provincial governments are to be suspended, and the several administrative departments are henceforth to be only branches of the ministries at Petersburg. Poland is to be divided into twenty-seven departments, each of which is to be under the control of a prefect. The post of governor is to be suppressed, and the functions of this office are handed over to the chief of the civil administration and the commander of the troops.—The Austrian budget shows an improved financial condition, and the minister of finance predicts that the deficit will disappear altogether in 1867. The extradition of Langiewicz to Switzerland has been conceded. From an early period in the late insurrection this Polish general has been in captivity in Austria.—Portugal has become a convert to free trade. The ministers have introduced bills abolishing the present restrictive system in force at the mouth of the Douro.—In the Spanish Cortes Marshal Narvaez has brought in a most important bill at the request of Queen Isabella, the purport of which is, to sell for the benefit of the nation the vast property forming the royal patrimony, with the exception of the royal residences, and the estates entailed on the crown.—Across the Atlantic the situation is unchanged, except that the Federals have taken Fort Fisher. The attempt at negotiation has utterly failed: the Southerners would not argue except on the basis of independence; Lincoln would not come to terms except on the basis of union. The war will, therefore, be prosecuted with renewed vigour in the spring.

Marriages.

Jan. 24, at Cheese-lane chapel, Wellingborough, by the Rev. W. Robinson, of Cambridge, assisted by the Rev. J. F. Poulter, minister of the chapel, Mr. Wilson, of Southam, to Charlotte Hobson Hull, granddaughter of James Hobson, Esq., of Ishaw.

Jan. 24, at Dover-street chapel, Leicester, by the Rev. J. J. Goadby, Mr. F. Brailsford, to Mary Ann, only daughter of Mr. William Lacey.

Jan. 25, at Belvoir-street chapel, Leicester, by the Rev. J. P. Mursell, Mr. Henry Thomas Porter, Sparkenhoe-street, to Anna Elizabeth, eldest daughter of John Webster Clark, Esq., of Southfields, Leicester.

Jan. 25, at the Baptist chapel, Westgate, Bradford, by the Rev. E. Parker, Mr. A. Keighley, to Miss Sarah Lister.

Jan. 30, at the Baptist chapel, New Mill, Tring, by the Rev. R. Shindler, Mr. J. C. Wright, to Miss Eleanor Sharman.

Jan. 30, at the Baptist Congregational chapel, Saffron Walden, by the Rev. W. A. Gillson, Mr. Alfred Sturt, to Miss Agnes Sarah Winterflood.

Jan. 31, at Brunswick chapel, Leeds, by the Rev. G. C. Harvard, Mr. John Hobson White, of Laseby, Lincolnshire, to Emma Jane, daughter of the late Mr. James Wales, Leeds.

Jan. 31, at Westow-hill chapel, Upper Norwood, by the Rev. S. A. Tipple, Walter George, Newport Pagnel, to Ann Neall, eldest daughter of John Coleman, of Lower Norwood, Surrey.

Feb. 2, at the Baptist Congregational Chapel, Saffron Walden, by the Rev. W. A. Gillson, Mr. John Wilson, of Harrow-on-the Hill, (late of Melbourne, Australia,) to Miss Lousia Penelope Drane.

Feb. 8, at Portland chapel, Southampton, by the Rev. J. Wilkins, of Brighton, assisted by the Revs. C. Williams and R. Craven, John Collins, Baptist minister, to Sarah Anne, daughter of Mr. Isaac Hogue, of 2, Lower Chamberlayne-place, Southampton.

Feb. 11, at the Baptist chapel, George-street, Hull, by the Rev. S. Young, Mr. Thomas Houldin, late of Leeds, to Margaret, fourth daughter of Mr. John Brown, of Hull.

Feb. 11, at the Baptist chapel, Grosvenor-street, Manchester, by the Rev. A. Mursell, Mr. J. L. Ward, Accrington, to Alice, youngest daughter of Mr. Thomas Baxter, Chorlton-on-Medlock.

Feb. 23, at the Baptist chapel, Ashby-de-la-Zouch, by the Rev. Charles Clarke, B.A., Mr. Charles Stevenson, of Arboretum Square, Derby, to Mrs. Barrs, of Albion Villa, Ashby-de-la-Zouch.

Deaths.

At Great Cumberland-place, Hyde-park, Elizabeth, wife of Sir John Easthope, Bart.

Nov. 15, at Nagercoil, South Travancore, the Rev. J. J. Dennis, of the London Missionary Society, aged thirty-four.

Jan. 10, at St. Louis, Missouri, U.S., Sarah, relict of the late Rev. I. T. Hinton, of New Orleans, and sister of the Rev. J. P. Mursell, of Leicester.

Jan. 21, at Old Lenton, Mr. Joseph Shaw. He had been for several years a very devoted occasional preacher.

Jan. 23, at East Leake, Mrs. Sarah Felstead, aged seventy-six. She had been an honourable and consistent member of the Leake General Baptist church fifty years. Her end was peace.

Jan. 25, the Rev. Jonas Foster, thirty-four years Baptist minister, at Farsley, near Leeds, aged seventy-two.

Jan. 25, at his residence, Warner-road, Camberwell, Mr. Henry Hanks, son-in-

law of the late Rev. James Upton, in his eighty-eighth year.

Feb. 5, at Bampton, Devon, Eliza H. Rothery, daughter of the Rev. Joseph Rothery, aged twenty-nine.

Feb. 9, at the residence of his nephew, Mr. James Urquhart, 144, Upper Parliament-street, Liverpool, Thos. Urquhart, Esq., of Millbank, West Derby, aged sixty-seven years.

Feb. 9, at 24, Albert-street, Regent's-park, Mr. William Butler Bourn, son of the late Mr. Thomas Bourn, of Hackney.

Feb. 10, at Montague-grove, Hampstead, Richard Burdon Sanderson, Esq., of West Jesmond House, Northumberland, aged seventy-three.

Feb. 14, Arthur John, fourth son of the Rev. W. Gray, Birchcliffe, aged three years and nine months.

Feb. 21, at Arnsby, Leicestershire, Ada Morton, youngest child of the Rev. C. Carter, of Ceylon, aged three months.

Missionary Observer.

CONFERENCE AT CUTTACK.

Dec. 7th. 1864.

OUR meetings for business were presided over by Mr. Stubbins, and sundry weighty matters engaged our prayerful and anxious consideration. The embarrassments of the Society, as necessitating a reduction in our number, were considered in connection with the approaching return to England of Mr. and Mrs. Hill. We commended our brother and sister to the care and blessing of the Great Shepherd of the sheep, and expressed our hope that he would obtain a suitable sphere of labour on reaching his native land; and added, that if it were the will of the Lord to bring him back to Orissa, we should again affectionately welcome him as a fellow-labourer in the work of Christ.

Our Bible and Tract operations received, as usual, much attention. We had not the happiness of acknowledging any help from the American Tract Society, or the American and Foreign Bible Society; but it is apprehended that the extremely unfavourable rate of exchange accounts for this; and we cannot for a moment doubt that the managers of these Societies, who have for many years cherished a lively interest in our work, will help us still. The difficulty I mentioned last year still cripples our efforts. We want money to print tracts; but we hope that the Religious Tract Society, which has always liberally supplied us with paper, will, in consideration of our difficulties, this year give us money instead of paper; though this, I may add, would be an exceptional course. Not less do we require help for printing gospels and separate portions of Scripture; and we tell our difficulties in the hope that the Lord may dispose the hearts of some of his dear children to help us. God's work *must* go on. The seed of the kingdom *must* be sown, and the means *must* be found. Suppose a brother in Christ has more money than is for the good of his soul, or the safety of his last account. He has been adding house to house, and field to field; has been investing in so many different ways that he hardly knows

where the next is to be invested, and he feels that the provision he has made for the future is much beyond his requirements, or the requirements of his family. Suppose such a brother should give a hundred, or even several hundred pounds, to these important objects, what a blessed thing it would be! I like Paul's plea about giving—Phil. iv. 17—that the benefit largely returns to the giver. Not that we "desire a gift." But we desire "fruit, that may abound to the account" of our friends, or, as is happily rendered in the Geneva translation, "fruit that may further reckoning." I think this aspect of giving to the cause of God is not sufficiently considered, and, therefore, I advert to it, but I must pass on. We had the pleasure of acknowledging fifty pounds from the Bible Translation Society for an edition of the New Testament in Oriya, in small type. It may be interesting to tell the reader under what circumstances I heard, now ten months since, of this grant being made. I was encamped with Mr. Thomas Bailey, at Toldunda, more than forty miles from Cuttack, and near where the Mahanuddi empties itself into the Bay of Bengal. One morning, as we were talking together on the diffusion of divine truth by means of Scriptures, my companion remarked how very desirable it was that we should have a pocket edition of the Orissa New Testament, to which I assented, but added, where is the money to come from? Here the conversation ended; and soon after we went to a distant market, where we preached the life-giving word. On returning to the tent in the evening wearied with our journey, we found a letter from the Secretary, with the information that fifty pounds had been sent for this very object, and that more would be given when required. I need not say that we felt thankful and encouraged.

We had an interesting discussion in Conference on the places where new schools might be most advantageously established, and several places in the districts of Balasore, Berhampore, Piplee, and Russell Condah, were warmly recommended to the Vernacular Educa-

tion Society. The instruction of the young in the great things of the law of God is a very interesting and important part of our work. We must feed the lambs. Past experience shows that much saving fruit has been gathered from these labours.

The examination of the students was pretty fully attended to, and a favourable report was given to the Conference. I regret to say that Samuel (son of Tama of Berhampore,) had been absent for several months in consequence of an attack of mental affliction, and as there appeared no hope of his being sufficiently restored to resume his studies, his name was erased from the list. We have still need to pray the Lord of the harvest that He would send forth labourers into His harvest.

A new Marriage Act, especially for the marriage of native Christians, has passed the Legislative Council, and came into operation on the 1st of July last. After discussion a resolution was adopted expressive of our approval of it as a liberal and enlightened measure, except in its assimilating the law of India to that of England in prohibiting marriage with a deceased wife's sister, for which there appears no warrant in the Word of God. This exception, I may add, passed the Council by the barest majority; and I believe the Governor-General, and the Lieutenant-Governor of Bengal, were in the minority. So far as I remember, the only argument (if argument indeed it may be called) of the majority was that we must not in India be in advance of England in such matters. According to the new law the bride must be above thirteen, and the bridegroom above sixteen years of age. To this no exception can be taken. Three of the brethren in this district, Messrs. Stubbins, Buckley, and Miller, have been licensed under this Act by the Hon. Cecil Beadon, Lieutenant-Governor of Bengal, for the solemnization of marriage.

The state of the law as to native converts obtaining their wives, children, and property, was again discussed; for, during the year, no small burden of care and anxiety had devolved on brother Miller, and indeed on some other brethren as well, on account of the converts at Bonamalipore. It is high time that the friends of missions at home understood the true state

of the case. Fourteen years have elapsed since, during Lord Dalhousie's administration, the Act was passed known as the "Liberty of Conscience Act;" and the general impression at home at that time was, that this enactment put an end to the difficulties of native converts; but we, who knew a little of Hindoos and Hindooism, were not so beguiled. In these pages I told the friends of our own Mission that, while I regarded the Act in question as a just, enlightened, and liberal one, I was not so sanguine of its good results as many, because India was a land of liars, because bribery and corruption were fearfully prevalent among the native officers of the courts, and because the enmity between the seed of the serpent and the seed of the woman would never die.* Recent events have fully justified this view. The rights of native converts are admitted, and so far it is satisfactory. We shall not again hear of a magistrate of Cuttack angrily throwing a petition on the floor and saying that the man had no rights because he had broken caste and become a Christian: but in some cases rights which are recognised cannot be secured, either through defects in the law, or some other cause; or such rights can only be secured at a ruinous expenditure of time and money. I hope the subject will receive the attention from the friends of Missions that I am sure it merits.

A measure has been recently introduced into the Council by the Hon. H. S. Maine, the legislative member, for the re-marriage of native converts whose Hindoo or Mussulman wives obstinately refuse to join them. The introductory address of this gentleman showed that he was thoroughly master of his subject, and gave good reason to hope that the measure would, in his hands, be an enlightened and satisfactory one. The details are not yet known, but if the convert can be re-married without an expenditure that would be ruinous to him, and a delay that would not only be wearisome but also dangerous to his virtue—if it be, in the main, a law of liberty, and proper confidence be reposed in Missionaries to whom the well-ordering of their Christian communities must be a matter of much greater importance than it can be to Government, it will be satis-

* See *Observer* for 1856, p. 570.

factory: but if otherwise, it would have been better if the Government had left the question alone. This is one of those questions which it is difficult for English Christians rightly to understand, because such cases cannot occur in a land enlightened by the gospel, but they were not unknown in the early church, and the Word of God, our all-sufficient rule, makes provision for them. 1 Cor. vii. 15, is, as Mr. Maine justly remarked, the text on which the whole controversy turns. He gave his opinion on this verse as a lawyer, and gave it on the right side. Our soberest and best divines have always held that this text justifies the re-marriage of a man or of a woman, who, for the sake of Christ and a good conscience, has lost his wife, or husband, though the party may be still living. The first case that occurred in India of a convert failing to obtain his wife was in connection with the Serampore Mission. It occurred in 1809, and was a new thing to the brethren; but they asked counsel of God, examined the Book, and decided that 1 Cor. vii. 15 fully justified them in re-marrying the convert. Surely the decision was right. On this principle our fathers in the Mission and ourselves have acted in Orissa. To us it is not a new and perplexing question, but one with the practical working of which we are familiar. We have seen no evil result from it, but much evil has been prevented. Of course the utmost care is exercised that no steps are taken for a re-marriage while there is any hope, even the slightest, that the heathen wife can be induced to join her husband, but when all hopes must be reluctantly given up there ought to be no hindrance to a re-union. "A brother or a sister is not in bondage in such cases." I shall watch the progress of this measure with great interest. The Conference appointed a Committee to draw up a letter to Mr. Maine, expressive of its sentiments on this measure, and of its high approval of his introductory address. Our friends must not forget that it is about a year and a half since Dal Singh, of Piplee, confessed his Lord and Saviour, and there does not appear now the smallest hope of his wife ever joining him.

Advice was given in more than one private case, which occasioned great anxiety; and the Chairman closed the

Conference by a very solemn and affecting prayer. May it please Him, whose glory we met to promote, and in whose presence we hope to meet when earth and time shall be no more, to prosper our deliberations and prayers to the wider diffusion of His blessed gospel.

J. BUCKLEY.

LETTER FROM REV. W. MILLER.

Piplee, Sept. 2, 1864.

My dear Brother,—The old Gooroo to whom I referred in my last letter as having recently died, was baptized in March, 1854. His father and ancestors of several generations were Gooroos of the Bowrie caste. When about twenty years of age he left home and visited the Ganges, Brindabour, and several other rivers and places regarded sacred by the Hindoos. Urgently entreated by his father, he abandoned his wandering life, settled down, and on the death of the father became his successor. His disciples gradually increased in number, so that about the time of his conversion there were in various parts of this district some three hundred persons who regarded him as their teacher, their priest, and their god. At all the births, marriages, and deaths connected with the families of these he officiated, and received offerings in the shape of money, rice, or cloths; and in addition to this he received from each disciple an annual offering, which represented the whole family, and was regulated by the number of which it was composed. He spent a good deal of his time in planting and rearing trees; and there are several flourishing plantations on land belonging to other parties in this neighbourhood that bear testimony to his industry. For some years before he became acquainted with the truth, he had no faith in the gods and idols, and had substituted the worship of the Shastras, and had quite a large pile of them, to which he daily presented offerings and worshipped. Having heard the gospel repeatedly in a neighbouring market, his attention was arrested; he commenced reading our tracts and conversing daily with one of the native Christians. At length he decided to take up his cross and follow Christ. Those of his disciples who lived near him, with his family, did all they possibly could to prevent him. It

was, however, to no purpose. He joined the Christian community, and was soon after received into the church, of which he remained a very consistent and useful member to his death. He was eminently a man of prayer, and delighted in the perusal of the Scriptures. His knowledge of the latter was wonderful, considering he was comparatively an old man when he first became acquainted with them. In his attendance at the house of God he was most punctual. At our prayer meetings his petitions were marked by great simplicity, appropriateness, and fervour. It was quite a treat to me to hear the old man's prayers. To converse with him on religious subjects was most profitable. His clear views of the work of Christ, his confidence and joy in him, and hope of being with him for ever, made me almost desire to exchange places with him. He had been in a very feeble state for some time. He was one of the persons to whom I referred in the last report who had been brought near to the grave and restored. He at last departed quite unexpectedly. He was walking about in the morning of the day he died. Subsequently Sebo Patra went to his house, and found him with the New Testament in his hands trying to read, but could not. He said, "My sight is failing me, and I feel as if I had no life in my legs." He also said, "I have done with this world. I long to go home to Jesus. My soul is fixed on him who died for me, and for whom I have renounced the world." On Sebo going again to the house shortly after, he was dead. It appears, soon after he left the old man became speechless, and departed most peacefully. In answer to the question, "In whom are you trusting?" he raised his hand and pointed upwards. One of the heathen who was present at the closing scene said to me, "The old man's death was beautiful."

I think I mentioned that three of his disciples with their wives and children joined the community a few months ago. One was baptized the first Sabbath of the past month, and the two others seem concerned about their souls. I am sorry to inform you that some malicious person set fire to and destroyed our Piplee school-room, a few days before our return from Pooree. I have succeeded in restoring it.

The application to the High Court on the part of Dal Singh's wife to have her children restored was dismissed. She has never offered to return home. I am anxiously looking out for the promised "New Divorce Act" for converts, so that Dal Singh may marry again. One of the Bonamalipore converts has not, to this day, had his children or property restored to him; he has not been allowed to enter his house.

W. MILLER.

FESTIVAL OF MAKAT, IN RAJPOOTANA.

THE following is an account of a visit by two missionaries of the United Presbyterian Society to the annual festival of Makat, a freebooter of the Mairs, exalted into a god by the popular admiration. On reaching the temple shrine and pushing through the crowded entrance, the following scene presented itself, as described by the Rev. William Robb, who was accompanied by his medical friend, Dr. Shield:—"Confronting us was an image rudely carved in stone, representing Makat seated on horseback, holding the bridle with one hand, and poising a javelin in the other. On his right and left were two mounted attendants. Over him, and from side to side of the temple, was hung a festoon of flowers. On the ground in front sat one of the bhopas, or priests, with a chafing-dish full of burning charcoal before him, on which, from time to time, he threw pieces of cocoa-nut, and poured oil, with the fumes of which to regale the god. Another bhopa stood by, waving a chaunrie, or bunch of peacock's feathers, to drive away the flies or other insects. The great event of the festival was arranged to take place at night. The chief actor, let us explain, is the bhopa, who, as he affirms, and as the people firmly believe, becomes possessed with the spirit of Makat. While in this state, he is supposed to lose all consciousness and self-control, and to be wholly under the influence of the god. The possessed bhopa sometimes turns prophet; at other times he becomes juggler, and thrusts knives through his tongue and cheeks, without making a wound or drawing blood; again, madman-like, he howls and dances about, belabouring with chains his own back, and calling forth exclamations of pity from the

bystanders. On this occasion, however, we were informed that the bhopa, as soon as the afflatus should come upon him, would rush forth from the temple, and, vanishing in one direction, would make a circuit of twenty-four miles, and, having visited a number of villages, would return in less than half an hour in the opposite direction." At length the time arrives, and the spirit of Makat is about to descend. "On a sudden the bhopa darts forth. He does look like one possessed. A small strip of cloth round his loins is all his clothing. His long black unkempt hair is thrown loose over his naked shoulders, and his eyes are red and staring. In his right hand he brandishes aloft a naked sword, and with his left waves the chaunrie over his own head, for he is now transformed into the god. Thus accoutred, and without halting for an instant, he started at a kind of dancing race, keeping time to the music, on his midnight circuit of twenty-four miles, his brethren of the red sticks running some before and some behind him. These later, having conveyed him safely beyond the limits of the crowd, returned, leaving him to

pursue his nocturnal trip alone. After dallying for a little, they went out a second time in the opposite direction into the darkness, and after a short delay again appeared, at the top of their speed, the bhopa figuring in their midst. They enter the enclosure and form a circle, in which the bhopa danced for half a minute, and then suddenly disappeared inside the temple amid the cheers of the people." The deception practised is very apparent. The bhopa's nocturnal circuit is really a very narrow one,—a circuit, not of twenty-four miles, but of a few hundred yards round the brow of the hill. The festival is held at night to hide the trick. The first performance over, the two missionaries determined to expose the glaring deceit. They told him that if his pretensions were true he could divine secrets, and holding out something in their closed hands, demanded that he should say what it was. This was a very simple test, but the only response was an unintelligible grunt, a rolling of the eyes, and sundry capers. We repeated our demand, and our oracle replied by taking refuge in the temple."

Foreign Letters Received.

BERHAMPORE.—W. Hill, Dec. 31.
CUTTACK.—W. Brooks, Jan. 3.
" I. Stubbins, Jan. 3.

RUSSELL CONDAH.—T. Bailey, Dec. 15.
" " J. O. Goadby, Dec. 28.
SALTPORE.—J. Buckley, Dec. 18.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
From January 20th to February 20th, 1865.

BARROW.		£	s.	d.						
Public collections	1	0	4	Mr. Fox, for Debt	.....	5	0	0	
					Mr. Porter	,"	0	5	0	
							18	8	8	
					Less expenses	.....	0	4	6
					BIRCHCLIFFE.					
					Sac. Coll. for W. and O.	.....	0	12	0
					BRIGHTON.					
					John Noble, Esq.	.....	2	2	0
					Ditto	for Debt	5	0	0
							7	2	0	
					BROUGHTON.					
					Sac. Coll. for W. and O.	.....	0	2	9
					BURTON-ON-TRENT.					
					Public Collections—Burton	..	13	0	0	
					"	"	Cauldwell	0	4	0
					"	"	Overseal	0	18	9

BILLESDON.		£	s.	d.
Public collections	.....	4	2	2
By Miss E. Atkin—				
Mr. H. J. Atkin (for orphan)	.....	2	10	0
Mr. Fox	.....	1	10	0
Miss Atkin	.....	0	10	0
Miss E. Atkin	.....	1	0	0
Sabbath Scholars Miss. Boxes	.....	0	5	7½
Collected by Juvenile Books—				
Miss Fortescue	.....	0	8	6
Miss Fox	.....	0	17	4
Mrs. Susan Burdett	.....	0	13	0
Mary Heath	.....	0	10	11½
Miss Garner	.....	0	7	10½
Miss Freer	.....	0	8	3½

	£	s.	d.		£	s.	d.
Miss Jane Freeman's box	0	15	0	MARKET HARBOUROUGH.	3	5	4
Rev. R. Kenney	1	1	0	Public Collections	0	16	8
Mr. Poynton	0	10	0	Collected by Mrs. Ellis	0	10	0
Collected by Miss Milner	1	10	0	Mr. Jarman	1	1	0
" " Miss E. Hurst	0	16	0	Miss. J. Flavell	5	13	0
" " Mr. R. Vickers	3	10	0	Less Expenses	0	7	6
Juvenile Collecting Books from				MELBOURNE.			
Sep. 11, 1864, to Jan. 29, 1865	5	7	4	The Church, for Debt	13	0	0
Miss Veales' box	0	7	1	Mr. J. Earp,	10	0	0
For Mission Debt—				Mr. H. W. Earp	10	0	0
Burton	3	3	6		33	0	0
Swadlincote	0	8	0	NANTWICH.			
Cauldwell	0	2	6	Sac. Coll. for W. and O.	0	5	0
Sac. Coll. for W. and O., Burton	2	0	0	NOTTINGHAM, Broad-street.			
	32	13	2	Collected by Mrs. W. R. Steven-			
Less expenses (two years)	1	6	2	son, for Debt	5	5	0
CLAYTON.				QUEENSBURY.			
Sac. Coll. for W. and O.	0	5	0	For Mission Debt—			
DERBY, Mary's Gate.				A Friend near Queensbury	1	0	0
For Debt	6	12	6	Mr. M. Stocks, jun.	0	5	6
Do. by Miss Pike	3	4	6	Small sums	0	4	2
	9	17	0		1	9	8
Osmaston Road.				OLD BASFORD.			
Robert Pegg, Esq., for Debt	100	0	0	Sac. Coll. for W. and O.	0	10	0
Mr. E. Johnson	10	0	0	RIPLEY.			
Thankoffering from a				Sac. Coll. for W. and O.	0	14	0
Friend	1	0	0	ROCESTER.			
Sac. Coll. for W. & O.	3	12	10	Sac. Coll. for W. and O.	0	5	0
	114	12	10	SAWLEY.			
EARL SHILTON.				For Debt	7	7	3
Sac. Coll. for W. & O.	0	6	0	SMARDEN.			
FORD.				Sac. Coll. for W. and O.	0	10	0
Mr. and Mrs. Hood, for Debt	0	10	0	SPALDING, (for Debt).			
Mrs. Rose	0	10	0	E. P. Maples, Esq.	1	0	0
Anonymous	0	10	0	Mr. Peacock	0	10	6
Mrs. Humphreys	0	2	6	Mr. Swift	0	10	0
Mr. Callam	0	2	6	A Friend	0	10	0
Mrs. Kingham	0	2	6	Mrs. Bampton	0	10	0
Mrs. W. Kingham	0	2	6	Mr. Barrell	0	5	0
Small sums	0	5	0	Mr. Godsmark	0	2	6
	2	5	0	Mrs. Cock	0	2	6
HEPTONSTALL SLACK.				Miss Dovey	0	2	6
Sac. Coll. for W. & O.	1	0	0	Mrs. Parnell	0	1	0
HITCHIN.					3	14	0
R. Johnson, Esq., for Debt	10	0	0	SUTTON ST. JAMES.			
HUGGLESCOTE.				Sac. Coll. for W. & O.	0	7	0
Cash on account	10	0	0	TWYXCROSS.			
Leicester Postmark	0	10	0	Mrs. Haywood, for Debt	0	12	0
LONDON, Commercial Road.				WHITTLESEA.			
Juvenile Society	3	5	9	Sac. Coll. for W. & O.	0	10	0
LOUTH, Northgate.				WISBECH.			
Sac. Coll. for W. & O.	2	10	0	Sac. Coll. for W. & O.	2	10	0
MALTBY AND ALFORD.				YARMOUTH.			
Sac. Coll. for W. & O.	2	0	0	For Debt	1	7	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. Piko and the Rev. H. Wilkinsons, secretaries, Leicester; from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE

GENERAL BAPTIST MAGAZINE.

APRIL, 1865.

EXTENSION OF THE DENOMINATION.

PREPARATIONS FOR ACTION.

THE opal-hued and freshly-perfumed Morn,
From Gloom is born ;
From out the deepest depth of ebon Night,
The stars shed Light ;
Gems, in the rayless caverns of the Earth,
Have their rare birth ;
From wondrous alchemy of winter-hours,
Come summer-flowers ;
The bitter Waters of the restless main,
Give sweet mild Rain ;
The fading bloom and dry seed bring, once more,
The Year's full store ;
Just sequences of clashing Tones, afford
The full Accord ;
Through weary ages, full of strife and rath,
Thought reaches Truth ;
Through efforts, long in vain, prophetic Need
Begets the Deed.
Nerve then thy soul with direst Need to cope ;
Life's brightest Hope
Shall flash upon thee from Fear's darkest lair—
NEVER DESPAIR!

THE thoughtful writer of these lines was a poet ; indeed he would not have been a poet had he not been thoughtful, for poetry is beautiful thought flying on winged words. Moreover, in all genuine poetry there must be, at least, a portion of truth ; and is there not truth in these poetic thoughts ? Do not all things, above, around, beneath, and within us, cry, as with one voice—"NEVER DESPAIR."

Indeed, beyond and above all human thought and expression, has there not come to us, from His own Eternity, sounding down through all the ages of time, the voice of God, in similar thoughts and utterances, as recorded in THE BOOK ? and to confirm all these, when "the WORD was

made flesh, and dwelt among us," did he not by word and by deed, to the very last, teach the most heinous and helpless and hopeless that they need NEVER DESPAIR?

But cheering assurances of help to the uttermost were not made by our gracious Redeemer to individuals only; they were also given to cheer and strengthen those who then were, or in all coming time might be, engaged in diffusing, spite of every obstacle, the knowledge of that Gospel which he came to bring, died to secure, and lives to perpetuate.

That the first disciples of Jesus believed his promises of help is evident from the "Acts of the Apostles;" and hence their labours and their success. Christian history also, down to this nineteenth century, records the wonderful "acts" of "believers." Let us set it down then, as an unaltered and unalterable fact, that "believers," and "believers" only, will be succeeded in their attempts to promote the kingdom of our God and of his Christ. No obstacle can stop *them*. He who has all power is ever with them.

Hence it is evident, that in contemplating the extension of the kingdom of Christ, we must, first of all, and above all, and beyond all, "have faith in God." I say we *must*, for it is indispensable. Without faith we can do nothing. With it, we can do all things, and nothing can hinder us. Proofs of this, both from Scripture and Christian history, are numerous and glowing as the stars of heaven.

But it is not improbable that some might wish to interpose a previous question—"Why have a distinct denomination at all?" This would lead to an examination of our principles,—a proceeding which I for one would rather desire than dread. It may suffice, however, just now, to refer such inquirers to two excellent publications from the pens of Thomas Goadby and Dawson Burns, recently published for the instruction of our children and youth. If these should be regarded as too puerile, we then refer them to the manly and comprehensive address of the President of our College, delivered by request before the late Autumnal Meeting of the Baptist Union in Birmingham. If sufficient reasons were therein adduced to satisfy our brethren of the other section of the Baptist body that we yet held doctrines which we could not conscientiously give up even for the sake of a closer union with them, much less an entire amalgamation, we surely need not adduce any to show why we cannot allow ourselves to be absorbed in any other denomination. I shall therefore, in proceeding, take it for granted that we have a right to exist as a community of Christians, asking no man's permission.

To return—remembering that the words of the Great Commission, "Go ye into all the world and preach the gospel to every creature, baptizing them," from the necessities of the world at home and abroad, are yet in full force, as good soldiers of Jesus Christ we shall regard them as our present "marching orders," which, without question or hesitation, we are bound loyally to obey.

Having, then, faith in God, and constrained by the love of Christ, we shall address ourselves to our great work wisely and willingly. Wisely, by calling up past experience to remind us both how we succeeded and how we failed in our former attempts, and also in taking a true estimate of our present position and resources; doing willingly what we can; taking care to avoid ill-considered movements; and in all cases, as careful Christians should, "counting the cost."

Our first practical step should be to clear the ground for action. Wherever any debt exists it must be cleared away. We dont want a *shilling* a member in the Midland region to accomplish *that*. I say the Midland, for there only does a Home Mission debt exist. The large churches in Nottingham, Derby, and Leicester *could* if they *would* discharge the debt at once; but with the help of the churches along or within the lines of the triangle or pyramid which those county towns form, the score might easily be rubbed off before the next Association. We wish this were done, for some of us dont want to hear a doleful debt-ditty drawled out when we meet in the town, where, last autumn, we heard so much that was cheering and joyous! The contrast would be jarring and miserable.

But *how* can this be done, and *who* will do it? that is the question. If I were a Napoleon I would soon answer it, by bidding two gentlemen whom I have in my eye to go and do the work in a few days. They are veterans in the Home Mission field; they have won laurels at Sheffield and Leeds; they are highly and deservedly respected, and would everywhere be cordially received. We hope to hear on one of these fine spring mornings that these gentlemen have met midway at "Trent" to arrange their plan of visitation. When that is done, this little Home Debt of £150 will be in danger of death, and the singers in our Israel may rehearse a "Laus Deo!" to be sung at the midland metropolis next midsummer.

The ground being cleared for action, we must then review our troops. We are now about the number of Gideon's army—22,000—before those who were "fearful and afraid" departed and left him with 10,000. Gideon's army was again reduced to the three hundred "lappers," and to these expert and faithful men God gave the victory.

But have we, among our more than 21,000 members, as many as three hundred subscribers to our Home Missions? Our muster-roll in the pages of the annual Report will show. On examination and calculation it will be found that scarcely more than one member in one hundred is a regular subscriber! This may appear so disheartening as to forebode final failure. But *Nil Desperandum!*

———"Tis true that we are in great danger;
The greater therefore should our courage be.
There is some soul of goodness in things evil,
Would men observingly distil it out.
Thus we may gather honey from the weed."

What we want first of all for the proper organization of our forces is, "a band of men whose hearts God has touched"—not 300—strike off one cypher if you will, and leave us 30—these for a council will be enough—

"The fewer men, the greater share of honour."

Let them meet, consult, arrange, determine, and then proceed to give commissions to experienced veterans, drill raw recruits, secure munitions of war, and provide a commissariat.

For our encouragement in surveying the field, we find that it is comparatively clear of the formidable obstacles which it once presented. From 1614, when the first General Baptist church was formed in London—probably the first English dissenting church—and during the reigns of the faithless Stuarts, father, and son, and grandsons, our fathers saw looming through the dark mists of superstition the frowning fortresses and

dungeons of Intolerance and Persecution: but these black bastiles are now in ruins, and where they once proudly stood only a few prickly briars and stinging nettles are found, among which, now and then, a hissing snake may be seen to glance. Even after the too much vaunted "Glorious Revolution," Nonconformists were only tolerated, not trusted, the penal Statutes against them remaining unrepealed until our own times. And, moreover, during all these years of social and political degradation our fathers might be seen walking about with branded brows, "creeping out of the holes and caverns of their original destinations," and skulking into some plain and unpretending "meeting-house," situated in an unnoticed and unfrequented neighbourhood, to take their seats in high-backed pews, like boxes without lids.

Now, however, we can hold up our heads like men. Politically we are comparatively free; only a few vexing "oaths and declarations" binding us to our good behaviour as regards the "Established Church," together with the questions of church rates, parochial burial grounds, and university privileges remaining to annoy us. But all these are growing small by degrees, beautifully less, and will soon vanish. Dissenters can now enter both Houses of the Imperial Parliament, as well as the council chambers of Boroughs, take their places on magisterial and judicial benches, or sit with "My Lords" around the council table of Her most gracious Majesty.

And better still, we are now entirely free from all obstructions as regards teaching and preaching Jesus Christ. Providing we do not trespass on private property, or obstruct a public thoroughfare, we may stand up in any open place, and taking from our waistcoat pocket a *fourpenny* New Testament, make known its life-giving truths to as many as may be willing to hear our testimony. And as regards our places for worship and instruction, we may build them where and how we like, providing only, as we honestly ought, we fulfil our engagements to pay for the ground and materials. Nay, some among us have gone so far as to rival the dominant sect in the style of their architecture and decorations, and can now rejoice in towers and spires, in naves and chancels, in stone pulpits and marble baptisteries, in full-toned organs and

"Painted windows richly dight,
Casting a dim religious light;"

and they have had the presumption to call these places "Churches." What consummate impudence!

Seeing that we are thus free to act when and where and how we please, what is there to hinder us? Nothing, absolutely nothing, except—how I dislike to use that word just now; but it must come—*except* our own unwillingness, sluggishness, or whatever name you may please to give to our present inactivity. We are not straitened by others, we are straitened in ourselves. Of one thing we may rest assured, that God will never honour inactivity. Nothing more effectually hinders the progress of the Gospel of Christ. Inactivity among Christians is the Devil's paralysis.

Oh, it is as inconsistent as it is humiliating that the *General Baptists*, whose very name, self-given, was designed to proclaim to the whole world their belief in the love of God to *all* men, should, during the two hundred and fifty years of their existence, have done so little in this land to make known that glorious fact! The original Methodists, in half that time, have not only proclaimed that great truth in every part of the

British Islands and our colonies, but there is scarcely "speech nor language where their voice is not heard." Nay, the very offshoots of this tree of righteousness of the Lord's right hand planting—New Connexion, Primitive, Bryanite, and all the rest—have, in half that time again, struck their roots deeper and spread their branches wider than we. Oh it is humiliating!

And where can we turn for sympathy in our humiliation? Where can we find another organized body of evangelical Christians that we can call our brethren in tribulation? Nowhere! In the Establishment or out of it, none so inactive as we—Papists, Episcopalians, Presbyterians, Independents, are all progressing; we only, as regards spreading the Gospel at home, as proved in my former paper, are retrograding.

Turn we to the other section of Baptists—more or less limited in their views of the extent of the great atonement—and we find them in a far more promising condition than ourselves. Nay, among them we find one of the most illustrious specimens of Christian activity the world has ever witnessed. In January, 1854, when Mr. Spurgeon commenced his pastorate at New Park-street, the church and congregation were in a low and scattered state. But the chapel, which would hold 1,200, was soon filled; Exeter Hall, and then Surrey Music Hall, was engaged; the Metropolitan Tabernacle, to seat 5,600, or to hold 6,500, was built and opened clear of debt; the place is yet filled every Sabbath; the church now numbers about 3,000 members, with numerous efficient officers for financial or spiritual services; the College, with an income of about £3,000 a year, now numbers nearly one hundred students, and more than sixty have been settled as pastors; and a chapel-building fund has been formed, with a capital of £5,000, to lend money without interest. And all this, and much more, has been accomplished in little over ten years by, say, 2,000 members,—and we are 21,000!

I am quite aware that much might be said on what some would call the "*rationale*" of this extraordinary movement and its continuance. One thing, however, is obvious—the preacher was in earnest and so were his friends, and God blessed them. Should any staunch old General Baptist whisper in my ear, "But some of the doctrines preached are not only unsound, but inconsistent with each other," I would reply, "Granted: but the preacher and his people are in earnest, and God is blessing them."

This reminds me of the Tragedian and the Bishop. "How is it," said his lordship, "that you can attract more to the theatre than I can to the church?" "The fact is, my lord," replied the player, "we recite fiction as if it were fact, and you recite fact as if it were fiction." Work out this witty answer, and see if it will not apply on the one hand to ourselves, and on the other to the preacher and his people at the Metropolitan Tabernacle, as regards the doctrine of a general or a limited provision for salvation—we act as if we believed the latter, they as if they believed the former.

If it should be urged that we have never had amongst us a Wesley or a Spurgeon to lead us on in doing great things for God, we ought first to ask ourselves whether we have ever prayed the great Gift-giver to raise up such men amongst us for his glory and our good. Instead of this, have we not spent too much of our time in croaking about our more perfect creed, or in nursing our boasted Independence until it has run wild and fruitless? Even now, after all, it is not too late. He who is

exalted to bestow gifts on men is waiting to bless us ; and if we ask Him, believing he is able to do this, can raise up from our families, churches, or schools, or from unexpected quarters, gifted men who, consistently preaching and working out our scriptural principles, shall do more, under His blessing, than we or our fathers have either seen or expected.

Let us, then, set about this great work in the fear, and faith, and love of God ; adopting for ourselves the confident resolution of those noble-minded men, who, in presence of far greater obstacles, declared—"The Lord our God, he will bless us ; therefore we, his servants, will arise and build."

NIL DESPERANDUM.

P.S.—MR. EDITOR,—I have not waited for either cheering or chastisement, for I care little for either ; but what is far better, I have heard that a few small drops have already fallen into our debt-treasury. I am now waiting and watching for the "big drops" which always come before a copious and satisfying shower.

A SKETCH OF THE HISTORY OF THE GENERAL BAPTIST CHURCH, FLEET, FROM 1681 TO 1864.

"CALL to remembrance the former days," is an inspired direction. Those to whom it was addressed had experienced a great variety of hardships, which they had been enabled to bear with a Christian spirit ; they were suffering some severe trials similar to what they endured, and they were to encourage themselves under their sufferings by recollecting their afflictions in the past, and how they had been enabled to bear them. We are much more highly favoured than the Hebrew Christians were. The lines have fallen to us in pleasant places ; yea, we have a goodly heritage. We can sit under our own vine and fig-tree, none daring to make us afraid ; but let us not forget that the privileges we enjoy were purchased by the sufferings of our Nonconformist forefathers in defence of what is every man's birthright—liberty to worship God according to the convictions of his conscience. We are indebted to the past, and ought to remember it ; nor can the remembrance of it fail to instruct and caution us, to awaken our gratitude to God, and encourage us both to confide in Him and to stand fast in the faith. To call to remembrance the former days, so far as they are connected with the history of the church of Christ meeting in this place, is the work which now devolves upon us. In the performance of that work we must go back to the year 1681. "In this year," says Rogers, in his life of John Howe, "the condition of the Nonconformists became yet more deplorable. The various circumstances which had sometimes mitigated the rigour of former persecutions no longer afforded them protection, and for the next two or three years they were exposed to the full fury of the tempest. Not only were the harsh laws which had been expressly enacted against them enforced with the utmost rigour, but laws which had never been intended to apply to them—laws which were made against the Papists in the reign of Elizabeth—had been recently revived, and were rigorously acted on in defiance of a vote in the House of Commons. Some of the dignitaries of the Church actively seconded the designs of the government, and incited the civil magistrates to greater severity, and put into motion all the crushing machinery of the ecclesiastical courts." Some time during this gloomy year James Marham, a respectable tradesman, and most probably a member of the General Baptist church at Spalding, settled at Holbeach. He was a faithful man, and very courageous in the cause of Christ. He had received what he believed to be the testimony of God, and he was resolved that that testimony should be made known to his neighbours. Hence he invited several Baptist ministers, both General and Particular, to preach in his house, and a congregation was soon collected. This called forth violent oppo-

sition, and the laws were enforced against him and his assistants. In less than a year levies were made upon him for fines to the amount of several scores of pounds, and he was frequently driven from one justice to another for four days a week: still he persevered. This greatly provoked the enemies of the truth, especially the magistrates, who were so exasperated by his bold and successful defence of William Rix and Samuel Phillips, who were apprehended for preaching in his house, that they resolved to wreak their vengeance on him. "Marham," said one of the bench to him, "I will send you to jail; and I will ruin the Anabaptists' meetings in this country, or they shall ruin me out of my house. The people at Holbeach were all of one religion till you had meetings in your house." To prison the good man was sent, and sustained much loss and charge before he regained his liberty.

He was afterwards stript of all his goods, and obliged to board himself and his wife for more than a year. Yet he still persisted in his course, which so enraged his enemies, that they threatened "to knock him on the head." He, however, was preserved from their fury, and lived to do much and suffer much for the good cause in other places. In 1686 Mr. Marham removed from Holbeach. Two years after, the society of baptized believers there numbered thirty, and Mr. Samuel Phillips, a deacon of the Spalding church, was the regular preacher. He continued his labours till 1690. His successor in the ministry was Mr. Robert Vellem, of Fleet, but one of the "gifted brethren" of the Spalding church.

He removed the meeting to Fleet, and laboured successfully till he was called to his reward: He was buried in Fleet churchyard, Feb. 9, 1710. During the time Mr. Villem was minister, John Runton, who is described as a gifted brother, left four acres of land in the parish of Weston, the rent arising from which was to be divided among the poor members of the churches at Spalding, Bourne, Gosberton, and Fleet. Our portion of that legacy in 1710 was 4s. 3d.; and in several succeeding years, 7s. 6d.; last year (1863), it was £2 17s., thus showing that the land has increased nearly eight-fold in value during the last 150 years. After Mr. Vellem's decease the church was occasionally supplied with preachers from Spalding; but Mr. Roberts, of Gosberton, apparently visited Fleet more frequently than any other person. In 1712 he is spoken of as one of our elders, and from 1715 to 1721 he is described as "our elder."

About this time £2 per year was paid rent for the meeting-house; and among the ministers to the congregation were John Bullimer, who died in 1720, and Goss Torrington, who survived him only three years; the latter left to the poor of the church a legacy of £2. Thomas Rennison, brother Hurman, William Pickerton, and Joseph Hooke are also mentioned as preachers from 1716 to 1722. In 1723 so many had united with the church from Lutton that the public worship was held and the Lord's Supper administered alternately at that place and Fleet; but in 1729 the meetings at Lutton were discontinued. Of the state of the church for eleven years from this time nothing can be ascertained from the shattered remains of the book in which its proceedings were recorded. We, however, learn from the *General Baptist Magazine* for 1800, page 344, that on the 27th of May, 1734, Gilbert Boyce, then in the twenty-first year of his age, was baptized and received into the fellowship of the church at Fleet. This good man was first called to preach at Wisbeach, then at Boston, and after that at Coningsby, where, as minister and pastor, he laboured for sixty-two years. In 1740, T. Blades, the elder at Spalding, held a church meeting at Fleet, when a list was made of the members, which contained thirty-six names; and in the following year five more were added, raising the number to forty-one. Of these seven resided at Fleet, eighteen at Gedney, eight at Holbeach, three at Lutton and Sutton, and five at Tyd. The majority of the members living at Gedney, public worship was removed thither. The place of meeting was a large room belonging to a house occupied by John Bullimer, who, from 1737 to 1754, was one of the deacons of the church, and who on his death left £100 to the churches of Spalding and Gedney, which legacy was appropriated to the purchase of the land at St. James.

During the remainder of the life of Mr. Thos. Blades (he died 1750), he visited Gedney monthly to preach and administer the ordinances. His worthy son, W. Blades, a bricklayer, preached to the people once a fortnight, and continued to supply them in this manner for several years after his father's death. In 1744 Mr. W. Kidd, a member of the church at Coningsby, came to reside at Fleet, and on his honourable dismission from the church at the former place, was received into that at Gedney. His exemplary conduct gained for him the affection and confidence of his brethren, by whom he was called to the deacon's office, to which office he was ordained Nov. 12, 1751, by "brother John Goode, messenger." While serving the church in that office, the necessities of the congregation induced him to attempt to lead public worship and to expound the Scriptures. These attempts being well received, he was encouraged to continue them, and his gifts gradually improving, he grew daily more acceptable. Having at length proved his fitness for the work of the ministry, the church unanimously invited him to take the oversight of it, and he accepted the invitation. When he began to preach the church consisted of thirty-one members, and before he assumed the pastoral office seventeen had been added to it, though by reason of deaths and removals the whole number amounted to only thirty-six. Soon after he assumed the pastoral office the increase of hearers, joined to some other circumstances, rendered it inconvenient to conduct public worship in the room at Gedney, and it was resolved to build a meeting-house at Fleet. Land on which to build having been purchased of Mr. Massey, a member of the Society of Friends, a meeting-house—the first the church could call its own—was erected at a cost of £173 6s. 2d., and opened for divine worship Sept. 2, 1764. It was a plain edifice, quite as plain as the present one, but it was a hallowed place, "and the Lord shall count, when he writeth up the people, that this and that man was born in it."

It was the only Dissenting place of worship, if not the only place where the Gospel was preached, for miles round. Doubtless those who were present at the opening of it "made melody to God in their hearts" if they did *not* praise him with *joyful lips*, and likewise united in fervent supplications "that God would be merciful unto them and bless them." Nor did the King of Zion refuse to hear their prayers. Mr. Kidd continued to preach the word of life with increased success, and was made the instrument of much good to the cause; but his race was quickly run. On Oct. 17, 1768, he was called to his reward. His character was truly amiable, and as long as those to whom he preached the word survived him, his memory was affectionately cherished. After the death of Mr. Kidd, Mr. Henry Poole, a member of the church, became its minister, and continued to labour in that capacity for about three years. He attended the meeting when the New Connexion was formed in 1770. At that time the church consisted of an unordained minister, two deacons, and fifty members; its meetings for public worship were well attended, and religion appeared reviving.

In 1772 or 1773 Mr. Poole removed to Lutton, where he was ordained to the pastoral office, and where a meeting-house was erected at an expense of £200, part of which was raised by subscription, and part collected among the churches of the New Connexion. This meeting-house* was completed in 1766, and was for a time well filled; but though the cause seemed to prosper for a season, it soon began to droop, and in 1785 the number of members was reduced to twenty-five. On the removal of Mr. Poole from Fleet, the church encouraged two of its members, Mr. Thos. Rusling and Mr. Thos. Melbourne, the original projector of the Fleet and Long Sutton Christian Fund, to supply the pulpit. This, with the assistance of neighbouring ministers, they did, but for reasons which need not now be mentioned they both in a short time gave up the sacred work. The brethren then invited Mr. Joseph Proud, of Wisbeach, to visit them and preach to them, which he did, and his labours being approved, he was encouraged to remove to Fleet.

In a few years after he was ordained to the pastoral office, and the cause prospered under his care, so that it was found necessary in 1782 to enlarge the

* It is now in the hands of the Unitarians.

chapel. A minute in the church book under this date affords an insight of its views and discipline. "Whereas our friend E. N. hath been found guilty of immoral conduct, and hath so far departed from the faith as to have her children sprinkled among those of the National Church so called, we agreed to hold her in a state of excommunication till she may by the grace of God be brought to true repentance for the wickedness she hath committed." Mr. Proud was a man of more than ordinary abilities, but of a haughty temper, which led him to take several steps which his friends did not approve. In opposition to the conscientious objections of many of them he introduced the practice of singing into the public worship of the church. This caused so much dissatisfaction that at length (1786) he left Fleet without even acquainting the church with his design, and went to Norwich. Thus unexpectedly deprived of their pastor, the leading members endeavoured to supply the loss by maintaining prayer meetings and reading sermons to the congregation. They also secured what ministerial assistance they could. Among others who visited them was Mr. Thos. Pickering, of Castle Donington, who spent some time with them as a supply.

Approving of his character and ministry, they requested him to settle with them, but after much deliberation he declined the proposal. They were then recommended to Mr. Prowitt, a native of Leicester, but had studied at Bristol, who paid them a visit, and his labours being satisfactory, he was chosen to be their regular minister, but having embraced Socinian sentiments, he left them and went to Newcastle. This placed them in difficulties, and after several attempts to procure supplies for the pulpit, they invited Mr. Thos. Fant and Mr. Thos. Ewen to preach to them. The latter* was the son of John Ewen, a deacon of the church from 1765 to 1778. He was baptized in Walson Dam, April, 1777, and though very shortly after his union with the church he had begun to exercise his gifts, yet the thought of preaching at Fleet troubled him.

He, however, complied with the request of the church, and continued to occupy the pulpit for some time, and that not without evidence that his labours were blessed. But though the brethren were doubtless grateful for his assistance, yet they thought proper to inquire for a person qualified to have the rule over them and to speak to them the word of the Lord; and on hearing that Mr. Burgess, of Halifax, intended to remove from that town, a correspondence was opened with him, which led to him taking the oversight of them. He arrived with his family at Fleet, April 14, 1791. The church at this time consisted of sixty-two members, but discipline appears to have been neglected, and the first attempt of brother Burgess was to revive it. A meeting was accordingly held, May 29, to inquire into the state of the society and to establish church meetings to be held every two months. It was also resolved to request Mr. Thompson, of Boston, and Mr. Freeston, of Wisbeach, to attend once in two months to administer the ordinance of the Lord's supper. The imposition of hands, which had hitherto been held necessary to communion with the church, was likewise, Jan. 22, 1792, "left to the option of each candidate." In the following May the friends gave Mr. Burgess an unanimous call to the pastoral office, which he accepted. On Jan. 2, 1793, he was ordained. Mr. Freeston, of Wisbeach, delivered the introductory discourse; Mr. Thompson, of Boston, offered up the ordination prayer, and gave the charge from 1 Tim. iv. 6; and Mr. Birley, of St. Ives, addressed the people from Luke iii. 10. In the same year the church applied for admission into the New Connexion, but in stating their religious views they candidly acknowledged that some of them held the doctrine of universal restoration. On this account the church at Melbourne voted against their admission, and the subject was referred to the Association in 1796. When they renewed their application to this meeting seven or eight other churches joined the opposition, and the conclusion was again postponed. The church therefore declined making any further overtures, and resumed its connection with the Lincolnshire Association. During some following years the progress of the cause was retarded by personal disputes which had been long agitated between several of the principal

* See a very interesting memoir of him in *General Baptist Repository* for 1846.

members, and in too many instances by the inconsistent conduct of others. Yet an encouraging progress was made, and the labours of Mr. Burgess, both public and private, were highly approved and blessed. The congregations increased in number and respectability, and the society in members. No fewer than sixty-four were added to the church in the interval from the time when Mr. Burgess settled at Fleet to the close of the year 1800. One of the last entries in the church book for 1799 is as follows:—"A brother wished the church to consider the propriety of singing in public worship. The unhappiness which formerly attended the attempting to introduce it was noticed; and as some would be hurt by it, and we do not consider it as an essential matter, it was recommended not to be pressed." For some years previous to the commencement of the present century, Mr. Thos. Ewen had been engaged in preaching the word at Gedney Hill and Whaplode Drove, and on April 26, 1800, three persons were baptized from that neighbourhood. This was the commencement of the cause there. About the same time a house was opened for preaching at Tyd, but after two years the preaching there was discontinued. In March, 1800, it was agreed to erect a gallery for the accommodation of the congregation; and in May, 1803, it was resolved to hire a place for preaching at Holbeach. The question of commencing preaching there had been brought before the church in 1801; but "it was judged impracticable, not to say its having the appearance of opposition to the Methodists, who, with much difficulty, have established preaching in the town." The attempt now made to introduce the General Baptist cause into Holbeach was unsuccessful.

In 1804, Mr. William Leigh, of Beeston, in the parish of Sandy, in the county of Bedford, corn factor, and formerly a member of the church, died, and left by will £100 to the deacons of the church, which, by his direction, they were to put out at interest, and pay the same yearly to the minister for the time being. This money was appropriated as part of the purchase money of the minister's house. From 1803 to 1806 the church was severely tried. Some of its members had imbibed Socinian sentiments. This occasioned much altercation and uneasiness; but amidst the painful conflict the pastor remained steadfast, and, under God, his firmness, zeal, and affection prevented the church becoming "a desolation and a heap." As might be expected, the progress of religion was at this time somewhat checked, still the cause continued to advance, and many believed and were baptized. Among those who now declared themselves on the Lord's side was Henry Everard, who was baptized July 6, 1806. In the same month a house was registered for public worship at St. James', and Mr. Burgess preached the first sermon in it from Acts v. 42, on July 20. The following is an exact copy of the outline of the sermon Mr. Burgess preached on the occasion:—

Acts v. 42.—And in every house they ceased not to teach and preach Jesus Christ.

1. Identifying him to be the Messiah, &c.; *i.e.*, the Son of God and Saviour of the world. Paul did so at Thess.—Acts xvii. 3.

2. Proclaiming what he has done to save sinners; *i.e.*, preaching him as crucified for sin.—1 Cor. i. and xv. 3 (making known his offices as Lord, Judge, Shepherd, &c.).

4. Teaching men their need of him and calling 'em to repentance.

5. Encouraging them to believe on him, as Peter at Cornelius's and Paul at Antioch.—Acts xiii. 38, 39.

6. Teaching such as do believe how they ought to walk and please God, and to observe all things Christ hath commanded.

The text directs what to preach and what to hear.

How great the blessing to have Christ preached. The kingdom of God is thereby brought nigh.—Luke x. 9.

Be sure to receive it and not to slight it.

How awful if we do slight it.

Mem.—Lord's-day, July 20, 1806, at the house of Mr. Thos. Baker, St. James's—first time of preaching there. Not so comfortable or so enlarged in preaching as I could have wished. Seemed to be without that Divine aid and unction which are necessary to make preaching delightful and useful.

Theology.

A CUP OF COLD WATER.

WHAT can be a more trivial image than "a cup of cold water?" Less trivial, unquestionably, in the hot East than in our well-watered England; but a trivial image even there. And yet I have read of cases in which a cup of water would have fetched more than its weight in gold. Look into the despairing eyes of that boat-load of shipwrecked sailors, tossing hour after hour on the ocean in the heat of the sun: the briny water glancing and flashing all around them as if in mockery, and not a drop anywhere of that which might slake their wild human thirst. What would not those men give for a draught of fresh water a-piece? Look at the caravan in the desert, when the last camel, "the ship of the desert," lies stranded and doomed upon the sand; when no hope remains to the travellers of reaching in time the spot where the cool palm trees draw their life from the hidden spring. How much of his rich merchandise would not that dying trader be content to part with in exchange for "a cup of cold water?" Or traverse the battlefield when the fight is ended, and one poor wounded soldier, whose courage had carried him too far, has been overlooked. The sun goes down: the stars appear; but dewy night fails to alleviate the burning thirst which always follows gun-shot wounds. Yet if some comrade shall venture out to look for the wounded man, shall find him groaning under the silent stars, and shall bring him, though it were from the nearest puddle, the draught he craves, they two shall know for ever what a blessing there may be in "a cup of cold water." And have we not all heard of the generous Sidney, as he was borne dying from the field of Zutphen, how he had just put the cup to his lips, when a poor soldier was carried by, who looked as he went at the richer Sidney's draught with the longing eyes of despair,—and how the dying rich man withdrew his lips before he drank, and gave the cup to the dying poor man with the words, "Thy necessity is yet greater than mine."

Beside the noble Sidney's name is that simple story still inscribed upon the immortal page. Of such and of so great a value may even "a cup of cold water" be. And I often think of HIM who sat once by Jacob's well in the heat of the day, asking for a drink of water from the Samaritan woman. *He* accepted all the conditions of human weakness and human want. *He* knew by experience, even whilst he used this image to indicate the slight nature of such an offering as this, what a precious offering it might really be, and that it might be employed, and that without exaggeration, to denote all the difference between life and death.

And why should I scruple to say as much of that "cup of water" which is all perhaps that the Sunday School teacher has to give? I will say it without hesitation: the humble teacher has that to offer which may make all the difference between life and death to the soul of the child. For he offers the water of life. Whence has he, do you ask, that living water? For the well is deep, and how can a poor Sunday School teacher go thither to draw? Listen. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Listen again. "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Listen yet again. "Not many wise men after the flesh, not many mighty, not many noble! But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence." Such passages do not mean, as certain fanatics have taught, that ignorance and stupidity are favourable to piety; but they mean, better is the ignorance

which desires to learn, than the pharisaical pride which knows everything already: "better is a wise child than a foolish king:" better is the earthen cup at the "wells of salvation" than the cup of gold at those "broken cisterns which can hold no water." Now the Sunday School teacher may have nothing but a common earthen cup; but then, mark you, he has gone to the right place to fill it. The cup may not be large; yet will it hold enough to quench the thirst of an immortal soul. A teacher who loves the Saviour himself, will know how to recommend the Saviour when the Sunday comes round.

The love which has made him quick to learn will likewise make him apt to teach. What he offers to his charge will be the cup of blessing itself. And even the scholars present may understand the meaning of this text. Which of them but would gladly offer a drink of water to a thirsty teacher—to a thirsty parent? And which of them would not rejoice to put into his father's hands the little book from the library which speaks of Christ? And if he did that with love and prayer, might not even that be to "give a cup of cold water in the name of a disciple?"

Family Miscellany.

NEXT TO MOTHER.

A LITTLE girl six years old sat by a cradle, where lay a fretful baby; she rocked it softly and sang a soothing lullaby, but the great tears rolled down her cheeks, and she looked pitifully out of the open window. It was a lovely day in summer time, and the sun shone bright and warm upon the soft, waving grass, and upon rich masses of beautiful flowers. The birds sang sweetly, and seemed to say to her, "Come out, little one, come out, and be happy with us! Leave the close, dark room, and come into the sunshine." In the shrubbery two children were playing; she could see them from the window, fitting in and out among the lilac bushes, laughing and shouting in their careless happiness. Sometimes they would leave off a moment, and come running to the window, to entreat her to come out and play with them. But she only shook her head sorrowfully, while she said, "I can't leave little brother;" and then she rocked, and sang, and wept, as before. By-and-by her mother came in. Her sleeves were rolled up, and her hands and arms were white with flour; it was plain to see that she was very busy.

"What is the matter, Mary?" she asked, wondering, seeing the pitiful picture of distress her little girl presented. "Why do you cry, my dear?"

"O, I want to go and play with

cousin Olive and sister Kate," she sobbed out, "and I can't go, I can't go."

"Why, yes, you can, dear. Leave Willie; it will not hurt him to cry a little, and I will take him by-and-by."

Mary only shook her head, and went on with her rocking. "I can't go, mother, until you come and take him," she persisted in saying. And her mother, knowing how useless it was to attempt to turn her aside from doing what she thought to be her duty, was compelled to leave her alone again.

It might have been an hour afterward that, having finished her work, she came in and relieved the faithful little nurse. But the sun was shining broad and hot in the garden, and her cousin Olive and sister Kate were tired of staying out of doors; they wanted to come in and play with their dolls. And thus the nice play in the garden, which she enjoyed so much, was over for that day. But fretful Willie was asleep, and there was a smile upon her mother's face as she kissed her and called her "a good little nurse." So Mary went her ways happy and contented, and wondered why the birds seemed to sing sweeter and the sun to shine brighter for her than it did for other little girls.

Years passed on, and more brothers and sisters came with the years. There always seemed a cradle to be rocked, always some little one who wanted care and attention which only

Mary could give; and she gave it freely now—no longer with tears—and the little ones gave her all they had to give—their reverence and love.

“We love her next to mother,” they all said. “Kate is good for a romp, and Jenny tells us funny stories; but when we are sick or in trouble, if we cannot have mother, let us have sister Mary.”

My little readers, this is a true story I am telling you. Sister Mary still lives in a beautiful home, not many hundred miles away. Her brothers and sisters have grown to manhood and womanhood now, and have gone one by one from the old homestead. Another generation is growing up around her, and she hears baby voices lisping her name, and calling upon her as their mothers of old for her help and tender care. They all love Aunt Mary; she is “next to mother” still.

RULES FOR HOME EDUCATION.

THE following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household:—

1. From your children's early infancy inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.

3. Never promise them anything unless you are sure you can give them what you promise.

4. If you tell a child to do anything, show him how to do it, and see that it is done.

5. Always punish your children for wilfully disobeying you, but never punish in anger.

6. Never let them perceive that they can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.

11. Teach them that the only sure and easy way to appear good is to be good.

12. Accustom them to make their little recitals the perfect truth.

13. Never allow of tale-bearing.

14. Teach them that self-denial, not self-indulgence, is the appointed and sure method of securing happiness.

WHAT CHARLEY DID.

TURNING into a certain street, I saw a company of boys playing very earnestly, and evidently enjoying themselves finely. One I noticed in particular, who seemed to be the leader of their sports, and just as I came up with them, he was proposing a new game, and giving instructions in regard to it. His whole heart seemed to be in the thing.

At this moment a window was thrown open in the house I was passing, and a sweet, gentle voice called—

“Charley, your father wants you.”

The window at once closed, and that mother, as I took her to be, immediately withdrew, without even stopping to see whether Charley heard.

The boy was so busy that I doubted if that quiet voice would reach his ear. But it seemed she knew better than I. The words hardly escaped her lips, when everything was dropped, the boys left at play, and Charley within doors, where, of course, I could not follow him.

“A fine fellow that,” thought I; “he will make his mark in the world. If a man would govern others he must learn to obey, and surely Charley has learned to obey.”

Yes, boys, that is the way. Prompt, cheerful obedience is what you are to render parents and teachers. Do not wait to be spoken to the second time, but drop all and run at the first call.

HOME HAPPINESS.

THE road to home happiness lies over small stepping stones. Slight circumstances are the stumbling blocks of

families. The prick of a pin, says the proverb, is enough to make an empire insipid. The tenderer the feelings, the more painful the wound. A cold, unkind word checks and withers the blossoms of the dearest love, as the most delicate rings of the vine are troubled by the faintest breeze. The misery of a life is born of a chance observation. If the true history of quarrels, public and private, were honestly written, it would be silenced with an uproar of derision.

MAY I BE SURE, MAMMA?

"MAY I be *sure*, mamma," said Kitty, as the good news of God's free love was read to her, and she was told that there was forgiveness for *her*.

"Yes, dear one, you may."

"But how, mamma?"

"Simply in believing what God has said; for God tells no lies and breaks no promises."

"And what has God said?"

"*He that believeth HATH everlasting life.*"

Poetry.

YOUTH AND DUTY.

Nay, darling mother mine,
 Dry up those flowing tears;
 My life is gladly thine,
 And all its freshest years.

Nay, do not look so sad,
 You cannot doubt my word:
 No greater joy was ever had
 By any brooding bird

Than that which comes to me,
 Shut off from worldly strife,
 Nursing each germ in thee
 Of truer, holier life.

The little bird whose wings
 Flap idly o'er its breast,
 Soon flies and feeds and sings,
 And builds itself a nest.

My parent bird thou art!
 Yet will I ever be
 The tender nursing heart
 That gives its life to thee.

I do not miss the flowers.
 Why should I? I am glad,
 And this wee world of ours—
 Why should it make me sad?

You know I never shared
 The joys of time and sense,
 Nor ever truly cared
 For honour, state, or pence.

I was too meek, men said,
 And left me—wisely, too;

And so my life was led
 To twine itself round you.

And all its wealth of green,
 Its freshness and its play,
 Full many a year has seen
 Softening thy sure decay.

My grief becomes my bliss;
 To love my duty turns;
 Life wanes, but even this
 In thy New Life returns.

Shall I not feel alone
 In the wide world I've shunned,
 When thou art to *him* gone,
 And my poor heart be stunned?

No! for through thee in Christ,
 Calmly I've learned to dwell,
 And then through Him, I wist,
 I shall know thou art well.

Since thou hast lived and died,
 Weary no hours can be;
 Memories, a summer-tide,
 With joy will circle me.

Ever my thought will fly
 Out of deep mist and dark,
 Soaring, to sing on high,
 Like an ecstatic lark.

Weep not, then, mother mine,
 Let me still live for thee;
 Let me give mine for thine,
 As thou gav'st thine for me.

E. G. L.

General Correspondence.

THE AMERICAN FREE-WILL BAPTISTS.

MR. EDITOR—

Dear Sir,—While some of your correspondents are earnestly calling attention to the Extension of the Denomination, it is rather remarkable that our brethren of the same faith and practice in America are doing the same thing there. From a leader in the *Morning Star* of March 1st, I make a few extracts, which, for the most part, are as adapted to us as to them. I only add, that the references to Sectarianism and Denominationalism are excellent, and their distinction well defined—the former as contemptible, the latter as commendable.

Yours truly,

J. F. WINKS.

The Leader from which these extracts are selected is headed

"OUR DENOMINATION."

WHAT are its wants? A denominational organization, a membership of fifty-five thousand and upwards, more than twelve hundred ministers and as many churches, convey only a very inadequate idea of our real condition. These things may be regarded as the framework, but if we mistake not, the feeling is quite general among us that some of the elements necessary to insure the highest efficiency and success are wanting.

That we need a larger spirituality, or, what is essentially the same thing, a more earnest and devoted piety, is doubtless conceded on all hands. In this lies the main secret of Christian usefulness and success, and unless our increase in this particular is commensurate with our advancement in other things, we shall come short of fulfilling the end of our existence as a denomination. We place this first because it is of paramount importance, but it is not in accordance with our present purpose to treat it at length.

We greatly lack denominationalism. By this, however, is not meant sectarianism, but simply a strong denominational preference, which allows one to cherish the kindest feelings towards

other evangelical bodies. It is not unfrequently the case that we meet with those who think that our distinct mission is accomplished, and doubt the expediency of maintaining a separate denominational organization. There are others who seem to regard it as a matter of indifference whether they belong to one denomination or another, or to none at all. No one thing, perhaps, unless it is the want of more spirituality, is a greater impediment to us than this. There needs to be a greater devotion to our denomination as such, and a greater attachment among our ministry and membership. The spirit which characterized the fathers, and under the influence of which our denomination had its birth, should be revived. In short, our repellent forces need to be diminished, and our attractive ones increased. We urge this point the more, because to be denominational is to be, in the highest sense, Christian. No sooner does one cease to have a regard for some particular branch of the church, than he ceases to have much regard for the church as a whole. In order that the highest Christian usefulness may be attained, there should be a concentration of effort in some particular direction.

Although this lack of denominational feeling is general, it is by no means universal. We have a few ministers and churches who are noble exceptions to the rule, and the work which they are doing shows most conclusively what might be accomplished were all possessed of the same spirit and zeal.

As subsidiary to an increase of denominationalism, we need a greater appreciation of the excellence of our doctrines. These are decidedly eclectic in their character. We hold very essential doctrines in common with each of the leading evangelical denominations. With the Calvinistic Baptists we are immersionists; with the Methodists we discard the doctrine of particular election, and believe in free salvation; and in church government we are Congregationalists. We might also cite other coincidences. These

points of agreement are such, however, that we are not hampered by effete and impractical dogmas on the one hand, and we are, as we think, sufficiently guarded against all suspicions of unsoundness on the other. Our doctrines are not only strictly evangelical, but also such as accord with the present tendencies of theological belief, and they are especially adapted to the wants of the times. Whatever may be our deficiencies in other particulars, we certainly have a theology of which we need not be ashamed. It is highly important that we realize this fact more fully, and that we cling to our cardinal doctrines with a greater tenacity. In this connection, it is with feelings of pride, as well as of gratitude to God, that we refer to the bold position which we have so long maintained upon the subject of universal freedom, and that the day of the triumph of the principles which we have advocated has dawned. We may learn from this that we should be slow to sacrifice any cherished principle which is founded upon truth and right.

We might also refer to our educational enterprises, which are comparatively in their infancy, and to our struggling Mission in India, each of which are in want of support, and present favourable opportunities for usefulness. While such an important trust has been committed to us, and such an extensive field opened, we need not have any doubts or cavils respecting our duty. To prove false to our trust and to abandon the field, would be sinful in the extreme.

We have doubtless other wants as a denomination, which it might be appropriate to point out in this connection, but they are such as we believe would be fully met did we rightly appreciate those which have already been mentioned. These are vital points, and such as it becomes us to guard carefully. As we view it, the denomination has now reached a crisis, in which we are to decide whether we will decline in numbers or influence, or will take such steps as will enable us to enter upon a prosperous and glorious future. Let us meet it as the servants of the living God, realizing that we shall soon have to stand in the presence of Him who shall judge the quick and the dead.

REPLY TO MR. JARROM.

MR. EDITOR—

Dear Sir,—I fear that most of your readers must by this time be weary of the frequent reference to 1 Thess v. 22. A friendly discussion of Christian truth is a good thing, but even such a discussion may be too protracted.

Permit me, however, to point out to our friend Mr. Jarrom the ambiguity of the word "appearance,"—a circumstance which both he and others seem to have overlooked. Sometimes it means "shape," or "external form;" at other times, mere "semblance," or "apparent likeness as distinguished from reality." Now if he will adhere to the former meaning in the passage in question, and that is the one favoured by the texts he has quoted, I do not greatly object. "Abstain from every form or shape of evil." But this is very different from "Abstain from everything which looks like evil, whether it is so in reality or not." Yet this latter is the meaning commonly put upon the passage, and suggested by the Authorized Version; against which, however, I protested, and still protest. It is unnecessary to repeat reasons already given. Further reflection and examination only confirm me in the conviction, that when the apostle Paul wrote the passage under discussion, he wished his readers not to be misled by mere semblances, but to "prove all things," to hold fast the good, and abstain from evil in all its forms, or (if our friends must have the word) under all its appearances.

Allow me also to make an observation or two upon our respected brother's canon of interpretation. He appears to think that if a word occurs in Scripture, say, altogether five times, and if in four cases out of the five it is used in a certain sense, it must almost necessarily be used in the same sense in the fifth case. The rule is a very uncertain one. If our friend trust to it, he will find himself resting upon a broken reed. Take, for instance, the Greek word "*praxis*;" it is found six times in the New Testament: in five cases it is very properly translated "*deed*," but in the sixth case (Rom. xii. 4) it is as properly rendered not deed, but "*office*." Take the word "*bēma*." It occurs twelve times in the

Now Testament. In eleven instances it means "judgment seat;" hence Mr. Jarrom might say it must mean the same in the twelfth case; but it does not. It means in this case "as much land as can be covered with the foot." (Acts vii. 5.)

These instances, and several others with which I will not trouble your readers, I lighted on after only a few minutes' search in the Lexicon. They are enough to show that the canon of interpretation now discussed is unreliable. All that our brother could fairly infer was, that the word having a certain meaning in four places, it was *probable* it would have the same meaning in the fifth. But the probability is one which considerations on the other side might soon overbalance. I apprehend the proper rule is this:—to bring together all the meanings of a word employed by writers of a certain class in any given age, and then, in the case of a particular passage, to choose from those meanings the one which best suits the context. By this rule I am willing to stand or fall in the instance now before us.

As it regards the pointing out of inaccuracies in the Authorized Version—to go out of the way to do it is pedantic and foolish; but not to do it when you find passages quoted in what you honestly believe to be a wrong sense, is to be unfaithful to truth and to the God of truth. Christian pastors and teachers are bound to declare, so far as they know it, all the counsel of God. Let them not be rash, or given to change. But, on the other hand, let them remember that to acquiesce in a wrong translation simply from the fear of disturbing the minds of good people, is to do evil that good may come. Let us, however, be quite sure that God can maintain his own cause without connivance on our part at even the least degree of error. King James's version is undoubtedly a very noble and, on the whole, a remarkably faithful one; but it has its defects, as even Mr. Jarrom admits; and on proper occasions to point *these* out is to hasten the time of revision and removal of defects, and thus to take some humble part in a most blessed and holy work, viz., the presentation of the ancient Scriptures to the English people in a version simple, majestic, thoroughly

English, and at the same time as near to perfection as is possible in any merely human translation.

Yours very sincerely,
WM. R. STEVENSON.

ANNUAL MEETING OF THE BAPTIST UNION.

MR. EDITOR—

Dear Sir,—Will you kindly allow me to inform your readers that the Annual Meeting of the Baptist Union will be held on Monday, April 24? There will be both morning and evening sessions, dinner and tea being provided in the interval. The Rev. Dr. Angus, President of Regent's Park College, has accepted the office of Chairman of the Union for the coming year, and his Address will form an important part of the morning's business. The chief subjects proposed for discussion are "Union amongst Baptists by the agency of Associations," and "The Extension of the Gospel in Villages,—its difficulties and obstructions."

The morning meeting will be held as usual in the Library of the Mission House, and for the subsequent engagements of the day the Rev. C. H. Spurgeon has kindly granted the use of the spacious rooms in the Metropolitan Tabernacle.

The Committee are also taking steps by which they hope to secure similar hospitalities for ministers and delegates to those so liberally provided at Birmingham at the Autumnal Meeting of the Union.

I am, my dear Sir,
Yours very truly,
J. H. MILLARD, *Sec.*

Baptist Library,
March 20, 1865.

MINISTERIAL CHANGES.

MR. EDITOR—

Dear Sir,—I have long wished that some of your able correspondents would write on the above subject. For several years I have thought it would be to the advantage both of our ministers and our churches if we had a Board of Directors or a Committee of judicious men, to whom Ministers of the de-

nomination, whose labours do not meet with the success for which they wish, could apply, stating that they were willing to accept another charge. It would also be a convenient committee for the introduction to destitute churches of suitable ministers to preside over them. I have not the least doubt but that many, both ministers and churches, feel that a change would be beneficial to them. A young man, for instance, after leaving our College, finds that he cannot prosecute his studies and attend well to his pastoral duties if he have three sermons every week to prepare for the pulpit. Now if after a few years he could remove to another sphere of labour, he would have more time at his disposal, by preaching his old sermons, and could add to their stock. He may be comfortable and happy with his people, but feeling that his brain is overworked, it would be to his advantage to remove; but he naturally feels a delicacy in offering himself to other churches, who, not knowing that he is moveable, do not think of inviting him. My conviction of the necessity of such a committee has been strengthened by personal

observation during the last two years. I know several talented ministers who are willing to change churches could they receive a suitable invitation, and I have no doubt but that they would prove more acceptable in another sphere. I would not advise the regular Itinerant system, but it would be beneficial to a young man if he were to remove four or five times during the first twenty years of his ministry.

Truly yours,

G. B.

MIDLAND HOME MISSION DEBT.

MR. EDITOR—

Dear Sir,—Will you have the kindness to forward the enclosed stamps (7s.) to *Nil Desperandum*, towards the Home Mission debt of the Nottingham Branch? Perhaps he will forward them to the Treasurer; and if he cannot clear his throat to sing "Hallelujah!" perhaps he will try to clear it a little to sing, "Try, try, try again."

I am, dear Sir,

Yours truly,

A COUNTRY PACKMAN.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. VII.—ROBERT HALL.

THE period of Mr. Hall's residence at Cambridge was one of great political excitement. The nations of Europe were all tottering on their bases. France especially was convulsed to its very centre. Napoleon, the lion of war, was rolling his fiery eyes, and fastening on his helpless prey. Pitt, Fox, and Burke, were pouring forth all the splendours of their matchless eloquence. The minds of most men were aroused to anxious thought. Hall participated in the common political excitement. His great mind rose in all the majesty of its native grandeur. His faculties expanded to their utmost stretch of endurance. Probably his greatest mental

efforts were endured at this time. His "Apology for the Freedom of the Press," and his great sermon on "Modern Infidelity," were produced while Society around was heaving and tossing under the storm of a political tempest. These productions at once placed Hall in the front ranks of men of letters. All parties united to do him honour. The learned Dr. Parr speaks of the sermon in the following terms—"In common with all men of letters, I read, with exquisite delight, Mr. Hall's sermon, lately published, on Modern Infidelity; he has all the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, and the piety of a saint." This eulogium was not the result of a mere spasmodic emotion. In his last Will there was the following clause, "I bequeath a mourn-

ing ring to the Rev. Robert Hall, as a mark of my reverence for his overflowing virtues, and of my admiration of his sublime and hallowed eloquence." Though there are no hills in Cambridgeshire, Mr. Hall's growing reputation as a man of unrivalled eloquence was like a city set on a hill that could not be hid. Even the University opened its sleepy eyes to behold the great sight. Caps and gowns became quite common at the Baptist meeting-house. Even the Master of Trinity College crossed over from the other side of the road, and shaking Mr. Hall by the hand, said, "Mr. Hall, I thank you most sincerely for your masterly sermon; it does you great honour, sir." Hall's growing popularity caused quite an alarm among the heads of houses, and an attempt was made to prevent the attendance of the young gentlemen. "At a meeting on the subject, Dr. Mansell, as Master of Trinity College, rose and said, "I will never be a party to any such measure as this; I think the young men cannot spend their time better on a Sunday than going to hear Robert Hall; and were it not for the dignity of my situation as Master, I should go and hear him myself."

Robert Hall, throughout the greater part of his life, was a great sufferer. From his childhood to his dying day his body was "an apparatus of torture." In the early part of the year 1803 the pain in his back increased in intensity and continuity, his sleep was driven from him, and his spirits became exceedingly depressed. He consulted a physician, and was recommended to try horse exercise. He then removed to Shelford, a village about five miles from Cambridge. The change of residence appeared at first to have effected a beneficial influence on his mind and spirits, but the apparent good results were of short continuance. Shut out from society he gave himself up to intense and prolonged study. The consequences of this solitary seclusion, and this state of continued thoughtfulness, were of the most serious nature. The thinking powers were overstrained. Nature sank under the great pressure placed upon her. "This noble mind lost its equilibrium; and he who had so long been the theme of universal admiration, now became the subject of as extensive a sympathy."

Mr. Hall was removed to Leicester, and placed under the care of Dr. Arnold. In a few months he was restored to his usual health and spirits.

During this severe affliction the church at Cambridge manifested the most tender sympathy, and the most princely generosity. They raised a fund of £2,100, which was disposed of with a view to meet the present wants, and provide for the future welfare of Mr. Hall.

In the spring of 1805 Mr. Hall resumed his labours among his admiring and beloved people at Cambridge. He took a residence at Foulmir, about nine miles from the town. This spot was probably of unfortunate selection. In about seven months after the former attack the awful malady made its reappearance. The symptoms first made their appearance on the sabbath-day. Mr. Hall absented himself from the service in the morning. Suspicions arose that he was ill. An eye-witness describes the scene that followed. "Our fears were unhappily realized. He entered the meeting in the afternoon about ten minutes after the time. As he walked up the aisle, he turned to look at the clock. I knew by the wildness of his appearance that all was over. He went into the vestry, from thence with a hurried step into the pulpit. He gave out the hymn, read the Scriptures, and prayed very coherently, but in a strange and hurried manner. He then gave out the second hymn, and selected his text from Heb. xii. 2, *Looking unto Jesus, &c.* He appeared tolerably collected till he commenced the second part of the subject:—The particular seasons in which it was peculiarly necessary to look to Jesus. This was the period of temptation, under Satanic influence—'for that there is a devil,' said he, 'who, as a roaring lion, goeth about seeking whom he may devour, is as true from the Word of God as that there is a God. I say there is a devil, and there are many devils.' Then he became quite incoherent, and the effect on the audience cannot be described; we looked on one another with surprise, not knowing what to do! As a junior, I looked to the senior deacons, expecting that one of them would go to the pulpit and request him to come down; but the general feeling was, let him alone. In a few minutes he recovered himself, raised his hand to

his forehead, stopped and said, 'My friends, I beg pardon, my head is very bad this afternoon'—dropped the subject of temptation, and went on with the other division of the subject."

The place was crowded more than usual. Many members of the University were present. After the service the congregation separated; the church, however, remained to commemorate the death of the Lord. Mr. Hall presided in a solemn and collected manner—"Just as we were leaving our seats," says one present, "he called out vehemently, 'Stop! Stop! my friends; I have something very important to communicate to you. I have to inform you that the Millennium is come; that period which we have been waiting for, hoping for, and praying for so long, is at length come; let us kneel down and bless God that we have lived to see this day.' He then offered up a prayer in a strain of the wildest sublimity."

Mr. Hall was always remarkable for his great power in prayer. He seemed in the exercise of devotion to enter into the Holy of Holies, and bathe his spirit in the splendours of the Divine glory. He lived in an element of adoration and communion with God. His great mental affliction did not destroy this habit of his mind. His intense nervous excitement gave sometimes an awful majesty to his prayers. Two of his intimate friends while living in the neighbourhood of Cambridge were the Rev. N. Bosworth and Dr. Thackery. These gentlemen visited him in his mental affliction. One of his biographers states, "I have heard them say, that during his lucid intervals he requested them to kneel down, when he prayed with the greatest eloquence and sublimity. Dr. Thackery, who is a Churchman, told me that the finest parts of the Liturgy were nothing in comparison to these prayers." After the second attack Mr. Hall was sent to a medical institution at the Fish Ponds, Bristol, and placed under the treatment of Dr. Cox. This change proved eminently beneficial. In a few months his mental faculties assumed their wonted balance. Dr. Cox gave him some directions calculated to prevent a return of the complaint. The three principal things were, first, that he must leave Cambridge entirely; secondly, that he must practise smoking as a composing habit; thirdly, that he must enter

the marriage state in order to relieve the solitude of life.

Mr. Hall, therefore, at once sent in a letter resigning his pastoral office. In this letter he bears his testimony to the uniform kindness and affectionate sympathy shown him by the church at Cambridge.

"No people," he says, "ever received the ministerial services of their pastor with more candour, or evinced, on every occasion, a greater solicitude to contribute to his happiness."

Mr. Hall, on leaving Bristol, spent some months among his friends in Leicestershire. He visited the scenes of his early life at Arnsby. He found a closet for prayer at his father's grave. His spirit became greatly refreshed, and his bodily health renewed in the retirement of his native place. He afterwards went to live at Enderby. "Enderby," he says in one of his letters, "is a very pleasant village about five miles from Leicester; it stands upon a hill, and commands a very pleasant and beautiful view." There being no dissenting place of worship at Enderby Mr. Hall sometimes went to the parish church. He generally took his seat in the aisle among the poorest of the people. He attracted the attention of the clergymen, who directed the clerk to put him into a pew. The formal repetitions of the liturgy and other ceremonies became quite wearisome, and he felt compelled to retire, saying, "if he had not been a dissenter before he should be one now, and should continue a dissenter to all eternity."

Mr. Hall's health being in a great measure restored, he preached in some of the villages around, and occasionally to the small church meeting in Harvey-lane, Leicester. This church had been under the care of the pious and learned Dr. Carey. It numbered at this time seventy-six members. Mr. Hall was invited to take the pastoral oversight of this little band of Christians; he acceded to their request, and entered on his labours in the autumn of 1807. For a time he continued his residence at Enderby, and made his journeys on horseback. He gives us a little picture of himself and people in a letter to Dr. Ryland:—"I am now removed to Leicester, and find my situation, on the whole,

very comfortable. The people are a simple-hearted, affectionate, praying people, to whom I preach with more pleasure than to the more refined audience at Cambridge. We have had, through great mercy, some small addition, and hope for more. Our meetings in general, our prayer-meetings in particular, are well attended. For myself, my mind and body, are much out of order; awful doubt and darkness hanging on the former, and much affliction and pain in the latter: let me, dear brother, entreat an interest in your prayers."

Soon after Mr. Hall's settlement at Leicester he acted on the advice of Dr. Cox, and entered into the marriage state. This change in the method of life, though originating in the most extraordinary circumstances, was attended with the most beneficial effects. Mrs. Hall was an excellent woman, and became one of the best of wives. When he first met with her she was living in the family of Mr. Edmonds, of Clipstone. Mr. Hall was on a visit to Mr. Edmonds when he was smitten with the natural simplicity and dignified bearing of her who was to become his companion and friend. The object of his affections was placed for a time under Mrs. Timms, a pious and an accomplished lady. They were married, March 25, 1808. Returning the same afternoon from Kettering to Enderby, Mr. Hall remarked to a friend on the road that it was the happiest day of his life, and that marriage was the most honourable state of man.

After his happy marriage there was no return of mental disease. Mr. Hall became deeply alive to all the comforts of home. In his beautiful letters he often refers to his amiable wife. In a postscript to one he says, "In gratitude to God, and my dear companion, I must add, that marriage has added (a little to my cares) much to my comfort, and that I am indulged with one of the best of wives." In September of the following year he writes to a friend, "I am happy in my domestic connection, being blessed with an affectionate, amiable woman, and a lovely little girl about five months old. My dear wife enjoys a better state of health than for some time past, and the dear infant is quite well."

Mrs. Hall was quite a pattern wife in her attention to her domestic duties. When

some inquiries were once made after her, Mr. Hall apologized for her absence with his own characteristic ingenuity. "My wife, sir, is quite well, but she is a perfect Martha, careful and cumbered about many things. We are going to have a friend or two to dine with us, and at such times she is as much engaged as Napoleon would be in the arrangement of his army previous to fighting a mighty battle."

Mr. Hall's life now became much more settled and composed than it had been for many years. Leicester was a rising and flourishing town. He enjoyed the friendship of the Rev. Thomas Robinson, the leading spirit in Leicester at that time. Without compromising their distinctive principles, they admired each other's abilities, and cheerfully co-operated with one another in works of faith and labours of love. The meetings of the Bible Society especially, often brought them on the same platform. "Mr. Robinson felt gratified in having secured so powerful an ally, and manifested towards his dissenting brother the utmost cordiality. Walking together to the public meeting on the day appointed for instituting the new society, he took Mr. Hall by the arm, when the latter immediately observed, 'On such an occasion, sir, this is the way things ought to be.' The other quickly replied, 'Yes, my brother, and this is the way that things shall be.' In this manner they entered the Town Hall, locked in each other's arms, and were greeted with the acclamations of the whole assembly."*

Mr. Robinson was a man of solid mind and extensive intellectual acquirements, but was not equal to Mr. Hall in those qualities which give power and attractiveness to the pulpit. Many of Mr. Robinson's hearers found their way to Harvey-lane. The truth so powerfully presented, and so beautifully illustrated, carried light into their understanding and wrought conviction in their conscience. "When numbers had been baptized, Mr. Robinson very pleasantly remarked in conversation, 'I cannot think how it is, brother Hall, that so many of my sheep have wandered into your fold.' 'Oh, sir,' replied the other, 'they wanted washing, to be sure; that is all.'"

* Morris's Biographical Recollections.

Sabbath Schools.

WHAT A LITTLE FLOWER SAID.

MUNGO PARK, the traveller and discoverer in Africa, found himself sick, weary, and footsore, and sat down in a desert place to die. There was no friend to comfort him, no food to nourish him, no kind voice to cheer him. He thought of Scotland, his dear home, far away. He thought of his friends, and exclaimed, "O God, must I die here alone in this desert waste?" Despair seized upon him. He had not strength to rise.

Just at that moment his eye caught sight of a tiny flower. He looked at it, inhaled its fragrance, and admired its beauty. It seemed to say, "Listen to me. I am alive here in this desert. God made me, and sent me here to speak to you. I live in this lonely spot, and why may not you? Does God take more care for me, a little flower, than for you, an immortal man? Cheer up: don't give way to despair. Trust in Providence, and make one more effort to live; for if God so clothes the grass of the field, will he not much more care for you?"

Such was the sermon which this little flower preached to Mungo Park. He listened to it. The weary and despairing man took heart. He thanked the little flower for the sermon. Perhaps he kissed it. Then he made another effort to rise and pursue his journey, believing that God had still a blessing in store for him.

He had not proceeded far ere the sound of a female voice, singing one of her wild melodies, saluted his ear. It drew nearer. Soon he saw a native woman bearing a jar of water. With instinctive fear she at first drew back; but seeing his sick and wayworn appearance, she smiled upon him, offered him drink, and conducted him to her cot, where she gave him milk and vegetables. The grateful traveller, after this refreshment, laid his tired body on the floor, and she sang him to sleep with one of those wild *impromptu* melodies peculiar to those natives.

THE CITIES ON THE PLAIN.

In days of old on a fertile plain
Afar in the holy land,
Two cities towered in loveliness—
Like sisters did they stand.

Crowned with their marble roofs and spires,
And clad in fragrant flowers,
Perpetual summer in them bloomed,
And plenty filled their towers.

But woe unto the careless hearts
That in those cities dwelt!
They turned them from the one true God,
And to false idols knelt.

With gems and ivory they bedecked
Their gods of stone and brass,
And deemed in revelry and feast
Life like a dream should pass.

One faithful heart alone was found
Throughout those cities fair,
Who still adored the living God
With sacrifice and prayer.

At dead of night, when on the plain
The pall of darkness lay,
God sent His angel down to call
That one true heart away.

He led him to the mountain-paths
Far from the marble gate,
Then left, upon the fertile plain,
The cities to their fate.

Then did the heavens light up with flame,
Then fire poured down like rain;
O'er burning streets, 'mid crumbling walls,
The dwellers fled in vain.

For earth had opened 'neath their feet,
And when the day did break,
Where stood the cities on the plain
Was now a dark, broad lake.

And still afar, in Palestine,
That sullen lake doth lie,
No fish can in its waters dwell,
No bird can o'er it fly.

And ever it reminds how God,
Lord of the Seraphim,
Saved, in that desolation's hour,
The one who hoped in Him.

C. E. B.

Christian Work.

PROTESTANT REFUGES IN WALLACHIA.

THE Danubian Principalities have at various times served as a refuge to persecuted Protestants especially from Russia and Hungary. Their number is estimated as at least 20,000. In Wallachia these scattered Protestants had, up to 1859, only one church and settled congregation, namely in Bucharest. The Evangelical Church of Prussia, under the direction of the Superior Ecclesiastical Council of Berlin, has already done much for these forsaken people. The Evangelical Church of Prussia likewise has called to mind these brethren, who are so doubly its neighbours, and especially has one man among them effected much by his devoted zeal. In 1859 the parochial minister and theological professor, Czelder, having observed the spiritual destitution of his countrymen and co-religionists, quitted his native land, his revenues, honours, and dignities, that he might, with self-denying love, devote himself to the formidable task of seeking out these scattered brethren in Wallachia, and gathering them into congregations. In this endeavour he has now spent four years of arduous labour, in long journeys on foot, and under the greatest privations, being often in want of the barest necessaries, and even suffering from hunger, having no regular resources: and thus has he repeatedly traversed the country in all directions, without allowing anything to weary him out or to blunt his enthusiasm. A little while ago, he lived for twenty days upon bread and water, that he might obtain the means of purchasing tiles for building a school-room. In this manner he has succeeded in establishing four separate congregations—at Pitishti, Flogishti, Soskil, and Galatz—all which have their day-schools and Sunday-schools; besides which two of them have already a church and a minister. In the two others, he celebrates divine service; and in one of these, namely, at Flogishti, he has begun upon twenty-five ducats (the produce of a book which he published) to build a school-house, with a

residence for ministers and teachers, in the hope that the Lord will send him the means of accomplishing this enterprise.

ITALY OPEN TO THE GOSPEL.

MR. FERGOTT, the Wesleyan Missionary at Milan, writes:—"In the old Sardinian kingdom, out of Turin, Genoa, and the Waldensian valleys, there exists scarcely any Evangelical agency. In Lombardy more is being done; but there are large cities, such as Lodi and Piacenza, still unvisited. Tuscany may be compared with Lombardy; but in the Romagna, along the eastern coast, in the province of Naples, and the islands of Sicily and Sardinia, the Evangelical labourers are so few, as to be lost in the dark drear waste of vice and superstition, over which they are scattered. At the same time the whole country is broadly, freely open. The Government stands by us, and, with a fairness worthy of all praise, puts down all attempts to restrict us in that liberty of worship conceded by the constitution. Political circumstances, and in particular the obstinate opposition of the Papal party to the enthusiastic aspirations of the nation, are much in our favour. A very large portion of the cultivated middle class of the operatives, and even of the peasantry, is secretly with us. The press generally takes our part when circumstances bring us under its notice. The Garibaldians are for the most part our declared friends. We are free to open a preaching hall in any city, town, or village in Victor Emmanuel's dominions, and proceeding with the tact and prudence which experience has taught us, should rarely, very rarely, fail of an audience. Entering for the first time a new place, we are often received with open enthusiasm. Not unfrequently we are ourselves the invited. If ever any country exhibited the signs of a providential call to the Church to enter in and possess it, it is Italy at the present day."

Science and Art.

A NEW METAL, called Indium, has been discovered by Dr. Schrötter, of Vienna, by means of spectral analysis.

NEW USE OF AMMONIA.—In Paris there is great talk of working locomotive engines by ammonia. The ammonia is liquified and retained in a special closed reservoir, and when, by the action of a portion of the apparatus, this reservoir is partially opened, a portion of the liquid escapes, and, assuming a gaseous form, drives forward a piston. The latter being so arranged as to cut off immediately the supply of gas, and to introduce some water, a vacuum is produced by the absorption of the gas, and the piston is driven backward by atmospheric pressure.

COMPASS-ERRORS IN IRON-CLAD AND ARMOUR-PLATED SHIPS.—Mr. Archibald Smith and Staff-Commander Evans, have been investigating this subject. Mr. Smith reports that the amount of error or deviation can be actually calculated and expressed mathematically; that the thicker the armour-plates, and the more iron used in the building of the ship, the greater the deviations; and that a vertical magnet placed in a proper position near the compass, will be found to be a true corrective.

NEW EXPLOSIVE MATERIAL.—A German is said to have discovered a new explosive material. It consists of tannic gallic acid, or the resin of commerce, and chlorate or nitrate of potash. The new gunpowder is said to be of three times the explosive force of that now in use, and one half cheaper.

THE POPULATION OF GREAT BRITAIN is now 23,890,700, an increase of 762,182 since the census in April, 1861. The total increase last year was 282,385.

THE RATE OF POSTAGE has undergone an important change. The rate is now per half an ounce one penny, for an ounce twopence, and at the rate of a penny for every succeeding half ounce.

MR. FÆD'S contribution to the Royal Academy represents a party of Highlanders watching the departure of some emigrants.

MR. ELMORE'S contribution to the same exhibition is a subject supplied by the gaming tables at Baden.

MR. MACLISE'S great work on the death of Nelson, will be finished in a few weeks. He is now toning the whole work, a task which, from the peculiar nature of the water-glass process, involves immense trouble.

M. KAULBACH'S celebrated picture of the death of Julius Cæsar is about to be reproduced as an engraving.

TO THE NATIONAL PORTRAIT GALLERY some valuable additions have recently been made. Among these are portraits of Queen Elizabeth, John Keats, two early ones of Coleridge and Southey, and one of John Law, the famous speculator.

THE AGUADO PICTURES will be sold in Paris this month. They include the famous "Death of St. Claire," by Murillo, a very large canvass, containing no less than twenty-eight figures.

ENORMOUS TREES.—In the newly-discovered territory of north-western Australia the boabab tree grows to an enormous size. The diameter of one in the Camden Harbour region is nearly fifty feet, and by the number of zones in some of the branches, is estimated to be eight thousand years old!

A LARGE STATUE of Frederick the Great has just been placed in the park of Sans Souci. The King of Prussia purchased it of the sculptors of Carrara, Lazzarini, and Dartha.

THE ZOOLOGICAL SOCIETY has recently appointed a gentleman at a salary of £250 a year, to dissect all the animals that die in the Gardens of Regent's Park, in order to discover by what diseases they were killed, and how their organization has been affected by captivity and a change of climate.

THE TUNNEL THROUGH MONT CENIS will be completed sooner than was expected. The workmen have come upon a softer rock than that hitherto bored. 1868 is named as the time of opening for traffic.

THE SOUNDINGS OF THE OCEAN consequent upon the laying of the transatlantic cable have, together with the soundings in the Pacific, verified the old assertion that the depth of the sea is equal to the heights of the mountains. The deepest soundings of the Atlantic have been 25,000 feet.

Literature.

REV. T. N. TOLLER*

MR. COLEMAN'S book has this merit,—it is exactly what its title-page professes. But this is not its only claim to notice. Brought up under the ministry of the late Mr. Toller, familiar with his system of short-hand, in which all his sermons were written, and enjoying for many years free access to them, Mr. Coleman possessed peculiar advantages for compiling these "facts and incidents." The well-known memoir of Robert Hall receives from this volume much supplemental illustration, and in this respect is chiefly valuable. Mr. Coleman shows, for instance, how "noble" was that "simplicity" which Mr. Hall admired. The manner in which Mr. Toller discoursed in the pulpit on themes suggested by his own personal history may be taken as an instance in point. He not only preaches a sermon suggested by the death of his first wife, but discourses on the blessedness of Christian connections immediately after his union with his second; and while, in both cases, his own experience suggests the main portions of his discourses, there is a delicacy and propriety about the whole which we confidently venture to say no man, under similar conditions, has ever surpassed. We give the following passage from the first of these sermons:—

"I am verily persuaded that it is possible to bury a fellow creature, a common friend, a fellow Christian, nay, a father, a mother, a brother, a sister, an infant child, and yet, comparatively speaking, after all, not know what it is to bury a friend. I mean, there is one stroke more the King of Terrors has in reserve that outcuts all the rest, the pungency of which swallows up the feeling of all the others. Because, in the former cases you bury others, in this you die yourself, and yet survive. You feel at times as if the last enemy were cleaving you asunder, separating bone from bone, and flesh from flesh—disjoining you from yourself; and there is a sense in which his hand is 'quick and powerful,

separating the soul and the spirit, parting even to the dividing asunder of soul and spirit, the joints and the marrow.' And many a one that has lost a beloved partner has found, that though the expression is strong it is full of meaning, when such friends part, 'tis the survivor dies.' To confirm all this I need only a few moments further appeal to experience. Are any here that have ever lost a friend, such a kind of friend? You only are competent judges of what I mean, and how true it is. And I need not tell you what it is to be cast down under such events. I need not tell you with what alarm of mind one first observes the threatening symptoms of disease—with what agony of suspense one watches the effect of remedies—with what agitation one's mind is tossed about by the fluctuations of disease, now lifted up with hope, now again cast down with depression. I need not tell you, as the danger still increases, with what perplexity and restlessness of mind one looks about, unable to discern what advice to ask, or what advice to take—now this seems best, and then that, and then again none seems right. I need not tell you who have lost a friend, how the tender looks, the affectionate grasp of the dear declining object, or the submissive consoling hints they drop, go through and through you. Those very words of comfort are like goads that pierce your heart. I need not tell you that have lost a friend, what a struggle it is to give them up! Ah, there's the pinch—there is the wrench that is often far worse than the actual day of death, when you are constrained to resign all hope about them—that's the day they die as to your feelings, when you are obliged to consider them no longer as yours, but bespoke by the King of Terrors, as the property of the grave."

Although Mr. Toller wrote all his sermons, he adhered very remarkably to a purely spoken style, and his compositions had, moreover, "all the careless ease, negligence, and occasional inaccuracies, which might be looked for in an extempore address." The sermon preached at the Kettering feast is, perhaps, one of the best examples. Mr. Coleman has wisely given this nearly entire. We are also glad to find the celebrated address to the Duke of Grafton, when presiding at the first meeting of the Bible Society at Northampton.

* Facts and Incidents in the Life and Ministry of the late Rev. Thomas Northcote Toller, forty-five years pastor of the Independent church, Kettering, Northamptonshire. By Thomas Coleman. London: John Snow.

Mr. Colemau has quoted Robert Hall's allusion to this address without acknowledgment (page 150), an oversight which we hope will be corrected in a second edition. "Departing from the usual practice on such occasions," says Mr. Hall, "Mr. Toller addressed a considerable part of his speech to the noble chairman, contrasting his then situation with that which he occupied in the House of Lords; a task, which, difficult as it was, he performed with a dignity, pathos, and decorum, that astonished and delighted the audience. Its effect on the duke himself was to draw tears from his eyes, and induce him to double his original subscription." We thank Mr. Coleman for giving us this quotation from that celebrated speech:—

"I am confident I shall not offend your Grace if I venture to affirm that you never appeared in a situation more truly dignified than at the present moment. As a member of the great Senate of the nation (unquestionably the most illustrious civil assembly in the realm), you appear under the honourable title of a British peer, but *here* under the still more dignified character of a Christian believer; *there* you take your seat as one of a body of legislators to an individual empire, but *here* as a friend to a perishing world; *there* you are the subject of a venerable, but alas! disabled sovereign, *here* you appear as the loyal subject of the blessed and only Potentate, the King of kings, the Lord of lords, who only hath immortality; *there* you are stationed as a counsellor, consulting the well-being of the country, but *here* you preside at the head of a band of advocates in the cause of human salvation; nor would an angel from heaven think himself demeaned by occupying the chair your Grace fills on an occasion like this; for if there be joy in heaven over one sinner that repenteth, what must be the emotions of those benevolent spirits in witnessing the proceedings of this day, which have for their object the repentance and salvation of millions! Nor surely will it be extravagant to affirm that a time may come when it shall appear a greater honour to have been the humblest individual belonging to this society than to be the emperor or conqueror of the globe. Upon these principles, my Lord, I do most cordially approve of the institution about to be formed this day, which has for its object the dispersion of a book, separate from the information and blessings of which the scenery of nature, magnificent as it is, is to the eye a splendid but mysterious riddle, the advances of death the approaches of an hour of darkness and dismay, and an entrance

into eternity little better than a leap into a gulf of desperation."

It is the public life of Mr. Toller which is chiefly touched upon. We sincerely regret that no personal traits of this illustrious preacher are recorded. Mr. Coleman may be familiar with them, but as much cannot be said for the majority of his readers. If he had been pinched for room, why not omit the imaginary conversations? The seven interlocutors all talk alike, and all talk twaddle; and we would seriously urge that in any future edition the whole of their conversation be expunged. Moreover, Mr. Coleman might greatly enhance the attractiveness of his book by contenting himself with illustrating, from his own recollection, or the recollections of friends still living, the various features of excellence pointed out in Mr. Hall's memoir. In a very few years this will be impossible.

One peculiarity in Mr. Toller's ministry we cannot pass unnoticed, as it accords with our deepest convictions, and has been more than once urged in these pages. We refer to his habit of giving expository lectures on Sunday mornings. "A great part of both Testaments was thus brought before the minds of his hearers. He was," Mr. Hall continues, "strongly impressed with a conviction of the advantages resulting from that mode of instruction, by its affording a more ample variety of topics, imparting a more profound and extensive acquaintance with the Scriptures, and enabling the teacher of religion to introduce many practical remarks, many minute points and details, which, however useful in the conduct of life, would with difficulty find a place in a regular discourse. It is evident from the writings of the Fathers that this was the primitive mode of preaching, handed down to the Christian church from the Jewish synagogue; and wherever a people are more desirous of acquiring real knowledge than of a momentary excitement," this method "will be decidedly preferred. Unhappily the taste of most hearers is the reverse; *they are a sort of spiritual epicures, who prefer a poignant and stimulating, to a simple and nourishing diet, and would infinitely rather have their passions awakened than their conscience directed, or their understanding enlarged.*" In these days of "sensational" preaching it is well to ponder

these weighty words. We greatly fear for the future stability of our young members if expository preaching be not encouraged.

*The Cottage Preacher** consists of thirty short sermons. The writer, Mr. Henry Watts, is a Baptist minister at Golcar, near Huddersfield. He has chiefly had in view, in preparing these discourses, those who are "deprived of the privileges of the sanctuary." They contain some things from which we dissent, but so much more that we approve that we commend them to the attention of the class whose necessities they chiefly

* Elliot Stock.

aim to meet.—*Baptist Union Papers* † It is nearly half a year since the autumnal meeting at Birmingham, and yet this volume has only just come to hand. If other Magazines have fared as we have, the publisher will lose many subscribers. We again most heartily commend the papers to our readers.—*The Baptist Handbook for 1865.* † This is another stray book. Through some mischance the first copy sent by the publisher has not yet reached us, and this has been at once forwarded on that fact being known. It contains all the excellencies which mark it out as the indispensable companion of every Baptist.

† Tresidder.

† Heaton & Son.

Intelligence.

Our Churches.

CONFERENCES.

THE LINCOLNSHIRE CONFERENCE was held at Peterborough, on March 9, 1865.

In the morning a devotional service was held, when brethren Mathews, Barrass, Cookson, and Wilson engaged in prayer.

A paper was then read by brother Mathews, with a view to improve the constitution and increase the efficiency of our Conferences. An earnest conversation ensued, and several resolutions were recommended for adoption in the afternoon.

In the afternoon the reports from the churches were presented. Seventeen persons had been baptized since the last Conference, and twenty-one remained candidates for baptism.

Resolved unanimously:

1. That after next June we have only two Conferences in the year instead of four.

2. That one Conference shall be held on the first Thursday in June, and the other on the Thursday nearest to the full moon in November.

3. That at the June Conference the places shall be fixed at which the next two Conferences shall be held.

4. That the morning service shall commence at ten o'clock, when reports

from the churches shall be read. At eleven the sermon shall be delivered, after which the reports shall be continued till one.

5. That we think it desirable that a public dinner be provided at 1s., and a public tea at 6d. each.

6. That the subject of Home Missions be considered at each Conference.

7. That the Secretary be requested to write to the deacons of the churches in this Conference, soliciting annual collections and subscriptions for the Home Mission.

8. An appeal having been read on behalf of the many slaves in America who have recently obtained their freedom, it was resolved—That the Freedman's Aid Society be commended to the sympathy and support of the churches in this district.

9. That the thanks of this Conference be given to brother Mathews for the paper which he read this morning.

10. That the next Conference be at Peterborough, on Thursday, June 1, and that brother Greenwood be requested to preach in the morning.

In the evening a good Home Missionary meeting was held, in which brethren Greenwood, Cotton, Saunders, Cholerton, Colman, and the Secretary took part.

THOMAS BARRASS, *Secretary.*

The next LONDON CONFERENCE will be held at Wendover, on Wednesday, April 19. The Rev. J. Clifford, M.A., will preach in the morning at half-past ten; the meeting for business will be held in the afternoon at half-past two; and a Home Missionary meeting will be held in the evening. W. McMicken, Esq., of London, will preside, and the meeting will be addressed by the Revs. T. Goadby, B.A., J. Harcourt, and W. Sexton.

J. BATEY, *Secretary*.

The MIDLAND CONFERENCE will be held at Sutton Bouington, on Easter-Tuesday, April 18. Rev. Harris Crassweller, B.A., of Derby, will preach. Service to commence at eleven o'clock.

J. JACKSON GOADBY, *Secretary*.

BAPTISMS.

MELBOURNE.—On the 12th of March thirteen friends were baptized by brother Chapman, and received into the church the same day. The oldest of these was about seventy, and the youngest about fourteen years of age. Nine of the candidates were scholars in our Sabbath school. We are thankful to say that God continues to bless the labours of our young friends at their cottage meetings, which are crowded to excess three or four evenings a week. We have at the present time a large number of inquirers.

EDGESIDE.—On Lord's-day morning, Dec. 4, three friends were baptized, on a profession of their faith, in the presence of many witnesses, by our pastor, Mr. E. Gladwell. This was the first baptism in our new chapel. One of the candidates was far advanced in years, she being in her seventy-sixth year. The other two are from the school. M. H.

LOUTH, *Northgate*.—On Lord's-day, March 5, three persons were baptized by Mr. Milne, one of the deacons, after a sermon by the pastor from Matt. xxvii. 18—20.

BURNLEY, *Ænon*.—On Lord's-day, March 12, six persons were baptized into Christ by our pastor, the Rev. J. Alcorn.

PETERBOROUGH.—On Lord's-day, March 5, three candidates were baptized by Mr. Barrass, and were received into the church.

DERBY, *St. Mary's-gate*.—On Wednesday evening, March 1, eleven friends were baptized by our pastor, and on the following Lord's-day received into the fellowship of the church.

MINISTERIAL.

THE ORDINATION OF THE REV. J. GREENWOOD, B.A., to the pastorate of the General Baptist church, West-street, Bourne, took place on Wednesday, March 15. In the afternoon the Rev. W. Orton, of Louth, delivered an address upon the "Head of the church," from Col. i. 18. The usual questions to the minister and people were proposed by the Rev. W. R. Stevenson, M.A., classical tutor of Chilwell College, the answers to which were given by the minister, and by Mr. Wherry on behalf of the church. The dedicatory prayer was offered by the Rev. W. Underwood, president of Chilwell College. In the evening the Rev. W. Underwood delivered a solemn and impressive charge to the new minister from Col. iv. 17, and the Rev. W. R. Stevenson gave an earnest and practical address to the church from 1 Thess. v. 12. The Revs. Thomas Barrass, of Peterborough, G. Towler, of Whittlesea, Thos. Shaw (Wesleyan), of Bourne, Mr. Atkinson, of the College, and Mr. Bishop, of Bourne, took part in the services. The congregations were large and deeply interested, and much sympathy was manifested towards the minister, who had very recently been plunged into severe domestic affliction.

CHAPELS.

CLAYTON.—*Extinction of the Debt on the General Baptist Chapel*.—Shrove-Tuesday, Feb. 28, the annual tea festival took place in the village and National schools; trays being provided by the friends of the church and congregation. Seven hundred adults and scholars sat down to tea. After tea a public meeting was held in the chapel,—Mr. Councillor Robertshaw, of Bradford, in the chair. After a hymn, the Rev. B. Wood prayed, when the Treasurer of the Debt Committee read over the financial statement, which shewed that £222 had been raised by subscriptions, collections, and the proceeds of the tea party. After paying off the debt and other expenses, it is pleasing to record that about £90 is left in the treasurer's hands towards lighting the chapel with gas, painting, and making other improvements. Brother Benjamin Sawden, one of the founders of the chapel, read an historical account of the rise and progress of the General Baptist cause in connection with the

place. Addresses were afterwards delivered by the Chairman, the Revs. R. Hardy, Queensbury; B. Firth (Wesleyan), Great Horton; B. Wood, Bradford; W. E. Winks, Allerton; C. Leigh, pastor of the church. Letters of apology were read from the Revs. J. Tunnicliffe, Leeds; J. G. Gregory, Thornton; R. Ingham, Vale, Todmorden. The choir, assisted by other friends, enlivened the meeting by a selection of sacred music. After votes of thanks to the chairman, the ministers, the choir, the managers of the National school, and those kind friends who had provided the trays, this interesting and most successful meeting was brought to a close by prayer and the choir giving Handel's grand Hallelujah Chorus. As a church we have great reason for gratitude. "The Lord hath done great things for us, whereof we are glad." We beg to return our thanks to those kind friends from a distance who have helped us. G. A.

NETHERTON, *Ebenezer Baptist Chapel.*

—The public services connected with the opening of the above place of worship were held on Feb. 12th and 19th. On Sunday, the 12th, the Rev. D. Evans, of Dudley, preached in the morning and afternoon; the Rev. G. Cosens, minister of the place, preached in the evening. On the following Sabbath, the Rev. R. Nightingale, of Prince's End, preached in the morning, and Rev. W. Lees, of Walsall, in the afternoon. In the unavoidable absence of the Rev. J. Harrison, of Birmingham, who had engaged to preach in the evening, the Rev. R. Nightingale preached. The collections amounted to £39.

MISCELLANEOUS.

DEWSBURY.—*Formation of a Christian Church.*—On Lord's-day, Jan. 15, the friends who worship in a large room, Wakefield-road, Dewsbury, were formed into a Christian church. Rev. R. Horsfield, of Leeds, preached to the people; subject—"The Constitution of a Church," taking for his text 1 Tim. iii. 15—"The church of the living God." At the close of this sermon the Rev. B. Wood, of Bradford, spoke on "The Privileges, Duties, and Responsibilities of Church Members;" his text was from Heb. xiii. 22—"I beseech you, brethren, suffer the word of exhortation." Mr. James Asten gave a short account of the original and present condition of the Baptist cause in Dowsbury. Appro-

priate prayers were offered by the rev. gentlemen, the right hand of Christian fellowship given, and the ordinance of the Lord's Supper administered. After the benediction was pronounced, the assembly dispersed. J. A.

BERKHAMPTSTEAD.—On Monday, Dec. 26th, a public tea was held in the Town Hall—about three hundred and fifty persons were present. After tea a concert was given on behalf of the building fund by several musical friends of the place and neighbourhood, which gave general satisfaction. Revs. J. Lawton, and H. Ashbery, of Luton, addressed the meeting. In the course of the evening a handsome sofa was presented to the Rev. J. Lawton by Mr. Saunders, on behalf of the church and congregation, as a mark of their appreciation of his persevering efforts amid great difficulties in our new chapel movement. The trays were gratuitously provided by friends of the cause. The amount realized was £26 5s. 2d.

LOUTH, Northgate.—The annual missionary services were held on the 19th, 20th, and 21st of March. On Sunday Rev. H. Wilkinson preached two sermons, and in the afternoon addressed a large assembly of children from various Sunday schools in the town. On Monday and Tuesday the usual meetings were held, and animating addresses were delivered by Mr. Wilkinson and ministers of the town and neighbourhood. During the past year upwards of £80 has been sent by this church alone to the Parent Society. The sums raised during the current year are as follows: second amount towards reduction of debt, £25; by Juvenile Collectors with little books, £13 8s. 6d.; proceeds of present services £28. The subscriptions have yet to be collected. A true missionary spirit prevails among the members of the church. The recent services were preceded by special prayer, and were found to be "times of refreshing from the presence of the Lord."

CHILWELL COLLEGE.

THE TREASURER begs to acknowledge the following sums; and also embraces the opportunity of informing the friends that the £500 borrowed on the College premises has been called in, and he therefore respectfully asks that those who have promised to assist in the removal of the debt will kindly do so as

early as convenient. He also begs that those members of our churches who have not yet aided in the undertaking, or not so liberally as they intend doing, will speedily put their good intentions into operation, so that he may be relieved from his present unpleasant position.

Bourne	£1 10s. 7d.
Stoke-on-Trent	4 3 0
Sheffield	8 0 4
Quorndon	5 14 2
Longton	5 7 0
J. Nall, Esq., Hoveringham ..	1 5 0
Mr. Calladine, Hucknall ..	0 5 0

Obituaries.

MR. J. SHAW, LENTON.

It is with feelings of sincere regret that we record the sudden demise of Mr. Shaw, of Lenton, a member of the Baptist church from its formation, and previously of the Baptist church, Stoney-street, Nottingham. His illness was brief yet painful, but his death was peaceful and even triumphant. The faith he had earnestly proclaimed as a lay preacher sustained him in the hour of death, and gave him the victory over the grave. His humble but earnest life is replete with instructive lessons. His conversion illustrates the saving power of divine truth. His Christian life, so earnest and devoted, manifested a zeal that consumed him. And his dying experience, amid the severest pain and suffering, reveals a sustaining and victorious power which bespeaks the divinity of our faith.

He was born in Sutton-in-Ashfield, 1810. He was about twenty-one years of age when converted to God under the ministry of the late Rev. W. Pickering. Previous to his conversion he was by no means a godly young man. His wit, humour, and songs, made him the lion of convivial and bacchanalian parties. He had no respect for the Sabbath, and no love for the house of God. When invited by the one he afterwards made the partner of his joys and sorrows to accompany her to chapel, he rudely replied, "I had rather go to hell." Strange to say those awful words were made the means of his conversion. They so rung in his ears, so terrified his hardened soul, he was afraid, as he walked about, that every step he took would plunge him into the abyss of woes. In this state of mind he was induced to go to Stoney-street chapel. He became a converted young man, and joined the Baptist church there. The new life within him soon developed an earnestness that marked his Christian character through life. In a few years after his conversion he became a lay preacher of more than usual power and of great acceptance in the village churches. His culture was limited, but he was not without mental calibre. His address was homely, but he could easily move a congregation into tears; and his expressions at times were extremely quaint. He had

a commanding voice, great flow of thought and volubility of speech.

Few men in his station of life have worked so hard, accomplished so much good, and brought so many souls to Jesus, as our departed friend. As an instance of his unwearied efforts in the cause of Christ I may cite the following. He would go to a neighbouring village, conduct a large experience meeting on Sabbath morning, preach afternoon and evening, and conduct an inquirers meeting till ten or eleven p.m. He would stay the night with some friend, be up by four next morning, and preach again at the early hour of six in the open-air, when hundreds would gather around him. This was no solitary instance. It was repeated for years. He worked like a giant for his Lord and Master, and for the salvation of souls.

Labours like these few men could bear, and toil at the same time six days in the week at a lace machine. His athletic frame and ardent soul for many years seemed to know no fatigue. But at length they began to tell upon his robust constitution, and probably accelerated his death. But it was in a good cause; and he had the unspeakable pleasure of being able to say at last, "I have fought a good fight."

Our departed friend was a frequent visitor of the sick and dying. He was a welcome visitor, as letters in his possession testify,—letters written by those whom he visited, some of whom are in heaven. At all hours of the night he has been sent for, and never refused, however jaded and tired by the toils of the day.

His dying sayings illustrate the hope and faith which sustained him in the solemn hour of death. To the writer and other friends he said, "Nothing to do"—"All is right above"—"I have fought a good fight," &c.—"I shall soon anchor in the bay of glory"—

"If this be death, I soon shall be
From every pain and sorrow free;
I shall the King of Glory see—
All is well!"

He fell asleep in Christ, Jan. 21, 1865. His interment took place amid a large concourse of sympathizing friends. His body was borne by eight lay preachers;

and followed by thirty more, as well as by the family, as a mark of esteem and love. The procession was led by the Revs. H. Hunter and C. Burrows. He was interred in the Lenton church burial ground. By the kind permission of the clergyman, when the Church Burial Service had been read, the Rev. C. Burrows gave out the hymn,

"Unvell thy bosom, faithful tomb,"

which was sung with deep emotion at the grave side. The Rev. H. Hunter made a few remarks very appropriate to the occasion. The solemn procession then retired, with the firm assurance that the grave would

"Restore its trust, a glorious form."

MRS. ANNA MARIA DALBY.

THE following lines are penned in most loving remembrance of Anna Maria Dalby, second daughter of the Rev. Edward Stevenson, of Loughborough, in the hope that a short sketch of her brief life, and an account of her early but triumphant death, will be pleasing and satisfactory to her large circle of friends, and beneficial to the public at large. She was born at Chesham, in Buckinghamshire, and was from her birth weak and delicate, but withal buoyant and mirthful, and her cheerful disposition caused joy and gladness to spring up in the hearts of the household. We have no thrilling and marvellous anecdotes to relate of her early years. She went to school, and laughed and played as other children do. It was not until God's Spirit worked upon her soul, leading her to see her sinfulness and weakness, and the fulness there is in Christ, that the most remarkable trait in her character was brought out. She then manifested a depth of faith, a true loyalty to Christ, that many older Christians might emulate. She was baptized in the year 1860, and till her death remained a worthy member of her father's church at Loughborough. Until her marriage, when she left the town, she was a punctual teacher in the Sunday school, where she was a general favourite, both with the teachers and scholars, and in her own class she was very much beloved. In August, 1863, she was married. It was then hoped that her health, which had always been delicate, and especially so for the last few years, would improve; and it seemed as though the hopes of her friends were to be verified, for on the following Christmas when all the family had gathered round the old fireside, as is their custom, it was remarked by all how much better Annie seemed. Yet even then the fatal disease that at last carried her off, was

lurking in her system. As soon as the Christmas festivities were over, even before the various members of the family had returned to their respective places of abode, she complained of pain in her arm, head, and side, and general weakness. It was hoped that it arose from extra exertions during Christmas week, and that when she returned to the quiet of her own home it would soon subside—but it proved otherwise. She gradually became weaker, and medical aid being called in, it was found that a deeply-seated abscess was forming on her arm, feeding upon and drawing from her the little strength she possessed. All means which medical skill could suggest, and that affection could carry out, were tried in order to stay the progress of the disease. After spending some time at the sea-side, and upon the abscess being cut, it was thought she would rally. A second visit was paid to the seaside, and she seemed much stronger and talked cheerfully and hopefully of the future to her fond and devoted husband; but it was as the brightening of the flame before it finally expires. She became materially worse in October. The fears of her friends increased as her weakness was excessive. She lingered through November a life of weariness and pain, and on the 14th of December her happy spirit fled to the presence of Him whom having not seen she loved. No doubts or conflicts disturbed the calmness of her peaceful breast: she had carried her sins to Jesus, and committed the interests of her immortal soul to Him, and felt confident that he was able to keep that which she had committed unto Him against that day. She knew that He who had robbed death of its sting, and conquered the grave, would sustain her and give unto her dying strength—and it was so. On her brother praying with her about an hour before her death, and quoting the words of David, "Yea, though I walk through the valley and the shadow of death, I will fear no evil," she took up the words, and said, "Thy rod and thy staff, they comfort me." Many other expressions of confidence and hope in the future fell from her lips. She spoke cheerily of meeting those who had gone before, gave words of encouragement to those around her, and falling into a deep sleep, passed away into the better land. Such a death sweetens the bitter cup of sorrow which her friends have had to drink, for they sorrow not as those who have no hope. She is not lost, but gone before; and now

She is one of the angel band
Whom Jesus hath set free;
And the glorious walls of heaven still ring
With her new born melody.

L. S.

Notes of the Month.

ECCLESIASTICAL.

THE temporal power of the Papacy is tottering to its fall. Recent letters from Rome say that the Pope, in his dire necessity, has called together the cardinals, and has assured them that if France really deserts them at the end of two years, there is no other Catholic power unembarrassed enough to help them; and, to clench the nail, one of the chamber announced that the present low state of the Vatican treasury altogether forbade the idea of raising a Papal force, even if the experience of Castelfidardo did not show its uselessness. The main falling off in the Pope's finances is owing to the yearly diminishing return from the Peter's pence. It is hard to reconcile this notorious fact with the assertion that Catholicism is on the increase in England. The condition of the Pope has excited the warmest sympathy in some ultramontane members of the French senate, who nevertheless openly avow the present hopelessness of his cause. One speaker of this class affirms that the Pope would not remain in the Eternal city six months after the French troops had been withdrawn, and drew a pathetic picture of the helpless Pope, driven from his own capital, and compelled to accept the hospitality said to be offered by the English government. However strictly Victor Immanuel may keep his portion of the Convention, it is certain, considering the present temper of the Romans, that at the expiration of the two years they will not hesitate to rid themselves of a civil power which fosters brigandage, shields murder, and allows its sbirri to divide the spoils of notorious thieves. The Papal government is, according to eye-witnesses, the most feeble and corrupt government in existence; and the sooner it is extinguished the better.—The Colenso judgment, so long expected, has at length been pronounced. The friends of both parties will find it difficult to congratulate their respective chiefs on the result. According to the judgment, Dr. Gray is a metropolitan without a see, and Dr. Colenso a bishop only in name. Neither of them have any jurisdiction. One thing is tolerably clear from the decision, that a deadly blow has been thereby struck at the high church pretensions of certain prelates. The animus of the Lord Chancellor toward them is plain enough. With the cool sagacity and precision of a legal enemy, he lays bare, to the whole bench of bishops, the earthly foundations on which their authority rests. "These bishops," and by consequence all bishops, "are the creatures of English law, and depend upon that law for their existence, rights, and attributes." This is like telling the ambitious wearers of lawn sleeves—"You are all servants of the crown, and you can do nothing without its permission." Surely after this we shall hear no more of the revival of the powers of Convocation. The judgment does not in one iota touch the question of the heresy of Colenso. He is therefore free to pursue his calculations in peace, until some other mode of attack upon him disturbs his arithmetic.—Village dissenters will do well to ponder over Rev. J. W. Burgon's mode of "dealing" with them, laid down in his *Treatise on the Pastoral office*. Its very craft suggests the desirableness of increased attention to ecclesiastical questions by village pastors and people.—The Liberation Society will hold its seventh triennial Conference on the 2nd and 3rd of May, at Freemason's Hall, London. We heartily commend its claims to our readers. They will find some particulars in regard to this Conference and the objects and operations of the Society among our advertisements. Considering the prominence that must by and bye be given to Free *versus* State churches, it is highly important that every member of our community should be well grounded in the merits of the question, and no better method can be suggested than a wide circulation of the excellent tracts issued by the Liberation Society.—The annual meeting of the Baptist Union will be held in the Library of the Baptist Mission House, on Monday,

April 24. Dr. Angus has accepted the office of chairman. The chief subjects for discussion are—"Union among Baptists by the agency of Associations," and "the difficulties and obstructions to the extension of the Gospel in villages." The spacious rooms at the Metropolitan Tabernacle have also been granted for the after meetings of the Union. It is a step in the right direction to "secure similar hospitalities for ministers and delegates to those so liberally provided at Birmingham." We hope our churches have not lost sight of the petition for inquiry which was adopted at the autumnal meeting. It appears, however, that the work which the Parliament can alone efficiently undertake is being set on foot by a weekly journal in London. A commission has been appointed at the cost of the proprietors "to inquire into the present state and prospects of the Established church, and her working and efficiency as a national institution for the religious instruction and consolation of the people." It is also announced that while this private commission will not touch upon doctrine—how can it, without bringing to light many things that its adherents would rather conceal?—the church and the clergy are to undergo some scrutiny, and "what has been done by Dissenters and Roman Catholics to develop their organizations" is to be taken into account.

GENERAL.

THE court is beginning to show something of its old activity. It is even rumoured that the Queen intends to resume her accustomed place, and one "reception" has already been given. — The Bill for the inquiry into Convents, introduced by Mr. Newdegate, failed through the bungling of its supporters. The member for North Warwickshire has never shown his good sense more conspicuously than in the wariness of his replies to Dr. Ullathorne and his friend.—The greatest debate at present in Parliament has been the one on the defences of Canada. The vote was carried by an overwhelming majority; but it was satisfactory to learn that the present relations with the cabinet at Washington were of the most cordial description. No calamity that has ever befallen the civilized world could be greater than a war between

this country and America; and we therefore rejoice to know, notwithstanding the bluster of some of the journalists on both sides the water, that there is no probability of its breaking out.—The failure of Attwood and Spooner's bank at Birmingham has created quite a panic in that town. Hundreds, nay, thousands, of depositors are poor people. Some charitable societies are also great sufferers.—The lock-out in the iron trade had not ceased when we went to press; but there are hopeful signs of a speedy reconciliation between the masters and men.—The weather-prophet of France, M. Mathieu de Drome, has recently died. He predicted that a future generation would appreciate his services. The Emperor is losing all his early supporters and fast friends by death. Duke de Morny, his half brother, and right hand man, is no more. He was president of the senate, and a man of versatile talent, but of very doubtful morality. His funeral was conducted at the expense of the state, and, despite the weather, was a spectacle such as the French alone can devise.—The nobles in the government of Pskoff, Russia, who backed up the request of the nobles of Moscow for a national representation are to be prosecuted. The editors of the Moscow newspaper who published the address have been sentenced to two months' imprisonment.—The Prussian minister of war has been urging the Deputies to place their country in a position to repel any hostile attack, declaring, that while the French Emperor was not likely at present to declare war, he would do so whenever it suited his interests.—Spain has withdrawn her ambassador from Francis of Naples. She pleads as her excuse the necessity for economy.—Great inundations have taken place in and around Bucharest. One third of the town has been more than five feet deep in water. Galatz, Jassy, and other towns have also suffered severely.—The American civil war appears to be narrowing. A great battle is expected between Lee and the Federal generals. A disgraceful scene took place at the re-installation of the President. The vice-president was intoxicated, and behaved in the most drivelling and offensive way. The Federals are naturally sore about the affair; but we do not see how the offender is to be superseded.

Marriages.

Jan. 31, at Union Chapel, Calcutta, by the father of the bride, the Rev. William Ferguson, missionary of the Established Church of Scotland, at Chumba, Punjab, to Alice Maria, eldest daughter of the Rev. Dr. Mullens, Calcutta.

March 1, at Mount Zion, Sheffield, by license, by the Rev. J. E. Giles, of London, father of the bridegroom, assisted by the Rev. D. Loxton, minister of the chapel, Alfred Giles, to Emily, youngest daughter of Mr. Johnson, Broomhill, Sheffield.

March 2, at Frogmore-street Baptist chapel, Abergavenny, by the Rev. James Bullock, M.A., Edward Gustavus Clarke, Norfolk Villa, Sydenham-road, Bristol, to Emma Harris, youngest daughter of John Harris Conway, Osborne House, Abergavenny.

March 7, at the Baptist chapel, Ingham, by the Rev. J. Venimore, Mr. Jas. Martins, to Mary Ann Andrews, both of Stalham.

March 8, at the Baptist chapel, Pulham St. Mary, by the Rev. Benjamin Taylor, Mr. John Jackson, to Mrs. Sadd, both of Pulham St. Mary.

March 8, at Belvoir-street chapel, Leicester, by the Rev. J. P. Mursell, Mr. T. Agar, to Fanny, only daughter of the late Mr. James Page.

March 11, at the Congregational church, Chorlton-road, Manchester, Robert Smyth, Esq., of Stepheun's-green, Dublin, to Martha, younger daughter of the late Rev. Charles Hardcastle, of Waterford; Ireland.

March 13, at Sutton-on-Trent, Mr. Wm. Henry Larrom, of Sheffield, fourth son of the Rev. Charles Larrom, Baptist minister, to Sarah Jane, only daughter of Mr. G. J. Atterbury, of Sutton-on-Trent.

March 13, at Trinity-road chapel, Halifax, by the Rev. T. Pottenger, of Rawdon, Mr. George Richard Davenport, to Mary Hannah, eldest daughter of Mr. Thomas Wadsworth, all of Halifax.

March 16, at the Baptist chapel, Lake-street, Leighton Buzzard, by the Revs. W. D. Elliston and E. Adey, the Rev. S. S. Pugh, of Devizes, to Mary, only daughter of Mr. John Sharman, Leighton Buzzard.

March 16, at the Baptist chapel, Wellington-square, Hastings, by the Rev. Wm. Barker, Mr. Walter Price, of Worcester, to Eleanora, youngest daughter of the late John Bickle, Esq., of Northlew, Devon.

March 20, at the General Baptist chapel, Barton Fabis, Leicestershire, by Rev. J. P. Haddy, of Ravensthorpe, Northamptonshire, assisted by Mr. George Norton, Mr. George Bott, of Ibstock, to Mary, eldest daughter of Mr. S. Horton, Mousley.

Deaths.

Jan. 7, at Louth, after a long illness borne with Christian fortitude, Mr. John Cheffins, aged seventy-seven years, about forty-five of which he had been a member of the General Baptist churches at Coningsby and Northgate, Louth.—Jan. 11, Mrs. Elizabeth Ashton, aged eighty-eight years. She was baptized April 16, 1818, and was much esteemed for her Christian consistency and for her liberality in supporting the cause of Christ.—Feb. 18, Miss Graves, sister of the late Mrs. Cameron. She was a humble Christian, a liberal supporter of many benevolent institutions, and a warm and generous friend of the General Baptist Orissa Mission.

Feb. 10, at Leicester, Ellen, the beloved wife of John Noble, Esq., aged forty-five. "The memory of the just is blessed."

Feb. 28, at the house of her brother, North-street, Bourne, Miss Mary Wherry, aged fifty-eight. "She hath done what she could."

March 4, at Newton Abbott, Devon, Elizabeth Teresa, the beloved wife of Mr. W. Law, and eldest daughter of the late Edward Palmer, Esq., of Clapham, Surrey, aged sixty-two years.

March 4, at Hastings; aged eighteen years and three months, John Scott Morrison, grandson of the late Rev. John Morrison, D.D., LL.D., minister of Trevor chapel, Brompton.

March 5, at his residence, 126, Abbey-street, Derby, Mr. Thomas Cooke, senr., formerly of Loughborough, in the ninety-first year of his age, for nearly seventy years a consistent member of the General Baptist denomination. "His end was peace."

March 18, at Leicester, after a long and severe affliction, Mary, the eldest surviving daughter of the late Mr. Joseph Coleman, builder, aged twenty-seven. She was ready and patiently waiting for her Master's summons.

Missionary Observer.

LETTER FROM REV. THOMAS BAILEY.

WE have been this morning to a village about a mile away, and have had a very interesting and rather exciting opportunity with the people. There was a brahmin present, whose appearance I did not at all like, and from whom I expected some difficulty. However, I went on what I thought a safe tack—began by showing that we were all suffering from the disease of sin, not merely ourselves, but all the people of the world; that for the cure of this disease there were numerous medicines; and as we all suffer from the disease, it is the duty of all to seek the proper medicine. But how were we to know which was the proper one? I, of course, replied, that which is efficacious, that by which the disease is removed or diminished. One kind of medicine very popular in this country was going to Pooree to see Juggernaut. I asked whether this produced any change in the disposition of the people? They were unwilling to admit it; but it was shown that as they went so they returned; if abusive and mischievous before, they were so after their return; if, indeed, there was any difference, they were worse rather than better. And the same with the other kinds of medicine in the Hindoo religion. That, in fine, Christ was the only true medicine by which our souls could be cured of their sin.

From this rough sketch you will be able to judge something of the nature of our discourses. Our rule is to visit two villages a day, one in the morning and another in the afternoon, and in the intervals are frequently engaged with visitors to the tent; so there is no lack of employment. My present pitching place is both interesting and beautiful. On one side is the fort of old Goomsoor, where the rajah used to reside. The fort is approached by a very nice straight walk, with rows of palms on each side; there is also a moat of water all round the fort. The ground inside is now thrown into cultivation, and there is little save a large temple and a boishnob's dwelling now remaining. The tent is in a large

mango grove, with the trees very regularly laid out, and all of them old and large. The weather is very cold in the early morning. I generally rise a little before sunrise, and have a good walk up and down the grove to keep myself warm while my coffee is being prepared, and I then find my old overcoat very useful. After coffee we at once select a few tracts and make our way to the village previously decided upon, and while gone, breakfast is being prepared. Sometimes it is very late before we get it, but are all the better prepared for it, and having had a cup of coffee and a little toast before leaving the tent we take no harm. As soon as the sun is low enough, we are off to another village in the afternoon, dinner being prepared meanwhile, which we generally get about dusk. Then there is a quiet evening, though short, except some visitors come; and after the labours of the day it is pleasant to have a little time to one's self. A little writing, reading, or musing, or talking with the native preachers, and the time for rest speedily comes.

Rompaparda, Dec. 31st.

We have just arrived here after a morning's travelling in the sun, and as my tent is not yet pitched, and I have unexpectedly to send a coolie in to-day, I am therefore writing under the shade of a most beautiful and wide-spreading banyan, with a wicker-work stool for my seat, my writing-desk on my knee, and a man at my side holding my inkstand. In a circle almost round me are a good number of juvenile natives, also full-grown men looking with much curiosity on the performance. In front of me several men are engaged in pitching my tent, which has only a few minutes ago arrived; and still nearer me are the remains of my breakfast, with the cooking utensils and other things necessary for furnishing me with the few creature comforts I get while out on these tours. At my back my pony is fastened to one of the tendrils of the same banyan, and is now quietly taking his food after the journey of the morning.

(To be continued.)

STORM ON THE ORISSA COAST THIRTY-THREE YEARS AGO.

"COME, behold the works of the Lord, what desolations he hath made in the earth." This impressive language appears eminently suitable to us in India at the present time. The terrible storm on the 5th of October, by which thousands of lives were lost and millions of property destroyed in and about Calcutta;† and the not less fearful gale by which, on the 1st of November, Masulipatam, and other places on the southern coast, were devastated, will ever render the present year a memorable one in the annals of India. It is heart-rending to read the details. But it is the design of this paper briefly to describe a similar visitation on the Orissa coast thirty-three years ago, with which probably many of our readers may be unacquainted. It occurred on the 31st of October, 1831, and its effects, especially in the Balasore district, were distressing beyond expression. The following is part of a description furnished by Mr. Lacey:—

"It is quite impossible to give anything like an adequate description of it. The sea, impelled by the winds, broke its bonds, and inundated the adjacent country for seven, eight, and nine miles inwards. It was driven with irresistible fury, carrying before it cows, bullocks, bears, buffaloes, wild boars, horses, deer, houses, trees, and ships, and everything else except stone and earth. The destruction of property is incalculable. All domestic property is destroyed; but the destruction of grain, reaped and in the field, with many hundred thousand mounds of salt, is most distressing. There will be a perfect famine, which, however, will be less felt in consequence of the dreadful destruction of human life. The houses, bazaars, and temples, of the inhabitants, were completely demolished. The people who were strong climbed upon the roofs of their houses; but as soon as the mud walls gave way the roofs were borne away with the gale and the torrent, and from their striking against the trees, they were one by one shaken off and drowned. The old people, women and children, soon and first perished. Some of the people climbed into trees, and when the gale was somewhat abated were in some places relieved by boats

sent by the magistrate of Balasore. In many instances whole families have perished, without leaving an heir to their estates. One village which before the gale had 1,000 inhabitants, after it had subsided had only thirty. In the district of Balasore it was soon ascertained that 10,000 of the people were missing, but the proper inquiries have not yet been finished. A great number of salt and other vessels were completely carried out of the sea, and some of them taken even miles into the country, and there left shattered and their cargoes spoiled. The wild beasts were driven from their haunts into the villages, and were another source of danger, for some of them were mad with rage. The vultures particularly were so driven and soaked that they dropped and died. The road from Balasore, where the storm was most powerfully felt, was dangerous to pass, thousands upon thousands of carcases of men, birds, and animals being left by the receding waters."

A gentleman in the service of Government, well known to the missionaries, described the scene as witnessed by him as follows:—

"I was at Hunsoregola in 1831, surveying the salt vessels on the part of Government, when the gale commenced, and was obliged to take refuge on an immense mound of salt, with eight feet of water all over the country, and no eminence excepting this mound of salt, about thirty feet in height; and there I remained exposed to the fury of the gale fifteen hours through a dismal night, without any light or change of raiment, and yet a kind Providence preserved me from injury. After this I was ordered to inspect the devastated country, and I went to one village, Jalekoo, inhabited by a hundred and four persons previous to the gale. I walked through, but all was silent as death: at last one man came up, and I found him to have been a native of this village. He took me to a tank from which the villagers procured water, and on its banks *eighty bodies* were stretched, old and young. 'There,' said the man, 'is my wife, my mother, and my two children, and I only escaped. I saw through the twilight the wave coming, and had just time to jump up into a tree. The inhabitants were some cooking, some smoking, some talking, and some sleeping, when the wave passed over their houses and removed them for ever.' I

† It has been estimated that the loss in Calcutta exceeds three millions sterling.

gave the man two rupees, but he shed no tear, nor seemed to be affected."

The estimates of the loss of life by this awful visitation of God greatly varied, some supposing that as many as 60,000 perished; but the general impression was that more than 20,000 persons must have been swept away by this frightful hurricane. It has been repeatedly said by those who have written about the recent cyclone that similar storms, more or less severe, may be expected once in ten years, but the evidence adduced by no means sustains this opinion; and in disproof of the theory it may be mentioned that the Orissa coast was visited the next year, 1832, with a gale scarcely less terrific. One of the missionaries writes of this latter storm:—

"We have been again visited with another awful and tremendous storm, though the inundation from the sea has not been so wide or destructive as last year. The storm commenced about the 6th of October, and continued several days; the destruction to life and property is awful to tell. Four or five thousand, as I am told, have perished, and every house in Balasore has been ruined—not one remains entire. Whole families have been buried under the ruins of fallen houses."

Such visitations most impressively teach us the impotence of man and the power of God. We boast of our wonderful discoveries, but what can we do to resist or even delay the approach of these terrible visitations? Nay, how imperfectly are the wisest acquainted with the laws by which they are regu-

lated: but the child of God hears in the fury of the blast his Father's voice, and can say, though with awe-stricken spirit,

"This awful God is ours,
Our Father and our love."

I shall never forget the deep impression I had, in an October gale sixteen years ago, of the power of God, and of our utter helplessness and dependence on him. Sentiments of humility and dependence on God should be constantly cherished.

In reading a description of these fearful storms, we may learn the force and beauty of those texts which describe our blessed Saviour as a "refuge from the storm," "a hiding place from the wind, and a covert from the tempest." How precious in this view is the well-known hymn of Charles Wesley—

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Saviour hide,
Till the storm of life is past;
Safe into the haven guide
O receive my soul at last."

Precious Jesus! Thou art fairer than the sons of men. Thou art to Thy saints altogether lovely. Thy name is as ointment poured forth. Thou art precious to them that believe—more precious than all the precious things of earth and time. Be "my refuge and my Saviour." When a storm more terrible than earth has ever known shall overwhelm in endless ruin millions that will vainly cry for help, may I be "found in Thee," sheltered in Thy loving embrace from "the windy storm and tempest."

J. BUCKLEY.

Cuttack, Dec. 9, 1864.

Contributions*

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From February 20th to March 20th, 1865.

CROON.		£	s.	d.			
Proceeds of one branch of a Christmas Tree—Miss H. Highton	3	1	0	Hannah Bryan	0	2	6
				Sabbath-school Miss. box ..	0	10	6
					1	16	0
FLECKNEY.					HINCKLEY.		
Public Collection	0	15	6	Sac. Coll. for W. & O.	0	6	0
Sac. Coll. for W. & O.	0	3	0				
George Coltman	0	4	6	LANGLEY MILL.			
				By Mr. G. Sowter	2	6	0

* It is feared that owing to the illness of the Secretary, and his absence at Hastings at the time of going to press, this list may be incomplete.

LEICESTER, *Friar-lane*

	£	s.	d.
Public Collections	9	3	3
Sac. Coll. for W. & O.	1	4	0
Rev. J. F. Winks	3	0	0
The late Mrs. Lovett, Ansty, per Messrs. Henry Thomas, and Samuel Lovett	20	0	0
Donations for Mission Debt—			
Mrs. Wilkinson's card	10	16	6
Mr. J. Hawley	5	0	0
Rev. J. F. Winks	5	0	0
Rev. J. Taylor, Kegworth	1	0	0
Mr. W. Ashby	1	0	0
Mr. J. Ellis, Burton Overy	1	0	0
Mr. T. Bailey	0	10	0
Mr. J. Miller	0	10	0
Small sums	7	4	6
	32	1	0
Collected by Mrs. Pike—			
R. Harris, Esq.	1	0	0
Rev. J. C. Pike	1	1	0
Rev. E. C. Pike, B.A., Roch- dale	0	10	6
Rev. J. C. Pike's younger children	0	19	6
Mr. S. Pochin, Wigston	1	0	0
Mrs. S. Pochin, "	0	10	0
Mr. J. Hull	0	10	0
No Name	0	10	0
	6	1	0
By Mrs. Case—			
Mrs. Case	2	0	0
Do. for Orphan	2	10	0
Mr. W. Ashby	1	0	0
Miss Winks	0	10	0
Mr. E. S. Cooper	0	10	0
A Friend	0	10	0
Mr. Felstead	0	10	0
Mrs. Felstead	0	5	0
Mrs. Webster	0	5	0
Mrs. Lees	0	5	0
Miss Rayns	0	5	0
Mr. Buswell	0	5	0
A Friend	0	7	6
Small sums	0	18	2
	10	0	8
By Miss Stirk—			
Mr. J. Hawley	2	10	0
For the late Mrs. Hawley	2	10	0
Mr. Bailey	0	10	6
Mrs. Russell	0	10	0
Mrs. Stirk	0	10	0
Miss Stirk	0	10	0
Miss Friswell	0	6	6
Mrs. Roberts	0	5	0
Mrs. Ratcliff	0	5	0
Mrs. Cooper	0	5	0
Small sums	1	3	6
	9	5	6

	£	s.	d.
Received from little Collecting			
Books, by Miss Wilkinson—			
Lucy Pike	0	17	4
Joseph Balm Pike	0	5	5
Charlie Wilkinson	0	17	4
Elizabeth Digby	0	15	10
Lucy Sarson	0	13	0
Harriet Rowley	0	13	0
Lucy Cursley	0	11	5
Fanny Dove	0	9	1
Catherine Gunn	0	10	3½
Elizabeth Veasy	0	8	10½
Mary Hancock	0	13	0
Sarah Jane Bellamy	0	9	5
Emma Bruce	0	8	7
M. Grain	0	3	0
Jane Hecket	0	4	0
Miss Peek	0	3	0
Emma Wood	0	4	0
M. Reed	0	2	9
Lydia Moss	0	5	4
M. J. Warrell	0	4	8½
Annie Shaw	0	2	11
Eliza Bailey	0	4	9½
Clara Hack	0	4	10½
Elizabeth Squires	0	1	6
Elizabeth Rowley	0	0	9
Catherine Hampson	0	3	6
William Smith	0	6	10
William Slater	0	2	4½
Charles Preston	0	0	7
Mary Truman	0	2	8
Emma Billson	0	2	3
Boy's Class (Mr. Rowley's)	0	2	8
Sarah Ann Brown	0	0	8
Mary Riley	0	1	4
Senior Boy's Class	0	3	3
Boy's Class (Mr. Buswell's)	0	2	10½
Boy's Class	0	1	11
Donation—Friend	0	5	0
	11	10	7

Archdeacon-lane.

	£	s.	d.
Collected by M. A. Leigh—			
Mr. Noble	2	0	0
R. Harris, Esq.	1	0	0
Rev. T. Stevenson	1	0	0
Mr. George Stevenson	1	1	0
Mrs. Poyle	1	0	0
Mrs. Staples	0	10	6
Miss Hull	0	10	0
Mrs. Truman	0	4	0
Mrs. Farran	0	3	0
Mr. S. G. Leigh	0	10	0
A Friend	0	10	0
Mrs. Wallis	0	10	0
Mrs. Bent	0	5	0
	9	3	6

	£	s.	d.
Collected by Mrs. Woodward—			
J. D. Harris, Esq.	1	1	0
Mrs. Fielding	1	1	0
Mr. Roper	1	1	0
Mrs. Roper	0	10	6
Mr. Mason	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	0	16	6

Proceeds of Miss Linnie Brooks'			
Missionary box, Cuttack ..	2	3	0
Collected by Mrs. A. Cooper ..	1	0	6
Collected by Miss Noble—			
Miss Gray	0	5	0
Miss Wallis	0	5	0
Miss Downing	0	5	0
Miss Bailey	0	5	0
A Friend	0	4	0
Miss Sturgess	0	4	0
Miss Noble	0	4	0
Mr. C. Bailey	0	5	0
Mr. Hull	0	10	0
Mr. John Holmes	0	10	0
Mrs. Gibbins	0	5	0
Mr. S. Cragg	0	4	0
Mr. Alfred Chamberlin ..	0	5	0

Juvenile Missionary Society, per Messrs. E. H. Bott and W. D. Gray:—From Sabbath school, including £5 for sup- port of two Orphans	11	10	6½
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Collecting Books, by—			
Miss L. Gray	0	17	6
Miss Bailey	0	17	5½
Miss E. Andrews	0	17	5½
Miss Reynolds	0	17	0
Miss C. Winks	0	15	4½
Miss E. Hensworth	0	14	11½
Miss Charlesworth	0	13	10
Miss Fidler	0	12	10
The Misses Dicks	0	12	5½
Miss E. Smith	0	11	3
Miss M. Brown	0	10	8
Miss M. Bentley	0	10	6½
Miss Higgs	0	8	11
Miss Wale	0	7	8
Miss E. J. Bates	0	7	0
Miss E. Selvidge	0	7	0
Miss Clara Hurst	0	6	6
Miss Everitt	0	6	6
Miss M. Meadows	0	6	0
Miss E. Bennett	0	5	6½
Miss Hemmings	0	5	0
Miss H. Fox	0	4	4
Master Jno. Noble	0	17	9½
Master Thos. Eayres	0	15	8½
Master Jno. Fidler	0	14	3½

	£	s.	d.
Master Webb	0	11	6
Master Jarratt	0	11	3½
Master Chamberlain	0	9	2
Master A. Hackett	0	8	9½
Smaller sums	0	13	7½

Collected by Miss Lucy Gray and Miss Ellen Stevenson—			
Miss L. Stafford	0	6	0
The Misses Stevenson	0	6	0
Miss L. Gray	0	5	0
Miss Holmes	0	4	0
Miss Cook	0	4	0
Miss Roper	0	4	0
The Misses Chamberlin	0	4	0
Miss Reynolds	0	4	0
Miss E. M. Stevenson	0	4	0
Miss C. Stevenson	0	4	0
Miss L. Kirby	0	4	0
Small sums	1	0	6

Total from Juv. Miss. Society	31	18	0
Proceeds of Penny Readings by Young Men's Improvement Society	4	9	2
Public Collections	12	0	4½

Collected by Mr. W. D. Gray—			
Mr. Harris	0	5	0
Mr. Thos. Wells	0	5	0
Mr. E. H. Bott	0	5	0
Mr. W. D. Gray	0	5	0
Mr. Charles Hall	0	2	0

Collected by Miss E. Haywood—			
Mr. Winks	1	0	0
Mr. Reynolds	1	0	0
Mr. Russell	0	10	0
Mr. Gray	0	10	0
Mr. Holmes	0	10	0
Misses Haywood	0	10	0
Mr. Chamberlain	0	5	0
Mr. Woodcock	0	5	0
Miss Bishop	0	5	0
Mr. Ashby	0	5	0
Mr. Daniels	0	2	6

Dover-street.

Collected by—			
Miss Yoxon	0	13	0
Miss M. Wallace	0	2	4
Miss C. Hill	0	11	7½
Miss Wilford	0	17	4

16 17 11½

3 9 6

1 2 0

5 2 6

5 0 0

18 7 9

99 17 9½

	£	s.	d.		£	s.	d.
Miss Harvey	0	16	4	Carley-street.			
Miss R. Lewin	0	17	0	Public Collection	1	0	9
Miss Thompson	0	6	0½	Collected by Mrs. Smith for Debt	0	11	0
Miss Cowling	0	17	0	Miss Smith's box	0	12	0
Miss Elizabeth Hill	0	2	4	Missionary Prayer Meeting box	0	3	0
Miss Annie E. Hill	0	2	0				
Miss E. Barsby	0	16	2				2 6 9
Master T. Lewin	0	15	8	LONDON.			
Master Arthur W. Faire	0	9	6½	Mr. J. Poole, for Debt	10	0	0
Masters Jno. & Jarrom Harvey	0	10	8	LONGFORD.			
Master Edward J. Faire	0	3	9½	Cash on account, by Rev. S. S.			
Master O. J. Moulds	0	3	3	Allsop	20	0	0
Received for Book-cases	0	0	10½	By Miss Sutton, for Debt	1	9	0
	8	4	11½				21 9 0
Collected in Mr. Sansom's and				Union Place.			
Mrs. Goadby's classes	3	7	0	Mr. C. Storer	0	10	0
Mr. Hill's class	0	8	8½	Mrs. Stenson	0	2	6
Mr. Wallace's do.	1	2	4				0 12 6
Mr. Thompson's do.	0	10	0	LOUGHBOROUGH, Wood-gate.			
Miss Nichols's do.	0	16	0½	Sac. Coll. for W. and O... .. .	1	0	0
Friends	0	1	11½	MORCOTT.			
	6	6	0½	Cash on Account	1	14	4
Public Collections	9	3	8	QUORNDON.			
Collected by Miss C. A. Coleman—				Sac. Coll. for W. and O... .. .	0	7	0
T. D. Paul, Esq.	1	1	0	ROCHDALE.			
Mr. Jarrom	1	0	0	Sac. Coll. for W. and O... .. .	0	5	9
Mr. Harding	1	0	0	WOLVEY.			
Mr. Wilford	1	0	0	Collections	3	13	4
Mrs. Deacon	1	0	0	For Widows and Orphans	0	10	0
Mr. Gregory	1	0	0	Collected by Miss Sutton—			
Mrs. Kinsman	0	10	6	Mr. W. Crofts	1	1	0
Mr. Yates	0	10	0	Small sums	1	17	3
Mr. Harvey	0	10	0				2 18 3
Mrs. Pochin	0	10	0	Collected by Mr. Elliott—			
Mrs. Livens	0	10	0	Mrs. Croft	0	10	0
Mr. March	0	10	0	Mr. Toone	0	10	0
Mrs. Brailsford	0	10	0	Mr. Elliott	2	0	0
Mrs. Coleman	0	10	0				3 0 0
Miss Tyers	0	6	0	Collected by Mrs. Cooper	0	8	0
Mrs. Garner	0	6	0	By Juvenile Collecting Books—			
Mrs. Clark	0	5	0	Mercy Toone	0	12	6
Mr. Ward	0	5	0	Elizabeth Samuels	0	17	4
Mr. Cotton	0	5	0	Elizabeth Walker	0	13	9
Mr. Peake	0	5	0	Ann Wright	0	14	6
S. Coleman	0	5	0	Emma Rowley	0	11	0
C. A. Coleman	0	5	0	Masters John & Thos. Hobill	0	9	8
Elizabeth Gregory's box	0	6	0	Master William Wright	0	17	4
Mr. Wilford's children's box	0	5	5				4 16 1
A Friend	0	2	0				15 5 8
	12	16	11	Less Expenses	0	3	6
Mr. Harvey's children's box	0	7	0				
For Debt	8	12	0				
Sac. Coll. for W. & O.	1	10	0				
	47	0	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.

GENERAL BAPTIST MAGAZINE.

MAY, 1865.

HOW TO DEAL WITH VILLAGE DISSENTERS.

“TAKE care of an ox before, of a horse behind, of a monk on all sides.” So runs an old English proverb, plainly representing a large experience of the peculiar “vices” of animals and—monks. Change the “monk” into “modern clergymen educated at Oxford,” and the proverb will lose all its mustiness.

We are not writing thus without reason, as our readers will presently see for themselves. There is a book now lying before us, entitled, “A Treatise on the Pastoral Office,” which, to our thinking, abundantly justifies the new reading of the old proverb. It is not an obscure book, but one well known “to candidates for holy orders, and those who have recently undertaken the cure of souls.” It has not been written by an unknown author, seeing that he has entered the lists against the writers of the “Essays and Reviews,” in seven sermons preached before the University of Oxford, is the author of a seven-volumed “Commentary on the Four Gospels,” of “Ninety Short Sermons for Family Reading,” and of the “Portrait of a Christian Gentleman,” and that some of these books have been before the public for ten years. Nor is he a man occupying an unimportant position. He is Vicar of St. Mary the Virgin’s, Oxford, and Fellow of Oriel College, and subscribes himself, in his dedication to Dr. WILBERFORCE in the above treatise, “his affectionate servant and dutiful son in Christ, JOHN W. BURGON.”

We have now nothing to do with the “Treatise” as a whole. It is only with that part of it which touches on “Parochial Management,” and with this chiefly, as it advises young curates how to deal with village Dissenters. Considering the quarter from which the volume emanates, we were already prepared for the assumption of certain airs of superiority. We expected that Dissenting ministers would be styled “unlawful,” but we are not a little surprised to find that, in the estimation of this high-minded Churchman, their position is also “unsound and unscriptural.” It is something new for such a man to leave his traditions, and to declare that he stands by that Word of Truth which so emphatically protests against his errors. To speak of Dissent as “a great mischief,” means, in

his mouth, that the women refuse to curtsey when he makes his appearance, and that the men despise his assumptions. And to stigmatise the Dissenting chapel as "the unblest meeting-house," simply points to the fact that the mummery of episcopal consecration has not taken place within its walls. But remembering how fond his party are of talking of "vulgar Dissenters," we cannot but express surprise that he should go out of his way to have a fling at the town Dissenters, "who," he assures us, "forsake the haunts of poverty, and seek out the more respectable neighbourhoods."

But what amazes us most is the cool audacity with which Mr. BURGON slanders Dissenters in general and village Dissenters in particular. According to this high authority "these people," who build their own chapels, maintain their own ministers, support their own colleges, and not only think of home necessities, but subscribe means and men for some of the most successful missions abroad, "are actuated by no genuine love for souls." The chief results engendered by Dissent, we are further assured, are "rancorous hate, utter untruthfulness, and base ingratitude!" Rather a dark catalogue, certainly, and yet these are not the worst charges he brings against us. Our "efforts are"—think of it, ye plodding pastors and anxious deacons, ye men who toil six days to earn your bread, and spend the seventh in willingly gathering about your knees the young to train them in the knowledge and love of God—"utterly subversive of true religion, and even of morality!" And all this from the same person who a little further on assures "young Levites" that "they will gain nothing by being bitter against *these people*, nor by denouncing their system in harsh language."

Now if this were all Mr. BURGON had to tell us, we should never have troubled our readers by calling attention to his *Treatise*. But as he lays bare, with refreshing frankness, the tactics to be observed by clergymen in dealing with village Dissenters, it may be worth our while to smother up our indignation, and learn, even from an enemy. Some of his suggestions are amusing, some are very ingenious, and others reveal a peculiar amalgam of priestly intolerance and worldly wisdom.

Dissent is presented in a new light, at least to its adherents, since simple-minded curates are invited to regard its existence in a parish as a kind of moral discipline. The idea is too rich to be presented in any other words than his own. "When the devil has once had place given him, he is hard to dislodge. God may also permit Dissent to prevail in order that it may prove a stimulus to the exertions of His lawful ministers, as well as a penalty for the sins and shortcomings of their fathers. And thus, like pain and sickness, and even death itself (consequences of the fall, and therefore essentially evil), Dissent is not without its function and office, and its very iniquity may be, in God's hands, overruled for good. It is, in truth, a *constant instrument of moral probation in every parish*, testing the faithfulness of the people."

There must be a good deal of "discipline" occasioned by this "iniquity," accepting Mr. BURGON's own testimony, since he assures his readers that while the number of conscientious Dissenters is small, the number who regularly attend the meeting-house in villages is "alarmingly great." We are glad to hear it, and the more especially as we also learn that while one of the commonest questions is, "How are we of the clergy to deal with village Dissenters?" that this is also acknowledged to be "one of the most difficult in the details of its practical solution."

Mr. BURGON is a bold man, and nothing daunted by "the formidable practical difficulty," gallantly comes to the aid of his younger brethren. Yet even his advice begins with a sneer, not only at Dissenting ministers, but also at certain clergymen who (the logic is Mr. BURGON's) are "foolish enough vaguely to think that anyhow Christ is preached in the meeting-house," and so "reconcile themselves to look upon Dissent as a hopeless evil!" These poor creatures of a limping logic are left "to unlearn" their mistakes as best they can; and all the care and counsel are reserved for "those who regard Dissent with that sorrow and dismay which it ought to excite in every faithful breast!"

What, then, is his first counsel to them? "Believe in yourselves." This is no invention of ours. It simply expresses in three words what Mr. BURGON takes two score to announce—"In dealing with this calamitous state of things (and it is calamitous), the first requisite is, that we of the clergy *should ourselves have a hearty faith in the Church as a Divine Institution*, as well as a clear and definite notion of *our own Commission, and of our consequent Duties.*" The italics are Mr. BURGON's, and may stand for what they are worth. But "believing in themselves" means also *not believing in any other teachers*. The clergyman is strongly advised never to appear on the same platform with a "Methodist preacher;" never to give the right hand of fellowship to him, "since God is a God of order, and not of confusion," and the minds of the flock will moreover get disturbed about your own pretensions; and never, above all things, to be so "irrational" as regularly to visit the sick who are at the same time attended by "an unlawful teacher." But if the Dissenting minister is thus to be put at arm's length by these men who would "lord it over God's heritage," Mr. BURGON strongly urges that they should take a leaf out of his book in the matter of sermons. It is true that in these sermons, according to Mr. BURGON, the "unlawful teacher" "makes such an exhibition of himself as perhaps is preposterous enough to make the angels weep;" but, combining in his advice the most charming simplicity with the most bare-faced slander, Mr. BURGON will not venture to say right out that "the adversary" owes his success to his habitual selection of holier ground, and merely suggests that this obvious fact is a fit subject for inquiry. Anyhow, he thinks that it is time the "kind of moral lecture" were given up, and "spiritual addresses" substituted.

One reason for the spread of Dissent in the villages is, according to Mr. BURGON, fondness for office. He is therefore quick to invent a counter-attraction in the parish church. Increase your offices, says the astute "Fellow of Oriel," and you will swell the size of your congregation. "Multiply your district gatherers, form the musicians into a little society, enlarge the choir, increase the pew-wardens, establish a door-keeper at every door of the church, commit to one person the care of the chancel furniture, to another the care of the lights and the brasswork, and make others responsible for the condition of the churchyard. Enlist a larger amount of sympathy and interest among the people. We lose many by not employing them." Puerile as some of this may appear, there is really a lesson in the closing maxims to which all Dissenters will do well to take heed. Too much of the business of caring for the chapel is left in the hands of a few; and as others are not trained to help them in their work, much inconvenience is often felt when the elders of a church are removed by death.

With quite as deep a craft, the clergy are advised to look well after the

humbler classes and the young. The first are thought to be less hostile to the Church; and the second, even though they fall away, will afford some hope of reclamation, since they have something, if trained under their hands, on which the clergy can lay hold. Nor should there be any indisposition, they are told, to let the poor people have a piece of allotment ground, and even a share in the parochial club, care being taken, however, that the Church poor do not suffer! Above all, avoid making any one of "these persons" a martyr. If you do, you at once give him some consequence which he would never otherwise attain, and perhaps make his fortune, or the fortune of his cause. Get the children of the separatists to your day school; but take care you make this condition, that as you have the trouble of them six days in the week, they must come on the seventh to the Church and the Church Sunday school. Visit the sick, and be always ready to help them in their need. You thus establish a claim on them, which, on fitting occasions, you must not be slow to enforce. As for the wealthier Dissenters, the best way to lay hold of them is to promote Church restoration.

We are really not dealing unfairly with Mr. BURGON, but only translating his grandiose language into vernacular English. It would take up too much space to give every separate piece of counsel in his own words, and would only weary our readers.

The crafty Churchman has a keen eye for one of the defects of Dissent, and suggests, with marvellous *nonchalance*, how it may best be turned to account. Every one knows that heartburnings and misery are too commonly associated with what is familiarly known as "a split." Mr. BURGON has seen this, and instead of drawing a decent veil over "the division," tells his readers to be on the watch for it. The opportunity must not be lost. "It may never occur again. Our voice must then be heard, our influence felt everywhere within the cure." Nay, he even recommends that when a change of ministers takes place, the clergyman should be on the alert. People get dissatisfied. The great patron of Dissent leaves them. Everything is in confusion. "We should not be slow to avail ourselves of that moment when it arrives."

This is frank enough, in all conscience; and yet it is altogether exceeded by what remains to come. Pastoral visitation is the particular subject which gives occasion for Mr. BURGON to recommend the most consummate piece of priestcraft we have read of for many a day. To be fore-warned, in this case, will surely be to be fore-armed. Of course, the clergyman has to call upon his parishioners. This is his obvious duty, although, perhaps, few readers of these words have ever thus been favoured. The most assiduous visits are paid to the poor. Now, what does Mr. BURGON say should be the policy of the so-called "lawful" minister? The very opposite of that which an Apostle enjoins on every private Christian. Instead of "being ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," Mr. BURGON teaches his brethren "of the clergy" "always to give objectors the go-by." "As a rule, we shall find our wisdom in refusing to enter upon a discussion with them, *under any pretence whatever.*" "We must *claim* submission to the Church and her ordinances. We must *assume* the truth of the doctrines contained in the Prayer-book." Surely in the darkest days of priestcraft there never was anything more unblushingly impudent than this.

It is felt, however, that while this kind of treatment will do admirably (?)

with "illiterate individuals," that "we may not pretend to put down an intelligent objector with a high hand;" and that, in the matter of arguing with a trained Dissenter, "it is not every one that is competent to pin him hopelessly in a corner!"

What, then, shall be done? Are visits to Dissenters to be relinquished? By no means. "These people" should have their due share of attention. A call now and then may incline them, "by way of returning the visit," to come to church on Christmas-day or Good Friday. A word may then be dropped suitable to them, and perhaps in this way even the "intelligent objector" may be won over. If not, our calling has "established a sense of debt, and of neglected duty," and when sickness comes round, perhaps the wanderers may be restored.

One thing that astonishes Mr. BURGON excessively is, that while men were driven from the Church during the last century by the irreligion of those who served at her altars, they should yet show such reluctance to return now that matters are so very greatly improved. But are they? In the place of scandalous lives out of the pulpit, we have now in it either rank Popery or rank heresy. Perhaps of the two the first flourishes the best in the country parishes, and the second in populous towns. As a champion for the Church by law established, Mr. B. ought to know something of the very "Scriptural" process by which doctrines are declared to be sound or unsound. But in such a book as this it is convenient to leave out of sight the patent fact that in the Established Church it is no longer what is *true* which many men have come to respect, but what is *legal*.

Enough of Mr. BURGON, and more than enough. It will be our own fault if we do not profit by his suggestions. One thing is certainly demanded, that greater prominence should be given in the pulpit to the principles of Dissent. Instead of rubbing out the line of demarcation between ourselves and the State Church, the times demand that that line should be more distinctly defined than ever. Not a few Dissenters of "the third generation" go over to the Establishment because they are ignorant of the fatal delusions she holds, and of the tyrannical assumptions she arrogantly puts forth, even when they have, as ROBERT HALL says, "no sinister ends in view." We need more distinctive teaching of the principles of Dissent, not in the way of opposition, but, as this wily priest suggests, in the way of affirmation. Error will best be counteracted by the spread of evangelical truth.

If it should be pleaded that this may be better done out of the pulpit, we take leave to doubt it. Very much may be accomplished by the judicious circulation in any priest-ridden village of some of the admirable tracts of the Liberation Society, but very much more can be done in the pulpit by throwing the light of Scripture on ecclesiastical questions.

Increased sympathy is also needed on the part of town churches and ministers with village pastors and people. At present there is sadly too much isolation, and intercourse is rare. Perhaps no more feasible plan can now be suggested than a steady and conscientious encouragement of the attendance of townspeople at our County Associations. As far as possible, it would be better if these yearly meetings could be held in villages. The Conferences of the General Baptists afford a similar means of intercourse and help. A large gathering of ministers and people at such times produces a salutary effect on the energetic young curate who has come fresh from the study of "*Buryon, On the Pastoral Office*," and,

what is vastly better, stimulates those who miss the quickening interchange of thought always obtained where population is thickest. The healthy incentive of a good Association or Conference is seen after many days, and often operates so powerfully upon both village pastor and people as to give them all the joyousness of renewed youth.

Moreover, an admirable opportunity, which should not be suffered to pass by unimproved, now occurs for the firm and distinct enunciation of our principles. In connection with "the petition of inquiry" to which we have more than once called attention, let all our ministers, both in town and country, be urged to declare "the things which are most surely believed among us." "A word to the wise is enough."*

A SKETCH OF THE HISTORY OF THE GENERAL BAPTIST CHURCH, FLEET, FROM 1681 TO 1864.

Previous to the opening of this house several members of the church resident in the Fen-ends had been accustomed to meet together in as many as ten different houses to read the scriptures, to pray, to teach and admonish one another. These were called conference meetings, and were begun by Mr. Thos. Ewen in 1782. On the settlement of Mr. Burgess at Fleet he attended them, and preached at them, very often from a text chosen by some one present. In October, 1807, the vexed question of singing, which for more than thirty years had been debated, was again discussed, and it was resolved "by six yea's to four neuter's to adopt the practice." Early in the following year the minister's house and garden, and adjoining cottage, with the whole of our graveyard, except that portion of it at the back of the present chapel, were purchased of Mr. Wm. Stanger. On June 2, 1808, Mr. Everard, who had been previously elected deacon, was called to exercise his gifts in preaching. Under this date it is also recorded that the Lord's-day afternoon preaching at Brother Kirkham's has hitherto been well attended. Indeed the only thing which at this time caused anxiety to the church was the state of its finances. Its expenditure for several years had been greater than its income, and in consequence a considerable debt had been contracted; but this was no sooner made known than the money needed was given.

Among others who at this time evinced their liberality were Mr. William Stanger, sen., and Mr. John Ewen, the former making the church a present of £20, and the latter of £10. In the early part of 1809 the church was much disquieted by certain differences among some of its members, and the tale-bearing of others. Under date August 20 of this year is the following minute, "Brother Burgess read to the church a letter he had received from a youth, James Peggs, a grandson of the late Mr. Mills, Baptist minister, March, containing a very satisfactory account of his experience and his application for baptism. As sundry friends could testify to the goodness of his character, his request was granted"—James Peggs was baptized, August 27, 1809. He afterwards went as a missionary to Orissa, and on his return to England was in succession pastor of the churches at Coventry, Bourn, Ilkestone, and Burton-on-Trent, where he ended his active and useful life, Jan. 5, 1850. Joseph Hall, the founder of our Lord's-day school, and subsequently pastor of the General Baptist churches at Forncett St. Peters, Wolvey, and Lyndhurst, was baptized, Sep., 1809. Early in 1810 our Lord's-day school was commenced at Holbeach, and the first collection made for it at Fleet, on March 18, amounted to £5 13s. 2d.

The good seed sown at Gedney Hill had sprung up in the hearts of one and another, and the members of the church resident there at this period numbered fifteen, and the dwelling house in which they assembled had become too small for the congregation. Hence it was thought desirable to erect a place of wor-

* From the *Freeman*, of March 29th.

ship there. Having resolved to build, one of the friends made them a present of a piece of land, and a neighbouring gentleman, though not a member, kindly advanced pecuniary aid. The chapel being completed at a cost of nearly £200, was opened, April 12, 1811, by Mr. Burgess, and Mr. Jarrom, of Wisbeach, who preached, the former from 1 Cor. i. 23, 24, the latter from Luke xv. 7. Mr. Henry Everard having been invited to serve the church at Spalding, was dismissed to its fellowship, Jan. 31, 1811. In the spring of the following year he was ordained pastor over it, which office he sustained for several years. He afterwards removed to Gosberton, but beginning to feel the infirmities of age, he, after a few years relinquished the ministry, and returned to Spalding, where he finished a honourable and useful course on July 10, 1860, aged eighty.* In 1812 the church was received into the New Connexion of General Baptists. It then consisted of one pastor, two unordained preachers, three deacons, one hundred and eleven members, and a Sabbath school of eighty scholars. About this time the health of Mr. Burgess began to decline, and he was not able to exert himself in the work of the ministry as he had formerly done. An asthmatic complaint, which gained strength daily, obliged him to desist from preaching in winter on the Lord's-day evenings. In 1813 he attended the Association at Birmingham; but on the 30th of November following he was taken very ill, but was so far recovered as to be able to preach a funeral sermon on Thursday, Dec. 2, and afterwards to attend a church meeting. The exertion, and the coldness of the weather, greatly increased his complaint, and on Dec. 11, he departed to be with Christ, in his fifty-ninth year. The day following his death being Lord's-day, it was judged proper to hold a prayer meeting, "and the opportunity was truly affecting, a dry eye being scarcely seen." His remains, by the desire of the church, were deposited in the aisle of the chapel, on Thursday, Dec. 16, and his funeral sermon was preached by Mr. Binns, of Bourn, from the words chosen by himself—"My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." During his pastorate one hundred and sixty-four persons were received into the church. With him the Lincolnshire Conference originated, and of him it is said, "the whole tenor of his life was amiable and irreproachable."†

About the time Mr. Burgess died several members of the church resident in the neighbourhood of Sutton St. James withdrew and joined the church at Tyd St. Giles, and as the hearers at the former place had very much increased, a meeting-house was erected there in 1814. On January 30, 1814, an extract of a letter from Mr. John Deacon, of Leicester, to Mr. Everard, was read to the church, recommending Mr. Rogers, then of Beeston, to its notice. After obtaining some further information of a satisfactory nature respecting his character, doctrine, and manner of preaching, and seeking divine direction, Mr. Rogers was invited to spend two sabbaths at Fleet. He complied with the invitation, and his services were so highly satisfactory that he was unanimously called to become the pastor of the church. He accepted the call, and accordingly removed to Fleet, where "he and his family arrived, after a long and wearisome journey, in good health, in the first week in August." On the 7th he entered on his public labours, and though there were not those early indications of decided usefulness which were essential to the satisfaction of his own mind, yet in 1815 ten were added to the church, and preaching introduced at Holbeach, Holbeach Hurn, and St. John's. The following year the additions by baptism amounted to seventeen, and it was hoped religion was on the advance. Among those baptized in 1817 was James Lyon, of Holbeach, who was dismissed to Peterborough in 1824, and ordained pastor over the General Baptist church, Chatteris, Cambridgeshire, in 1824, where he still continues to minister. In 1818 John Birch, first pastor of the church at Gedney Hill, was received into fellowship—a new chapel was erected at Long Sutton, and a place fitted up for a meeting-house at Holbeach. Mr. Bissill preached in the morning at the opening of the latter place, from the words, "What is the cause wherefore ye are come?" and in answering the inquiry declared, "We are

* See Memoir in *General Baptist Magazine*, 1861.

† See Memoirs of him by Mr. Morris, of Spalding, in *General Baptist Repository*, Vol. 6, pp. 1 and 67.

come to regain the ground we had lost, to recover the station from which the violence of persecution had driven us?" In 1819, the state of things was cheering. In 1820 the Gedney Hill branch became a separate church, with John Birch for its pastor, and among the minutes for the year the following deserves notice, "— was unanimously excluded for a breach of promise of marriage, attended with some aggravated circumstances, this being the second offence towards the members of the church." With respect to 1821–2–3, nothing need be said. In 1824 there was a decrease of two in the number of members, and in 1825 the following is the report sent to the Association:—"The state of religion, hearers and officers, much the same as of late years. It would rejoice us if conversions were more frequent and more abundant, and if we could see the younger branches in our families giving themselves up to God, and uniting with his church to fill up the places of their fathers, which death has made vacant, that a seed might serve him, and be perpetuated through succeeding generations." On Dec. 15, 1825, a new chapel was opened at Holbeach St. John's. Messrs. Jarrom, Everard, and Bissill, delivered suitable sermons on the occasion. At Holbeach things were in a depressed state; and well they might be, for there were divisions among the friends there. For several years subsequent to this time the church remained nearly stationary; the additions only supplying the place of those who were called away by death or removed by discipline, &c. On Sep. 26, 1830, Isaac Stubbins, now and for several years past one of our missionaries in Orissa, was baptized. On Jan. 27, 1831, the chapel, after having been enlarged to double its former dimensions, was re-opened by Mr. Hunter, of Nottingham, Mr. Payne, Independent, of Horncastle, and Mr. Jarrom, of Wisbeach. The collections at the re-opening amounted to £60, making, with subscriptions from various friends, £196 16s. 5d. The whole expense incurred, including the building of stables, &c., was nearly £500. The enlarged chapel was speedily filled, and during the year seventeen were added to the church. 1832 may be passed over. 1833–4 were painful years both to the pastor and those of his flock who desired the peace and prosperity of Zion. But they shall speak for themselves:—"Our state," say they, in their letter to the Association, "during the past year, has been such as to call forth feelings of deep humiliation and abasement before God: It has been a year marked by peculiar trials and afflictions. We have to lament over the misconduct of some, and have had to separate ourselves from others whose conduct has long been a source of grief and regret." During this period the chapel at Holbeach St. John's was sold to the Wesleyans. If, however, the church had one preaching place less, it had not lessened its zeal for the Redeemer's cause. Hence we find that early in 1834 the "desirableness and utility of adopting some means by which there might be worship at Long Sutton in the morning, and a more regular supply of preaching at Fleet in the evening, was taken into consideration." It was agreed, that if possible a student from the Academy be procured to preach at Sutton morning and evening. In accordance with this arrangement preaching commenced there on the morning of March 8, Mr. Buckley being the preacher. In June of this year, which was a year of peace, Julius Cassar Smith, subsequently pastor of the church at Magdalen, then of Maltby and Alford, and recently of Carley-street, Leicester, was baptized. In 1836 twenty-one were added to the church, harmony prevailed, and in the report to the Association it is said, "A good work seems manifesting itself among the younger branches of our families, several of whom have publicly put on Christ, and others are anxious in their inquiries." The following year was not so prosperous. In the latter part of it Mr. Brand, who had been minister of the church then existing at Northampton, was invited to assist the pastor, but he deemed it desirable to emigrate to America, where his father resided, and he was assisted by the friends to go thither in 1839. After his removal Mr. Thos. Ackroyd, then a student at Loughborough, was invited to become the assistant of Mr. Rogers. That invitation he accepted; but a few weeks after his acceptance of it he was taken ill, rapidly sunk, and on Lord's-day, October 20, 1839, entered upon an eternal sabbath.*

* See Memoir in *General Baptist Repository*, 1840.

The state of the church at this time rejoiced the heart of its pastor. Thus he wrote, August 30, 1839—"To-morrow I shall have lived sixty-five years in the world, more than forty-eight in the Christian profession, and upwards of forty-six in the ministry. Still I am spared to labour in the Lord's vineyard, with much pleasure in the work, and the most signal success. Tomorrow four are to be baptized, making thirty-seven within twelve months. Additional accommodation has been made at Fleet; a new chapel is building at Gedney Broad Gate, principally through the labours of brother Easom; and good attendance at Gedney Dyke, through the exertions of our young friend, Charles Ewen. I have never known a year of greater prosperity since I came to Fleet; and if the prayers of my friends are answered, 'that my last days may be my best,' either I shall see greater success or soon leave the world." The chapel at Gedney Broad Gate was opened for public worship, Sep. 26. The opening prayer was offered by Mr. Rogers; sermon in the afternoon by Mr. Poile, of Lynn; in the evening by Mr. Peggs, and an address by Mr. T. Ewen, of March. On the following Lord's-day afternoon a sermon was preached by Mr. Everard, and in the evening another at Fleet. The collections at the opening amounted to £25 4s. 6d. £70 had been previously collected. The land on which the chapel is erected was given by Mr. Chantry, a member of the Society of Friends, in exchange for a piece of land not so suitable for building given by Mr. Eaton. The last time Mr. Rogers appeared in public was on Lord's-day, October 6, when he administered the Lord's supper. He died in peace, Dec. 6, aged sixty-five, and was interred in the aisle of the chapel on the 11th, it being twenty-six years that day since the interment of Mr. Burgess. Funeral sermons were preached for him at Long Sutton, by Mr. Jones, of March; at Fleet, by Mr. Everard; and at Fleet Church, by the curate, J. D. Young. All expenses for supplies during his illness, medical attendance, and the funeral, were defrayed by the church. During the ministry of Mr. Rogers two hundred and eighty persons were added to the church.* During his illness application was made to the Academy for a student to supply the pulpit, but it was unsuccessful. Application was then made to Stepney College, and the Rev. T. Burditt was engaged to preach for four Lord's-days, commencing Dec. 22. After preaching for several Lord's-days, Mr. Burditt was invited to spend three months on probation, but there was not a "oneness of feeling" in the church respecting him. This led to warm discussions, and eventually to the separation of the friends at Long Sutton from those at Fleet, and to the formation of the church at the former place. On Lord's-day, March 22, 1840, Mr. Yates visited Fleet, and after preaching on that day and the two following Lord's-days, he was unanimously invited to take the oversight of the church. On Good Friday, April 17, a vigorous effort was made to liquidate the remaining portion of the debt incurred by the enlargement of the chapel in 1831. Two friends having offered to give £10 each if the whole amount required was raised, others generously responded, and including a donation of £10 from Mr. John Ewen, £71 was subscribed on the occasion. Mr. Yates, having accepted the invitation of the church, removed to Fleet, and on June 21 commenced his labours by preaching there morning and evening, and at Holbeach in the afternoon. Forty-seven persons having withdrawn to form the church at Long Sutton, the number of members at Fleet was reduced to one hundred and thirty-seven, but that number was speedily increased. Seed which had long been sown sprung up and brought forth fruit; the labours of the pastor were also blessed, and during the years 1841-2 fifty-three were baptized. Among these was W. Gray, who entered the General Baptist College in 1847, and is now pastor of the church at Birchcliffe. During 1842 side galleries were erected in the chapel, and the expense incurred, about £150, was at once met by subscriptions, a legacy of £25 left by Mr. Rouse, and collections after sermons by brethren Burns, Wigner, and Burditt. In the same year Mr. Dunnington, a member of the church at Melbourne, was invited to assist in preaching, especially in conducting a Lord's-day evening service at Holbeach. He came and laboured for a few months, but under the impression that he was not

* See Memoir of Mr. Rogers in "General Baptist Repository," 1842.

qualified for the work gave it up. In 1843 the congregations were good, but few were added by baptism; and in 1844 the number of members was considerably diminished by dismissions, death, &c. In 1845 eleven were baptized, and the state of things encouraging; but "entertaining a conscientious conviction of the desirableness of a change for minister and people, the pastor was resolved to remove to another sphere of labour," and accordingly accepted an invitation to serve the church at Ashby-de-la-Zouch.

On the resignation of Mr. Yates the church thought it desirable to secure, if possible, the services of two pastors; and the present pastor, after supplying the pulpit for four Lord's-days, was invited to be one of them. He commenced his ministry at Fleet, September 14, 1845. On October 21, and the following sabbath, the chapel at Holbeach was opened. Dr. Burns preached on the former day, and Mr. Wigner, of Lynn, on the latter, and again on Monday the 27th. The services were well attended. Collections, subscriptions, and proceeds of a bazaar, amounted to £180, leaving a debt of £200. The land on which the chapel was erected was given by Mr. Wm. Kime, Grasley, by whom the foundation stone was laid, May 6, 1845. On November 16, Mr. Kenney commenced his labours as one of the pastors of the church. For a little more than four years he and I laboured together with one heart and one mind. To me the remembrance of those years is as ointment poured forth; but in Dec., 1849, Mr. Kenney resigned his office, and early in the following February removed to Burton-on-Trent, where he continues to this day. He was succeeded by Mr. Barrass, who entered on his labours in April, 1850. He remained with us for rather more than two years, and then, very much to the regret of many, left us, and went to Peterborough, where he still remains.

During the time he was with us a new school-room was erected at Holbeach, at an expense of £145, towards which £104 was raised by collections, subscriptions, and a bazaar. For some time after the removal of Mr. Barrass the whole care of the church devolved on the remaining pastor; but eventually the friends resident at Holbeach took the management of their affairs into their own hands, and have since had the word preached to them first by Mr. E. Davis, then by Mr. J. Cotton. The latter has now the oversight of them; and to his indefatigable and persevering efforts they are indebted for the entire removal of the debt on their chapel, and the erection of a gallery in it. During the past twelve years the church has had to pass through some severe trials, but the God of Jacob has been our refuge. To him let praise be given; and to him let the cry ascend, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it." At the present time we are not in a prosperous state. Probably we were never better attended on the Lord's-day evening, but sinners are not turned unto the Lord. This should both humble us and lead us earnestly and fervently to pray, Arise, O God, and plead thine own cause. During the past nineteen years two hundred and forty-three have been added to the church; and from documents which by no means contain the names of all who have been members of it, it appears that more than one thousand persons have been united with it, of which more than eight hundred have been added since 1791. The number of members reported to the last Association is two hundred and twenty-two; but our list of names needs revision, and on revision many names now on it will have to be taken off.

Among those added to the church ten* have become pastors of churches, and two missionaries to Orissa. Besides these there have been others among the members who have been occasionally engaged in preaching the word. Up to the present time the church has had thirty-seven deacons, one of whom, Josiah Wilkinson, served it in that office forty-nine years, and another, James Sanby, forty-two. Our Lord's-day school has been in existence nearly fifty-five years, and has been a great blessing to many. There are also schools at Holbeach and Gedney Broad Gate. In the three schools there are two

* To these should be added S. Wright, who was baptized in 1815, and afterwards became pastor of the General Baptist church, Lincoln.

hundred and thirty-five children and forty-three teachers. We have no means of ascertaining what amount of money the church has raised at different times for different purposes. The only accounts which remain prior to 1764 relate chiefly to what was collected for the poor, whom to their honour our forefathers remembered, and so far remembered them as to support them. For nearly half a century we have no accounts; but there can be no question the church has raised during the last fifty years for all purposes somewhere about £10,000. No small sum considering the circumstances of the majority of its members. Other matters might be mentioned, but our time is gone. We have recalled the past, nor has the present been entirely forgotten. Let us be stirred up by the facts adduced to inquire daily—Lord, what wilt thou have me to do? yea, to resolve so to live that our doings shall, like those of James Marham, bring forth fruit to the glory of God from generation to generation, even until time shall be no more. Let us also be excited to praise the Lord. Hitherto he has helped us. Thank him for his help, honour him by your confidence, and glorify him in your body and spirit which are his. Let us likewise be constrained to stand fast in one spirit. The church has at times been in a depressed state. Years have passed, and no progress made. Whenever this has been the case, there have been differences among its members. Those pests of society and ministers of evil, talebearers, slanderers, and sowers of discord, have been at work. Forget not the fact, but be admonished by it. Say not you love Christ's cause, and that you long for its prosperity, unless you are resolved from this day to close your ears against the words of every one who speaks evil of another, to banish from your minds every feeling opposed to the charity which thinketh no evil, and to endeavour to keep the unity of the spirit in the bonds of peace.

Time is passing—death is approaching—judgment draws nigh. Our fathers, where are they? Gone to give an account of their stewardship. We shall speedily go the way from whence we shall not return. Then with respect to every work which devolves upon us, whether it relates to ourselves, our families, our neighbours, our brethren, the church, or the world, let us do it with our might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are going.

F. C.

Theology.

THE RIVER OF GOD.

Everything shall live whither the river cometh.

Ezekiel xlvi. 9.

This is true in nature. Where the river flows the grass is green and the field is fruitful. To the river-side man resorts and founds cities. Along the course of great rivers the human population is most thickly planted. On the bosom of the great river commerce plies her busy traffic; and by the water-side she builds her ports and quays and wharves. Life is drawn to the banks of great rivers, and is sustained and multiplied there. If there had been no Thames there would have been no London; and if there had been no Tiber there would have been no Rome.

But that which is true in England is still more manifestly true in the East. The sun-burnt oriental owes

everything to his rivers. The desert is to him "a dry and thirsty land where no water is;" and the mighty river is to him the symbol of plenty, fruitfulness, enjoyment, and life: so that this might have been the prophecy of an angel when he saw the world beginning slowly to take form and beauty from a Divine hand—"Everything shall live whither the river cometh."

How shall we name this river? Shall we name it the Love of God? That would be a true naming; but too vague. Shall we name it the Gospel of Christ? That likewise would be true; but would scarcely express all that is intended here. Shall we name it the Holy Spirit? That would be truest of all; but even that might fail to convey adequately the intended meaning. By the river Ezekiel saw I

understand *Christianity*,—not merely the Gospel of Christ as we have it in the Book, but the Gospel of Christ as applied by the Spirit of God within the soul, and thus verified and realized in human nature. In other words, *God in Christ and Christ in the soul and in the race of man.*

Trace the river to its fountain-head. Without a Christ there would have been no Christianity. But Jesus is the Christ of God: the living source of redemption to the sons of men. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him;" and "everything shall live whither the river cometh."

Note the progress of the river. Eze-kiel saw it first "up to the ancles,"—then "up to the knees,"—then "up to the loins,"—and then "the waters were risen, waters to swim in, a river that could not be passed over." The river as it runs increases continually in volume and force. Uninstructed by experience, which of us would see in the mountain-spring the stream destined to water a continent and feed the ocean? The water bubbling out from beneath the threshold of the temple has spread and deepened into a river. I see it flowing down the channel of time, calm but strong, unobtrusive but irresistible.

It never rests, and it never hastes. If a rock stands in the way, (slavery for instance,) it winds round the rock for the time, yet gradually but surely saps its foundations. Sometimes, as in the days of persecution, the river seems to run underground; but always it issues out into the light clearer, stronger, deeper than before. Sometimes, when the world seems to smile and make way for it, the river runs broader and likewise shallower in its course. Sometimes, when the world strives to compress and hinder it, the river runs deeper again, in a narrower channel and a deeper; but still onward, always onward, — onward silently, mightily, to the eternal sea. If men mix with it the earthy matter of their own sensuality or their own superstition, as they have so often done, by and by it deposits the sediment and runs on clear and bright as before. Nothing can permanently hinder it;

for it is the river of God. Nothing can permanently foul it; for it is "a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb." It is the Life of God in the race of man, which individuals may reject, but which shall have a "free course" notwithstanding, and be vindicated and glorified. "And everything shall live whither the river cometh."

Running water has always a virtue of its own; and the virtue of this river may be described as two-fold. It heals the evil, and it diffuses the good.

It is something more than mere amendment and correction that human nature requires: it needs healing and salvation. The change which is requisite before we can so much as know what those blessings are which Christ has brought us from the skies is something vital, radical, essential. The standing pool cannot cleanse itself. Let in the running water. Know the worst: admit the worst: confess the worst, and thou shalt receive the best, that is, Christ. For the river is running here to-day. The Saviour claims to visit you here by His word and His Spirit. We do not preach an historical Gospel merely, but an actual and potential Gospel; not the Gospel so much of eighteen hundred years ago, as the Gospel of to-day; not the Gospel of Palestine, but the Gospel of England.

It diffuses the good. "Everything shall live whither the river cometh." This is true, both because the soul itself shall live, and because if the soul live, all shall live.

Deeds, words, thoughts, joys, sorrows, hopes, and fears, all shall live. They may not all be pleasant, but they shall all be quick with life. Those streams of blessing which sprang from the temple of the Saviour's person are unexhausted and inexhaustible. The diffusive water shall flow through every element of your being.

Your lip-service shall live; your life-service shall live; in the hour of temptation your virtue shall live; in the hour of death your soul shall live.

If we cannot turn the course of the river, we can make a channel for the water. But remember also that the river itself will visit some spots and leave them.

Family Miscellany.

STEP BY STEP.

GEORGE and Harry, two farmers' boys, were driving home the cows one balmy summer evening. The face of one was bright and hopeful; and he switched off the thistle tops with his little stick in the daring vigorous style which characterizes the light-hearted, energetic boy. The other wore a discontented expression on his face, and moped along with a very dissatisfied air.

"George, I am sick of this sort of life, and cannot bear the thought of being simply a drudge all my days. I know it is in me to do something better. I have a notion to cut out work some of these days, and of improving myself in earnest,—of fitting myself for some other calling a little higher. I don't care much how I do my work here, as I do not mean that this shall be my business for life."

"Neither do I, Harry; but I try to do everything in the best manner I can, if it is only hoeing potatoes. I read somewhere once, that the only sign that a person was fit for a higher calling than the one he was in, was that he did his best in that. Dr. Franklin, it is said, was just as useful to his employer in the printing-office when he was a boy, as he was to the nation as a statesman afterward. And the only way to get on to that condition we covert is to perform faithfully all the duties that lie between. Every time we lay ourselves out to do our very best in any useful thing, we take a step toward it. I have taken for my motto, 'Step by step,' and I really feel every day that I am gaining ground. Father said today, if the fall crops turned out as fair as they promised, he thought I should be able to go to school next winter. The garden in particular is proving very profitable. So you see I have gained something toward going to school even by weeding my garden-beds well."

Harry was but half convinced when the friends parted for the night; and so he went on from day to day, fretting because he could not by a single bound clear all the intermediate space between him and the future greatness he so desired. As a sure result, he did not

advance as the years rolled on, and finally settled down to a life of mere mechanical drudgery. He could not be content to climb the mountain of knowledge step by step, and so remained at the very base.

But, while he was fretting, George was doing. Step by step he pressed on resolutely; and though his father was a poor, hard-working man, he contrived to give a little help from time to time to a son who gave such bright promise of profiting by what he learned. And so in the course of years he had passed from the school to the college, and, after a thorough professional course, settled down into an honourable, respected professional man, as he had always intended to do.

Boys, if you ever desire to obtain any higher position than your present, you must be content to take George's motto. "The hand of the diligent maketh rich," intellectually as well as temporally.

HOW TO GAIN COURAGE.

A LITTLE girl, sleeping by her mother's side, awoke in a severe thunder storm, and, nestling in terror near to the mother, and shrinking into the smallest possible space, said, trembling,

"Mother, are you afraid?"

"No, my dear," answered the lady calmly.

"O well," said the child, assuming her full proportions, and again disposing herself for sleep, "if you're not afraid, I'm not afraid," and was soon slumbering quietly.

What volumes of gravest human history in that little incident! So infinitely easy are daring and magnanimity, so easy is transcendent height of thought and will, when exalted spiritually, when imperial valour and purpose breathe and blow upon our souls from the lips of a living example! Not, it may be, that anything new is said. That is not required. What another now thrills, inspires, transfigures us by saying, we probably knew before, only dared not let ourselves think that we knew it. The universe, perhaps, had

not a nook so hidden that therein we could have been solitary enough to whisper that divine suggestion to our own hearts. But now some childlike man stands up and speaks it to the common air, in serenest unconsciousness of doing anything singular. He has said it—and lo, he lives! By the help of God, then, we too, by word and deed, will utter our souls.

THE LITTLE ONES OUR TEACHERS.

LITTLE children, who are often taught of the Divine Spirit, when we think not of it, may in turn teach us, if we will but heed their voice.

One twilight hour I was asking my little Charlie of his thoughts and feelings about Jesus. He told me, in his confiding, truthful way, many precious things, which made me rejoice; and "his mother kept all these sayings in her heart." At last he paused, and I saw a shadow on his brow, which led me to ask, "What is it that troubles you, my son?" He replied, "I have meant to tell you the truth, mamma, but I'm afraid I haven't; and if I haven't, God knows it. When I tell you how I feel another time, I will put in 'guess,' or 'I think so,' because, you know, mamma, *I can't see through myself as God can.*"

Poetry.

"WHAT WILT THOU HAVE ME DO?"

THE low-tuft grass is not a stately tree,
Nor yet a lovely and all-fragrant rose;
It yields no nectar to the grateful bee,
Nor fashions for their transit o'er the sea
The hearts of oak revered by friends and foes.

But think of it as lightly as you will,
Passing it over in your careless tread,
It has its own peculiar place to fill;
And humble as its work appeareth, still
Nor oak, nor rose, could do that work instead.

So, youthful Christian, through life's transient day,
There is a special work mark'd out for you;
It may be of the lowliest kind; it may
Be such as shall the loftiest powers display,
But none besides yourself your work can do.

Then bend in meekness at your Saviour's throne,
And seek to learn the purpose of his grace;
Ask Him who has so oft your duty shown
To point you out the work that is your own,
And tell you where to find your proper place.

"What wilt thou have me do?" With single eye
To your Redeemer's glory, work for Him;
Illumined every moment from on high,
Strive in each action God to glorify,
Nor let one thought of self life's radiance dim.

Work, work, nor covet an ignoble rest;
Allow no sloth thy spirit to beguile,
Those love the Saviour most who serve Him best;
And he who blesses others shall be blest
With the full sunshine of his Saviour's smile.

—*Life's Morning.*

General Correspondence.

THE NEXT ASSOCIATION.

MR. EDITOR—

Dear Sir,—I beg through the medium of the Magazine to inform the brethren throughout the denomination that a Committee is at work making arrangements for the forthcoming meetings of the Association, and that it will greatly help us if all persons intending to visit Birmingham on that occasion will make application for beds as soon as possible, and not later than the 8th of June. I trust I shall not offend by asking that the suggestion made by brother Mathews last year be acted upon, viz., that all brethren whose comfort is promoted by smoking put an "S" upon their letter of application. All communications to be addressed to me.

I remain, dear Mr. Editor,
Very sincerely yours,
J. HARRISON.

53, *Ravenhurst-street,*
Birmingham.

THE AUTHORIZED VERSION AND THE CRITICS.

MR. EDITOR—

Dear Sir,—I am one of those who hail with delight any and every attempt to bring the Authorized Version of the Scriptures nearer to "the mind of the Spirit;" and have read with no little satisfaction the papers "on the use of the Gospels," now being published by Dean Alford in a new Magazine edited by a well-known divine. The sixth paper closes with the following remarks, which I commend to the attention of G. D. C., and those who feel with him.

Yours faithfully,
DISCIPULUS.

"Considerable fault was found with me, when the first of these articles appeared, for venturing to hint at the fact that our Authorized Version needs correction at all. To shake the people's confidence in it was held to be ill-judged and mischievous. It will be seen that I have not been deterred from my course by such criticisms.

The matter is too serious a one to be thus dealt with. It is a matter between the conscience of him who is treating of the Bible, and Him who gave us the Bible. If we really do believe that God has revealed to us His holy will and His blessed Son in the Bible, then, just in proportion as that belief is living and efficient, will be our anxiety to have that His revelation transmitted to us as pure and as free from corruption and misrepresentation as may be. We derive the text of the Bible from testimony; from the testimony of various ancient manuscripts and versions, and quotations in the writings of ancient authors. Every man cannot weigh that evidence for himself. If I am of the number of these who can,—and who have devoted their labour for years to working among that evidence, then just in proportion to my acquaintance with the evidence ought to be my anxiety that the text put into the hands of those who cannot examine for themselves, should be as pure and unalloyed as possible. Those persons, in a land and in a church, who can contribute to this work of purifying the sacred text by bringing it into accordance with the most ancient authorities, are bound in conscience before God not to cast away their knowledge in unprofitable critical disquisitions, but to familiarise it for the benefit of their fellow Christians. When our Authorized Version was made, very few, comparatively, of those ancient authorities were in the hands of those who were to decide on the text to be adopted. The most important of them have never been examined thoroughly, some not discovered at all, till our own time; and we are consequently now in a position to decide many doubtful matters as to 'various readings' which could not have been decided even in the times of our own fathers. And this being so, and feeling that this which has been given us will also be required of us, I shall not be deterred from bringing before the English reader, as long as I may continue these papers, the principal places in which our version

needs correcting in its *readings* of the sacred text.

It is a common trick of those who deprecate all correction of our Authorized Version, to charge those who publish abroad the necessity for such correction, with *want of regard for the sacred text*. It is strange that it has never occurred to them, that just in proportion to a man's reverence for the sacred text, will be his anxiety to see it brought as near as possible to its original purity. If the charge is justified anywhere, it is surely as brought

against men who are contented day after day, and year after year, to read as the word of God, to others who have no means of judging for themselves, sentences which they must be aware form no part of that word. We are never told that when we have the power of putting God's truth into men's hands, we are to abstain for fear of unsettling their minds: but one solemn thing we are told, which bears directly on this subject: "To him that knoweth to do good, and doeth it not, to him it is sin."

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. VII.—ROBERT HALL.

MR. HALL was now not only an able preacher and diligent pastor, but took an active part in all public matters. He pleaded the cause of the framework-knitters. For several years the midland counties were in a state of great excitement, in consequence of the depression of trade and the introduction of machinery. Machinery for the making of lace was introduced into Loughborough by John Heathcoat. He was a native of Long Whatton, and was a framesmith by trade. In 1816 his factory at Loughborough was attacked by the Luddites,* and the lace frames destroyed. This disaster led to the removal of the manufacture to Tiverton, in Devonshire. Mr. Heathcoat rose to be a member of parliament for that borough, and fulfilled the duties of his high station for nearly thirty years. He died, Jan. 18, 1861, aged seventy-seven years. The Luddites who destroyed his factory were brought to trial at Leicester. Mr. Hall attended the trial, and took a great interest in the proceedings. The six men implicated were all young in years, and had been guided in their proceedings by mistaken views. They were, however, condemned to death. Mr. Hall visited them in their prison

every day. "In their gloomy cell he spent many hours in reading, conversation, and prayer. His counsels were listened to with much attention, and gratefully acknowledged by the unhappy men." On the Sabbath previous to their execution he preached a sermon suited to the occasion from 2 Cor. vii. 10, on the nature and necessity of true repentance. The celebrated Dr. Chalmers was in the congregation as a hearer on this occasion. The doctor preached in the evening, and followed up the previous discourse in the most solemn and affecting strain of appeal. Mr. Hall heard him with rapturous delight, and afterwards said to a friend, "He stops the people's breath, sir; they cannot breathe under such a preacher."

Mr. Hall's position was one of commanding influence and wide spread usefulness during his residence at Leicester. His chapel was several times enlarged to meet the wants of an increasing congregation. The surrounding neighbourhood felt the power of his genius and the benevolence of his pious heart. Large-hearted catholicity was always a characteristic of Mr. Hall. He hated a narrow-minded and bigoted denominationism. He took a comprehensive view of the great fundamental principles of Christianity. He loved all who loved Jesus Christ. He often preached for other bodies of Christians, and identified himself with all measures which had for their object the elevation of man and the glory of God. We now and then meet with one who knew the great preacher while residing at Leicester. Their grey

* They were called Luddites from one Ludlam, an ignorant youth in Leicestershire, who, when ordered by his father, a framework knitter, to "square his needles," took a hammer and beat them into a heap. The leaders of these deluded men, in the different districts, bore the popular name of Ned Lud.—*White's History of Leicestershire*.

heads are fast disappearing from the stage of active life. During the latter part of Robert Hall's ministry at Harvey-lane, Mr. Bromwich, now of Sheepshed, was pastor at Archdeacon-lane. Mr. Bromwich enjoyed the friendship of Mr. Hall. He often officiated for him in the administration of the ordinance of baptism. Mr. Bromwich has survived his friend for a period of thirty-five years, and has lived in the affections of the people to whom he has ministered in things pertaining to the kingdom of heaven.

Mr. Bromwich has kindly sent the writer of this sketch a few recollections of the life and character of his honoured and revered friend.

"My dear Brother,—As I never read Gregory's Life of Hall, it is not improbable that some things which I pen may have been noticed by him. But should that be the case you have your remedy at hand—you are not far from the fire, and there is no harm done.

I once heard Robert Hall preach a most delightful sermon on Psalm cxvi. 16. He dwelt with much emphasis and feeling on the words, 'I am the son of thine hand-maid;' remarking, that it had in many instances been the fact, that persons of great eminence and utility in the church of God had been the children of deeply pious mothers; and then nicely pointed out to his auditory that this was in perfect harmony with God's usual method of working, inasmuch as His means were exactly adapted to His end. Nothing on earth, he contended, was so likely to penetrate the heart of a son as the sweet indications of a mother's love: and when that love had for its chief object the everlasting happiness of the soul, was it not likely to be honoured of God with a successful issue. Doubtless, in touching on a matter of such deep interest to the church of God, Hall would feel, at the moment, he was describing his own case. His mother was a lady of deep and fervent piety, although of a somewhat peculiar mental temperament. Also his father, the Rev. R. Hall, sen., was a minister of whom it would be difficult to decide which of his great ministerial qualifications preponderated; his mental perspicacity—the breadth of his views—the striking and visible effect of his pulpit oratory—or the eminence of his devotion.

It is recorded of the younger Robert Hall that while yet a child he was, owing to the propriety of his behaviour, a general favourite; and although not even then destitute of some eccentricities, he would often fascinate the company by his agreeable conversation. But symptoms of a yet more valuable kind, especially in the esti-

mation of his pious father, began early to display themselves in this singular boy. Thus his father writes in the minutes of the church at Arnsby, dated August 13, 1780, 'Robert Hall was serious from his childhood, and began to compose hymns before he was seven years old, and therein discovered marks of piety, deep thought, and genius. Between eight and nine years old he made several hymns, which were much admired by many, one of which was printed in the *Gospel Magazine*. About that time he wrote his thoughts on various religious subjects, and select portions of scripture.'

His taste for learning was gratified by his residence with the late Rev. John Ryland, M.A., of Northampton, whose academy was in high repute among orthodox dissenters. It was further gratified by his entrance of the College at Bristol, which took place when he was little more than fourteen years of age. And his great predilection for the ministry was accomplished about two years after, as he was sent out to the ministry by his father's church when only sixteen years and three months old. He remained at Bristol till the completion of the usual term of study there, when he proceeded to the University of Aberdeen, where he took the degree of M.A., and subsequently by delivering a Thesis in Greek carried away the gold medal of the University as his prize. And it was said some time ago that the place where he stood to deliver his Thesis was marked by a ring, which is still shown by the inmates of the University as an honour to that seat of learning, and also to the departed great one himself.

It is worthy of remark, as it tends to illustrate the wonders of Divine Providence, that while Mr. Hall was a student at Bristol, two young gentlemen from Cambridge, belonging to Mr. Robinson's congregation, paid a visit to that city, and calling upon Dr. Evans at the College, requested him to allow one of the students to accompany them in their perambulation of the city and its environs. Mr. Hall was appointed to attend them on this agreeable excursion, and he so delighted his companions with the liveliness of his spirit and the charms of his conversation, that the impression they carried back to Cambridge with them was the means, after the lapse of several years, of his being invited to that celebrated place, to preside over the congregation from which those young gentlemen had emanated.

To any one capable of appreciating the evidences of genuine piety, no man ever exhibited a higher claim than the subject of these reminiscences in the spirit in which he conducted the devotional part of the worship of the sanctuary. In the

commencement of the principal prayer he always so united, in his own view, the majesty and purity of the glorious object of divine worship, as seemed to lay himself and the whole congregation in the dust before the Lord. Then he, with humble gratitude, gave thanks for Christ and the gospel, and for our knowledge of them. Next came confession of sin: and so low did he lay himself and his fellow worshippers, that at the moment there seemed no room left to cherish the least hope of finding mercy with God. But when, without delay, he began to beg in downright earnest for the blessings of grace and salvation, such views did he advance of the mercy and love of God, and of the infinite merits and glories of the Redeemer, that at the moment unbelief and fear seemed to die speechless; and so he wound up his highly scriptural but not very long prayer, with a glowing description of salvation and glory to God and the Lamb.

It is well known that such were his talents both as a preacher and a writer, as to fill the 'Post-horns,' not only 'of all Europe,' but also of America, with his fame. The great problem, then, which here offers itself for solution is this: Seeing the influential gales of renown so constantly filled the canvas of our departed friend, how was it, since he was but a man, that his noble vessel was never overset? What was it that constituted the ballast? In this case the solution is quite safe, and quite easy. It was his soul humbling view of himself as a sinner; it was his soul comforting view of Christ and salvation; and last, not least, it was his close daily intercourse with the blessed God. It was stated by one who had an opportunity of hearing, that nothing in relation to Mr. Hall surprised him more than the frequency with which he prayed in his study.

HALL'S PREACHING.

He never seemed at ease in his Introduction. It seemed often as though he had not got hold of a satisfactory view of his subject. He changed his words, as if it was not the right word, or not in the right place. This was commonly painful to a stranger. But a regular hearer would take little notice of it, but be patiently waiting, and expecting him to break away from all trammels and soar away into the most lofty flights of truth and love, where the immense wings of his almost super-human soul seemed to have plenty of room for their mighty and all-important action; and on some occasions the effect on his listening auditors was such, that they were literally afraid to breathe for fear they should miss a word; and it has been observed that at such times the silence in

a congregation of a thousand people would be so profound, that a person might hear the ticking of the clock.

But even Mr. Hall's sermons were not all great sermons. Five out of six, probably, rose but little above mediocrity; yet they were all good, and in nearly all his discourses there were, what his people used to call, 'bits,' which were, some, very sweet—some, very singular—some, very edifying—and some, very pungent. There was always an air of deep solemnity and of great earnestness in his ministrations.

There were few things more offensive to our late friend than any attempt on the part of ministers at 'showing off' in the pulpit. Young men, fond of display, were sometimes very desirous after preaching before him to get an applauding word: to an applicant of this sort he once said, 'I think I shall be able to preach again, sir, now I have heard you.' To understand the force of this gibe, however, it must be noted, that having heard recently a sermon which greatly impressed him, he had said that after hearing that sermon he feared he should have a difficulty in finding courage to preach again.

On the other hand, he was in danger of overstepping the limits of propriety in the praises he bestowed on very plain and simple sermons delivered by ministers of whose piety and scriptural aim he was decidedly convinced. At an Association held in College-street chapel, Northampton, having heard a discourse by the late Rev. A. Fuller, of Kettering, he remarked to another minister walking in company with him from the chapel, 'Our brother Fuller is above eloquence, sir; his matter is so good he has no need of it, sir; he wont stoop to it, he wont stoop to it.' On a similar occasion, having heard a very plain sermon from the late pious and venerable Mr. Fletcher, of Swanwick, in Derbyshire, he remarked to one of the brethren, 'Excellent sermon, sir. Excellent sermon; if it please God I should be laid aside from the ministry, I should deem it a great privilege to sit under the ministry of such a man as father Fletcher.'

Such also was his liberality and kindness toward the poor of his flock, that to those who knew his character it will not seem anything like using strong language to say that he was a complete stranger to the cold limitations of prudence. Indeed, it was a well known fact that when he had made a tour among them, Mrs. Hall would often pleasantly twit him with having returned home much lighter in pocket than when he set out. On one occasion Mrs. H. having told him that he was frequently much imposed on by the parties he relieved as persons in distress, he went so far as to say that no man could deceive

him in such a case, that he could always tell when a person's distress was real. Of his error in this respect Mrs. H. determined to convince him, and laid a plan for the purpose. There was at that time a young lady, the orphan daughter of a deceased clergyman, spending a month at Mr. H.'s. She had been thrown into great difficulties; so the plan was this: Miss M. dressed herself in the attire of one of the servant maids, goes round to the front door, knocks thereat, is let in. Mrs. H. goes to the bottom of the stairs, and calls her sagacious husband, telling him there is a person in the entry who wishes to speak with him. Mr. H. approaches the applicant, who drops him a low courtesy, and then begins in a feigned voice to relate to him the sad tale of all her woe: true it was indeed, but a little modified to serve the occasion. 'Come in, poor woman, come in,' said he, 'very sorry for you; it's a cold day, come to the fire and warm you.' 'Mrs. Hall,' says he, 'here's a poor woman here in distress; give her something to eat and drink, and when she has taken what she chooses, give her some money.' 'Well, Mr. H.,' said his crafty lady, 'what money must I give her then?' 'O,' said he, 'what you please; not less than half a crown,—as much more as you please.' At that moment the slouched bonnet was raised, and the young lady

showed her face; and a thorough volley of laughter rung in the ears of our late friend. 'Now, Mr. H., now, Mr. H., that's you that can't be taken in!' vociferated Mrs. H. 'I wont have it,' said he, 'I wont have it; 'tisn't fair; 'tisn't fair; she didn't let me see her face,' and away he ran up stairs, dead beaten by the desire of his eyes.

From this harmless specimen of domestic mirth the reader will perceive that, gigantic as were the powers of Mr. H., he was very manageable in the hands of the ladies of his own establishment. In fact, when relaxed from study, the innocent playfulness of his wit, the amazing fertility of his invention, and his great affability, rendered him, as seated in the bosom of his family, an object of pleasant interest to all around. He was no cynic. The law of kindness was written in his heart. Hence it was that few persons that entered his habitation were more welcome than the old lady who had nursed him in his infancy. She came when she liked, stayed as long as she pleased, and left when it was convenient. In his playful humour he would say to her, 'Ha, ha, nurse, nurse, it was your fault that I have so large a mouth; you fed me with too large a spoon, you fed me with too large a spoon.' Thus you get a look into the domestic circle, and see the great man in his undress."

Sabbath Schools.

NONE BUT JESUS.

A PAINTER once on finishing a magnificent picture called his artist friends around him to regard it, and express their judgment concerning it. The one in whose taste the author most confided came last to view the work. "Tell me truly, brother," said the painter, "what do you think is the best point in my picture?" "O brother, it is all beautiful; but that chalice!—that is a perfect masterpiece—a gem!" With a sorrowful heart the artist took his brush and dashed it over the toil of many a weary day, and turning to his friends, said, "O brothers, if there is anything in my piece more beautiful than the Master's face, that I have sought to put there, let it be gone." Thus, brethren in Christ, teachers in the Sabbath schools, if in your instructions anything seems to stand out more prominent and more beautiful than the glory of Jesus, forget it all, dash it out. If, in your

labours as a teacher, anything seems to reflect more loveliness, or excite more admiration or desire than Jesus, however beautiful the work may seem, blot it out. Let Jesus be all and in all. Hold him up to your own soul. Hold him up to your scholars, and your work shall be judged perfect in its beauty, and you shall not fail of your reward.

LILLIE RAY.

"LILLIE," said Mrs. Ray to her little daughter, "what is that you always whisper to yourself after saying your prayers?"

"O! I am whispering something to Jesus, mamma dear."

"I know you are, my child, and I fear lest it is something you ought not to say; for that reason I wish you to tell me."

"Why, mamma, I say, Heavenly Father, wash all sin from my heart."

"My sweet child, you are quite right in whispering that to Jesus, and I hope you will never close your eyes in sleep until you have breathed that prayer into his ear, for he loves to hear you, darling, and will ever lend a listening ear to the whisperings of your young heart."

Dear little friend, do you ever ask Jesus to wash you in his blood? Do

you ever think that it was for you that Jesus died? That unless your little sinful heart is made pure in his blood, you can never be saved?

If you never have thought of these things, I hope you will now; and that you will not close your eyes in sleep until you have prayed, like little Lillie, "O, Heavenly Father, wash all sin from my heart!"

Christian Work.

THE LADIES' SAMARITAN SOCIETY.

THE object of this Society is to aid the paralysed and epileptic in connection with the National Hospital, Queen's-square, Bloomsbury. The following cases are taken from the report:—

"M—K—, a widow, severely paralysed, supported by her daughter, a delicate young woman, who works at embroidery. They were of a class who had known better days. Small sums of money, meat tickets, clothing, &c., were given at various times; as the mother suffered from bed sores, a mackintosh was provided, and a nurse sent to instruct the daughter how to proceed. The mother was ultimately received into the Royal Hospital for Incurables, but died soon after her admission. The Society finding the poor girl in a state of great prostration, rendered her some further assistance, and obtained for her a letter to a convalescent asylum.

M—A—G—, a respectable young woman, age twenty-one, suffering from epileptic fits since the age of thirteen. A sister also died of epilepsy in the insane ward of Clerkenwell workhouse. The applicant is by trade a boot-closer. This business has been ruined by the introduction of the sewing-machine. She cannot work with one owing to the sudden nature of her attacks. She made application to the Board of Guardians for out-door relief; it was refused, and she was compelled to enter the workhouse, where, although a most intelligent and sensible young person, she was placed in the insane ward. Language cannot describe the horrors she endured from such association, and eventually she left the work-

house to her on several occasions, and a charitable lady now makes her a small weekly allowance. The above case strikingly exemplifies the forlorn condition of the epileptic poor in England. Not only are they denied admission into nearly every institution founded by charity or philanthropy, but the very door of that last sad refuge—the workhouse—is closed against them, for surely no human being could accept the shelter of a home under the conditions above described. It may be added that in France and other countries the epileptic poor receive by right a weekly allowance at their own dwellings, or suitable asylums are provided for their reception."

CHERRY-HILL ORPHAN ASYLUM, SHEFFIELD.

THIS is a remarkable institution, but recently established. Two years ago Mr. E. R. Taylor returned from the East through ill-health. On his homeward voyage he thought often and long of the wants of orphan children in this country. A year passed before his thought was translated into fact. By the hearty aid of his wife he at length began his work. He sold half his library to get funds, and his wife also made other sacrifices. A house was taken at Cherry-hill, for the purpose of providing for a few children—not more than ten. In two years the applications have doubled. More than twelve hundred benevolent ladies and gentlemen in different parts of the country have helped, by their donations, to sustain Mr. and Mrs. Taylor's asylum. These have all been given

Science and Art.

ANOTHER NEW PROCESS OF ENGRAVING.—A layer of finely pulverised chalk is compressed and smoothed by hydraulic power on a metal plate. The artist draws on this with an ink which makes the lines hard. A soft brush, or piece of velvet, rubbed over the plate, leaves the inky portion in relief. The whole plate is then saturated with a chemical solution, which turns the chalk into stone. From this impressions may be taken, or stereotypes, or electro-plates obtained. The cost of these "graphotypes" is said to be nearly one tenth of the cost of wood blocks, to which they are fully equal.

A NEW FUEL, composed of peat and coke, has been patented by Mr. W. Smith, of Dublin. It is intended to be used in the smelting of iron, and, when thus employed, it is thought that iron will be produced equal in quality to that now manufactured in Sweden.

LIGHTHOUSES.—The Seaman's Fraternity have accepted the offer of Mr. W. Anderson, of Dundee, to erect two new lighthouses at the Buddonness, to replace those on the present site. The highest tower will be over ninety feet high, and the light, arranged according to the most approved apparatus, will be visible seaward fifteen miles.

A NEW FORM OF BIANCHI'S AIR PUMP has been invented by M. Delenil, of Paris. It introduces a new method of lubrication, and avoids that repeated breakage of valves, by the action of various gases, which is so objectionable to the experimenter.

A HUGE TELESCOPE.—The University of Chicago possesses the largest, and, it is believed, the finest telescope in the world. The focal length is twenty-three feet.

A NEW TORPEDO has been invented by an engineer at Stockholm for blowing up iron-plated vessels. The torpedo floats beneath the surface of the water, and is provided at the bow with a mine, which explodes when it strikes the ship.

NITRO-GLYCERINE has been used in Sweden in place of the common blasting powder with great success. A hole was bored in a rock twenty-five feet deep and charged with five-and-a-half pounds of nitro-glycerine, and in five minutes after

the fuze had been lighted a dull report was heard and enormous blocks were detached from the rock.

VEGETABLE FLANNEL is now largely manufactured in Germany from the *pinus silvestris*. The flannel is said to be highly efficacious in restoring the function of the skin to its normal condition.

EXHIBITIONS OF PICTURES.—There are several now opened in London. The water-colour drawings at the Dudley-gallery, Egyptian Hall, Piccadilly; the British Artists' exhibition at their gallery, Suffolk-street; the French and Flemish exhibitions, Pall-mall; and the Royal Academy.

Mr. WALLIS has finished a picture representing Giorgione painting the portrait of Sir Philip Sidney.

SIR EDWARD LANDSEER will contribute three pictures to the Royal Academy exhibition, two companion works, and one a portrait of himself and two dogs.

MR. LEIGHTON'S CONTRIBUTIONS to the Royal Academy will consist of (1) a large work, representing Helen hastening along the walls of Troy to witness the proposed combat between Menalaus and Paris; (2) "From St. Mark's," a lady carrying a child, and leaving one of the aisles of the church at Venice; (3) The Widow's Prayer, a lady before an altar, a child playing with an apple, and seated in a gleam of sunshine; (4) a *genre* subject, a child pressing a cherry to its mother's lips; (5) "O that I had wings like a dove!"—David seated on the roof of his palace, and looking towards the west; doves flying away.

M. GEROME'S picture of the reception of the Siamese Ambassadors by Napoleon III. is finished. The orientals are crawling on their hands and knees before the Emperor of the French and Eugénie. The ambassadors are superbly dressed: their umbrellas lie near to them.

BUST OF RICHARD COBDEN.—Mr. Woolner has been commissioned to execute a bust of this distinguished and lamented statesman.

MONUMENTAL.—Various towns are about to erect statues to Richard Cobden.—Teniers is to have a statue in Autwerp. M. Ducaju is the sculptor.

Literature.

MALAYAN INDIA.*

MR. CAMERON has rendered good service to his countrymen by his account of the riches and beauty of Malayan India. The scenery around Singapore surpasses in loveliness that of Ceylon or Java. The entire circumference of the island is one panorama, where the magnificent tropical forest, with its undergrowth of jungle, runs down at one place to the very water's edge, dipping its large leaves into the glassy sea, and at another is broken by a brown rocky cliff, or a late landslip, over which the jungle has not yet had time to extend itself. Here and there are scattered little green islands, set like gems in the bosom of the bushed water, between which the excursionist, the trader, or the pirate is wont to steer his course. Eternal summer reigns in this region. No sooner has the blossom of one tree disappeared than another takes its place. The islands are always enwrapped in a sweet air of delicious perfume. The inland scenery supplies a constant succession of beautiful landscapes, and nothing can exceed the exquisiteness of the few country roads. Gigantic trees, covered with leaves wreathed in flowers, broad-leaved plants, and the thick matted jungle, which stands on each side like an impenetrable wall, arrest the eye at every step. Mr. Cameron relates the following singular use made by the Malays of the innumerable fire-flies:—

"The Malays here, and in many parts of the archipelago, have jewels made for night wear, set, not with pearls or stones, but with little round cages about the size of a pea, in each of which a fire-fly is imprisoned; the little insect, excited by the narrowness of its cage, gives out even more brilliant and more frequent flashes than when at large. The jewel could have no more pretty setting; it is also a very cheap and a very harmless one, as the fire-fly is set free before the night is over. I have read somewhere that these insects are impaled on little golden needles, as in

the agonies of death they emit a more brilliant lustre. This must be a mistake, however, for I have found that the strength of the flashes they give out is in proportion to their vitality."

The jungle is full of monkeys, of diminutive size, neatly formed, gentle, and easily tamed. A flock will sometimes follow a party of pedestrians for more than a mile along some of the jungle paths, grinning, jumping, and chattering all the way, not ill-naturedly, but apparently in frolic. Wild hogs also abound, smaller than the English pig, black and very wiry. There are two kinds of deer, alligators, and boa-constrictors. The last appear to be chiefly destructive to poultry. But the terror of the jungle is the tiger. On an average, one man is killed per day by these monsters. The victims are chiefly Chinamen, who are in the proportion of one to ten of the other inhabitants of Singapore. At one time no tigers existed upon the island; and for a long period it was a knotty problem how they got there. It was solved in this way. The back of the island is separated from the mainland by a narrow strait, which is a favourite fishing-ground, and is, at the season, spread over with stakes and nets. Having set their nets overnight, a party of fishermen went early in the morning to see what success they had, and were surprised to find secured in their meshes a large female tiger. From the part of the net where the tiger was entangled, it was clear that the animal was crossing the straits, and in swimming was caught. Many attempts have been made to extirpate the tiger, but all have hitherto proved useless. All the popular notions about the cowardliness of the tiger are more than confirmed by Mr. Cameron. The Malays have a saying that "if you will only speak to a tiger, and tell it that it can get plenty of food in the jungle beside you, the animal will be persuaded, and leave you unmolested." But certain it is that these animals will not attack a man face to face.

The population of Singapore is roughly set down at 90,000; and of the united British possessions in the Straits, that is, of Singapore, Penang, Province Wel-

* Our Tropical Possessions in Malayan India: being a descriptive account of Singapore, Penang, Province Wellesley, and Malacca; their peoples, products, commerce, and government. By John Cameron, Esq., F.R.G.S. With illustrations. London: Smith, Elder, & Co.

lesley, and Malacca, at 290,000. There are representatives of many tribes of the aborigines still living. Some of their customs are not a little singular. Here is one.

"The marriage ceremony is a simple one, and the new-made acquaintance of the morning is often the wedded wife of the evening. On the part of the suitor it is more a matter of arrangement with the parents than of courtship with the daughter; but there is a form generally observed which reminds us strongly of the old tale of Hippomenes and Atalanta. If the tribe is on the left bank of a lake or stream, the damsel is given a canoe and a double-bladed paddle, and allowed a start of some distance; the suitor, similarly equipped, starts off in chase. If he succeeds in overtaking her, she becomes his wife; if not, the match is broken off. . . . If the marriage takes place where no stream is near, a round circle of a certain size is formed, the damsel is stript of all but a waistband, and given half the circle's start in advance, and if she succeed in running three times round before her suitor comes up to her, she is entitled to remain single; if not, she must consent to the bonds of matrimony. As in the boat-racing, but few outstrip their lovers."

The aborigines believe in a God, and in a future state; but their God is one of terror, and rarely wins any prayer from them until death approaches. They bury their dead in a sitting posture, and sometimes erect, and lay beside the body some food and weapons. Simple, amiable, and even grateful, they totally differ from the Hindoos. But, like them, they are inherently lazy. Moreover, they are a peace-loving people, and when any cause of dispute arises between them, instead of resorting to blows to settle it, the person believing himself injured withdraws with his family and friends to another hunting-ground until reconciliation is sought by the offender. They are truthful, and as playful as children.

The fruits and products of the island are, of course, tropical. Singapore first brought gutta-percha to the notice of the world, although but little is now produced by that island, Gambier, or terra japonica, which when brought to the market looks like square rich blocks of yellow-mud, is imported to Siam and Cochin China. Pepper is grown in great abundance, and nutmegs, but the last are gradually dying out as one of the

products of the island. A blight, which no treatment has cured, has fallen upon the nutmeg-trees. Whole plantations have been abandoned. Cocoa-nut plantations abound, and a large trade is carried on from the yield of these fruitful trees. The central position of Singapore favours its trade. Besides gambier, pepper, and gutta-percha, the island sends to England tin, mother-o'-pearl, tortoise-shell, sago, tapioca, camphor, gum, coffee, and other products; but pepper, gambier, and nutmegs are the only articles which the island yields.

As to the town itself, we must refer our readers to Mr. Cameron's book, contenting ourselves with noting his account of the new church, St. Andrew's, recently built. There are three fine stained glass windows in it: one to the memory of Sir Stamford Raffles, another to Major-general Butterworth, and a third "to the honour and glory of God, and as a testimonial to John Crawford, Esq."

"Though the new cathedral was named after the Scotch saint, it has proved somewhat unfortunate for the popularity of the Presbyterian worship, many of the Scotch kirk-folks preferring the lofty arches of St. Andrew's to the humble square walls of their own chapel. There was such a demand for seats and such competition for choice places, that a public ballot was held for their disposal. It would be unfair, however, to argue any great godliness from this eagerness to obtain places, for though all the forward seats are now secured, it would be impossible to point to any Sunday when they have been really well filled."

*The Model Preacher.** This book is not at all to our taste. Instead of being a model for preachers, it will rather serve to show what they should not be. It is wordy, vulgar, and pretentious. One copy of *Porter's Lectures on Preaching* is worth a whole issue of this trashy book. Mr. Taylor seems to have all the defects which belong to the most vulgar American itinerant preachers. Here are proofs enough, and more than enough. Speaking of what he calls "surprise-power," he quotes with approval the following. A minister was at a conference in California, and speaking of his purpose, and that of his brethren in coming, says, "We did not come to 'lie

* H. J. Tresidder.

on flowery beds of ease, and *eat chickens!*" Referring to the mysterious union of the divine and human natures in Christ, he indulges in this piece of shocking irreverence:—"When the banns of this union were proclaimed in heaven, there were no objections." Joseph is described when leaving the prison as "shedding off his dirty duds covered with vermin, and washing and shaving himself!" The following also awakens especial admi-

ration, and is quoted with evident gusto: some people were sleeping during a sermon, when the preacher cried out, "God have mercy on your pot-metal souls!" and turning to the venerable man behind, he said, "Brother Havens, what kind of souls have you got here? I can't do anything with them. I'll sit down, and let you try. Get up here, brother Havens, and sluice hell and damnation on them by the hogshead."

Intelligence.

Our Churches.

CONFERENCES.

The MIDLAND CONFERENCE was held at Sutton Bonington, on Easter Tuesday, April 18. Rev. C. Clarke, B.A., of Ashby, read the scriptures and prayed, and Rev. Harris Crassweller, B.A., of Derby, preached from Gen. xxii. 18. The weather was unusually genial, and the attendance of delegates and friends was consequently large. Rev. T. Gill, of Shore, opened the afternoon meeting with prayer, and Mr. J. Ferneyhough, of Nottingham, presided. From the oral statements of delegates, and the letters received from those churches which had sent no representative, eighty-five were reported as having been baptized since the December Conference, ninety-five were now candidates for baptism, and ten had been restored to fellowship. The doxology was sung; and the secretary having read the minutes of the previous meeting, the following business was transacted:—

1. *The Belper Case.*—(1) The church at Belper having applied for re-admission into the Midland Conference, their request was cordially agreed to. (2) The Committee requested to attend to the case from Belper, presented to the last Conference, had not been able to agree upon a report. After a long and desultory conversation, it was agreed:—That brethren W. Bembridge and R. Argyle of Ripley, J. Prince and W. Gregory of Derby, J. Bennett of Sawley, and George Stevenson of Leicester, be kindly requested to make further inquiries as to this case, and report to the Whitsuntide Conference.

2. *Petitions to the House of Commons asking for inquiry into the operation and results of our National Ecclesiastical Establishments.*—It was unanimously agreed that those churches in this Conference which have not yet complied with the request of the autumnal meeting of the Baptist Union on this subject, be earnestly requested to send petitions as soon as convenient.

3. *Triennial Conference of the Liberation Society.*—(1.) That the Secretary of this Conference, Rev. J. Jackson Goadby of Leicester, and Mr. H. Webster Earp, of Melbourne, Derbyshire, be delegates from this Conference to the Seventh Triennial Conference of the Liberation Society, to be held in London early in May. (2.) That the expenses of the Secretary be defrayed out of the Conference fund.

4. *Vote of thanks to Rev. Robert Meek.*—The rector of Sutton Bonington, Rev. Robert Meek, having, as on a previous occasion, five years ago, kindly placed the National School-rooms at the service of our friends at Sutton for the purpose of making more comfortable arrangements for dinner and tea, it was unanimously agreed: That the ministers, officers, and delegates, of the General Baptist churches of the counties of Nottingham, Derby, and Leicester, assembled in Conference at Sutton Bonington, on Tuesday, April 18, 1865, present their respectful and hearty thanks to the rector, Rev. Robert Meek, for his Christian courtesy and liberality in again granting, for their convenience in the matter of refreshments, the use of the National School-room.

The next Conference will be held at New Lenton, on Whit-Tuesday, June 6.

Rev. Watson Dyson, of Measham, to preach in the morning; or, in case of failure, Rev. W. Salter, of Coalville.

Rev. C. Burrows preached in the evening.

The Annual Collection for the incidental expenses will be made at the next Conference.

J. JACKSON GOADBY, *Secretary*.

THE LONDON CONFERENCE was held at Wendover, on Easter-Wednesday, April 19th, 1865. Brother Lawton, of Berkhamstead, opened the morning service. The Rev. J. Clifford, of London, preached on "The resurrection of Christ," from 1 Cor. xv. 14—17. At this service there was a tolerably good attendance. The Conference met in the afternoon at half-past two. On account of the much regretted absence of the Rev. E. Foster, the pastor, through illness, the Rev. W. Sexton, of Tring, was called to preside. The Rev. W. Hood, of Ford, engaged in prayer. In the absence of brother Batey, brother Lawton was requested to act as Secretary *pro tem*. Most of the reports from the churches were encouraging. Fifty-five had been baptized since the previous Conference, and thirty-six were on the lists of candidates.

1. The report of the Home Mission Committee was received; from which it appears that this Committee met in November as appointed, and that four meetings of the London Sub-committee had been held. Deputations have visited several districts in London to obtain information respecting eligible sites for building purposes, respecting public rooms adapted to the objects of the Mission, and respecting a vacant Wesleyan Chapel in the south of London.

2. The Conference gave some attention to the question of reviving the General Baptist cause at Aylesbury. It was resolved: That this question be referred to the Home Mission Committee.

3. A letter was read from brother Batey, in which he stated that he was obliged to resign his office as Secretary. It was resolved: That we accept the resignation of brother Batey as the Secretary of the Conference, and cordially thank him for his past services.

4. That brother Lawton be the Secretary of the Conference.

5. That the next Conference be held at the Borough Road Chapel, on Wed-

nesday, Sep. 27th, to commence at half-past two in the afternoon, and that brother Lawton preach in the evening.

6. That brother T. Goadby write a paper for the next Conference on "The Sensational in relation to the Church and the Pulpit."

A Home Missionary Meeting was held in the Evening. Mr. W. McMicken presided, and brethren T. Goadby, J. Butcher, W. Sexton, and W. C. Bennett addressed the meeting. The collection for the Home Mission Fund amounted to £1 11s. 2½d.

This Conference was felt to be a very encouraging one.

J. LAWTON, *Secretary*.

P.S.—A General Meeting of the Home Mission Committee in this district will be held at the Borough Road Chapel, on the day of the next Conference, at half-past eleven in the morning.

BAPTISMS.

OLD BASFORD.—On Lord's-day, April 16, after a sermon by the Rev. J. T. Banister, pastor of the church, fifteen persons were baptized; four were members of the Wesleyan body, and remain with their own friends; eight join us in church fellowship, and the remaining three our General Baptist friends at Bulwell.

W. B.

BRADFORD, *First Church*.—On Lord's-day, Jan. 1, we baptized one; on Feb. 5, four; March 5, one; and on April 2, six; all of whom were added to our fellowship.

B. W., B.

PETERBOROUGH.—On Lord's-day, April 2, six candidates were baptized by Mr. Barrass, and were all received into the church.

ASHBY-DE-LA-ZOUCH.—Our pastor baptized seven persons on Sabbath evening, April 16. Four of them were young men about twenty-four years of age, over whom the church has greatly rejoiced.

SPALDING.—On Lord's-day, April 2, five young persons from our Sabbath school were baptized by our pastor, and in the afternoon were received into the church.

T. H. W.

ALLETON.—On Saturday evening, April 15, five believers were baptized by our pastor, Mr. W. E. Winks, and were received into the fellowship of the church on the following Lord's-day.

LEICESTER, *Dover-street*.—Eight young friends were baptized on Wednesday evening, April 26.

MINISTERIAL.

MR. CHARLES PAYNE, of Chilwell College, has accepted the unanimous invitation to the pastorate of the General Baptist church at Wolvey, and enters upon his labours soon after the vacatiou.

REV. JAMES LEWITT has accepted an invitation to become the pastor of the Baptist church at present meeting in the Mechanics' Hall, Scarborough.

MISCELLANEOUS.

FAREWELL SERVICES AT WOOD-GATE CHAPEL, LOUGHBOROUGH.—On Sunday, March 26, the Rev. Giles Hester, who has just removed to Sheffield, preached his farewell sermons in the above chapel, the evening congregation crowding the sacred edifice to overflowing. The sermons were of an eminently practical character. On Tuesday evening a farewell tea and public meeting was held. The public respect in which Mr. Hester is held induced many strangers from the town and surrounding villages to attend. The chair was taken by Mr. Hester, a hymn sung, and the Rev. E. Stevenson prayed. Mr. H. Chapman and Miss L. Wilcocks, members of Mr. Hester's Bible Class, then read essays on the life of David, after which Mr. G. Doughty, in terms of affectionate respect, presented to Mr. Hester, on behalf of the Bible Class, the last two volumes of Smith's Dictionary of the Bible, as an expression of their gratitude for the religious benefit they had derived from his instruction. After this the Chairman vacated his place, and the Rev. E. Stevenson presided. Mr. S. made a few remarks upon the object and character of the meeting, and called upon Mr. Baldwin, who presented to Mr. Hester, in the name of the congregation, a very chaste and beautiful clock. The clock was in a rich Ormolu case, on gilt stand, covered with a large glass shade. Upon a tablet in front was a solid silver plate, with the following inscription thereon:—"Presented to the Rev. Giles Hester, by the Baptist Church and congregation, Wood-gate, Loughborough, as an expression of their affectionate esteem, 28th March, 1865."—Mr. Baldwin read some admirable verses upon the presentation, composed by Mr. Thomas Berrington.—The Chairman then called upon Mr. T. W. Marshall, who, in the name of the ladies of the congregation, and in most appropriate

terms, presented to Mrs. Hester a large and elegant patent writing desk, in walnut wood, completely fitted with writing materials, with initials engraved on a brass plate. These proofs of attachment and esteem greatly affected Mr. Hester, who was almost too much overcome by emotion to reply. The Revs. T. Bumpus and J. Mason addressed the meeting, expressing the high regard in which they held Mr. Hester, and referring to the happy Christian friendship and frequent intercourse they had enjoyed together, and desiring for him the richest blessing and success in the new sphere of labour to which he was about to remove; while they desired for the church he was then leaving, happiness, harmony, prosperity, and the early settlement amongst them of a suitable pastor. The hymn,

"Hail! sweetest dearest tie that binds," &c.,

was then sung, and this happy, yet solemn, interesting meeting was concluded by a most earnest, affectionate, and comprehensive prayer by the retiring pastor. An apology was made for the absence of the Rev. E. Alty, and a letter of apology read from the Rev. W. Jefferson. The Rev. J. Bromwich was also expected, but was not able to be present.

LEICESTER, Dover-street.—The Anniversary Services were held on Lord's-day, March 26th. Rev. W. Clarkson, B.A., of Market Harborough, preached. The inclement day deterred many from attending. On Easter-Monday a tea-meeting was held. The promises, amounting to £200 toward the reduction of the chapel debt, were honourably redeemed; and plans are already in operation for a still further effort during the coming year. In aid of the same object, Rev. C. Vince, of Birmingham, will preach at Dover-street, on Tuesday evening, May 9th.—**Presentation to the Pastor.**—On Monday, April 3rd, the members of the pastor's two New Testament classes invited their minister to take tea in the school-room. The chief event of the evening was the agreeable surprise prepared for the pastor by the classes. The senior member, Mr. Burden, presented him, in the name of the two classes, with the second and third volumes of *Smith's Dictionary of the Bible* "as a token of their gratitude for his services in conducting the classes during the past three sessions."

MARCH, Camb.—Sermons in behalf of the Mission were preached on the 16th April, by the Rev. H. Wilkinson. On the Monday, the young people who had taken the little collecting books, along with a few of the older friends of the cause, met to hold a JUVENILE tea-meeting. Mr. Wilkinson, who had wished it to be regarded as specially *his* tea-meeting, added very much to its interest by his amusing and effective anecdotes. At seven o'clock the public meeting was held, when addresses were delivered by the Revs. H. Wilkinson, J. C. Pike, T. Watts, R. Wearmouth, (Independent,) and the pastor. The attendance on the Sunday and at the Monday meetings was good. Collections amounted to £9 8s. 6d., and in addition to the usual sources of income, the subscribers of ½d. a week to the little books were found to have raised the sum of £10 11s. 6½d., affording another instance of the power of *littles*.

GREAT BERKHAMSTED.—On Good Friday, at a public meeting in the Town Hall on behalf of the new Baptist church in the course of erection, a handsome and valuable timepiece was presented to the Rev. J. Lawton, by his Young Men's Bible Class. Mr. J. Jolley, one of the class, who was chosen to make the presentation, stated that a few months since their class numbered three; it was now increased to twenty-two, and that nearly all are now religious inquirers.

THE BAZAAR AT PACKINGTON for the internal restoration of Packington chapel will be opened in a marquee at Packington, near the chapel, on Tuesday, May 30, 1865. The largest part of the articles now being contributed are useful and not ornamental; we hope, therefore, materfamilias, that extensive purchaser, will have many representatives from the neighbourhood.

Other Congregational Churches.

EDINBURGH.—The Baptist churches in this city having agreed to hold a united monthly prayer-meeting with reference to the cause of missions generally, and more particularly to the operations of the Baptist Home Missionary Society for Scotland, the first of these meetings was held on the evening of Monday, April 3, in the hall of Dublin-street chapel. The Rev. William Tulloch presided, in

the unavoidable absence of the Rev. Jonathan Watson from indisposition, and, besides prayer by brethren connected with the several churches represented, a short but interesting and encouraging account was given by the Rev. James E. Dovey of a recent visit paid by him to the mission stations at Wick and Keiss, in Caithness, and of the opening of a new chapel at the former of these places. The attendance at the meetings, and the spirit which pervaded them, were gratifying, and it is confidently hoped that these concerts for prayer, besides encouraging the missionaries and bringing down an increased measure of blessing on their labours, will promote a spirit of union and sympathy among the Baptist churches of Edinburgh.

BIRMINGHAM, Yates-street.—On Tuesday, April 4, services were held in the above place of worship in recognition of the pastorate of the Rev. T. W. Thomas. The afternoon service was opened with reading and prayer by the Rev. W. L. Giles. A confession of faith was then made by Mr. Thomas. The prayer for the young minister was offered by the Rev. G. B. Johnson, after which a most eloquent charge was delivered by the Rev. Charles Short, M.A., of Swansea. The service was concluded with prayer by the Rev. F. G. Marchant. In the evening, after reading and prayer by the Rev. J. P. Barnett, two admirable discourses were delivered on—1. The church in relation to its pastor; by the Rev. J. J. Brown. 2. The church in relation to the world; by the Rev. C. Vince. These interesting services were brought to a close with prayer by the Rev. G. Richards.

LEEDS, Blenheim Chapel.—Services were held on March 23rd in connection with the recognition of the Rev. G. R. Thomas, formerly of St. Neot's, as the minister of Blenheim Baptist chapel, and successor to the Rev. Dr. Brewer. At three o'clock a public service was held in the chapel, presided over by the Rev. Dr. Acworth. Mr. Binns read a statement of the steps which had led to the invitation to Mr. Thomas. The usual explanation having been made by Mr. Thomas, the Rev. A. M'Laren, B.A., Manchester, delivered an address upon the relative duties of pastor and people. At the conclusion of the service a public tea took place in the school-room, and in the evening a public meeting was held,

presided over by the newly-appointed minister. Addresses were delivered by the Rev. J. P. Chown and the Rev. J. G. Miall, of Bradford; the Rev. W. H. Wylie, of Accrington; the Rev. S. G. Green, President of Rawdon College; and the Rev. W. Best, B.A. The attendance included ministers from all the Dissenting churches, and the proceedings were of the most pleasing character.

RICKMANSWORTH.—On Wednesday, April 12th, a recognition service was held in the Baptist chapel, in connection with the settlement of the Rev. R. Bayne, as pastor of the church. After a lucid general statement of ecclesiastical principles, by the chairman, Rev. Dr. Steane, and many kind expressions of fraternal regard to the pastor, Dr. Hurndall, one of the deacons, stated the very encouraging circumstances which had led to the union now recognised, and the pastor expressed his determination to know nothing among men but Jesus Christ and him crucified, and requested the prayerful co-operation of the people in making the way of salvation known in every house in the neighbourhood. Addresses of cordial welcome were delivered by the Rev. W. W. Evans (formerly a missionary in India), Rev. T. Peters, J. J. Smith, Esq., of Watford, Revs. G. Warn, of Sarrett, and W. C. Ellis, of Chenies. Several other gentlemen took part in the service.

LUTON.—On Thursday evening, March 16th, a tea-meeting of the church and congregation worshipping in Union chapel, Luton, was held. After tea, John Everett, Esq., presided. The pastor, the Rev. T. R. Stevenson, stated the object of the meeting, viz, that a few friends had been waited upon for donations towards the liquidation of a debt of £300, which has long been remaining on the chapel. Their contributions had been liberal, one gentleman, Mr. Strange, a deacon of the church, having offered £60. Addresses were given by other friends, and a canvass was made. Before the conclusion of the meeting, it was announced that £70 more than the debt had been given. In the course of the evening reference was made to the prosperous condition of the church. During the seven months that the present pastor has laboured there, forty-nine have been received into fellowship, twelve stand as candidates, and there are a large number of inquirers.

ASHFORD, Kent.—On Good Friday, about 260 persons sat down to tea in the Baptist chapel at this place. The chair was afterwards taken by the Rev. T. Clark, the pastor. He thanked the friends for their kind assistance in the purchase of the harmonium, the total cost of which was £28. A vote of thanks was then unanimously given to the collectors. An anthem was then sung by the choir, after which Mr. Jolly, in behalf of Mr. Clark's numerous friends, presented him with a handsome coffee and tea service, value, with glass shade, stand, &c., ten guineas, and also a purse containing twenty guineas, as a token of their high appreciation of his faithful ministry and Christian character during the six years that he had laboured amongst them. Mr. Clark replied in a very affectionate manner, and thanked his friends for such a tangible evidence of their warm attachment to him. A vote of thanks was then proposed to the testimonial collectors, which was carried by acclamation.

MILTON, Cambs.—The new Baptist chapel in this village was opened for Divine worship on Thursday, March 23, when the Rev. J. T. Wigner, of Lynn, preached; after which, a large number sat down to tea, gratuitously provided by the ladies. In the evening a public meeting was held, when G. Livett, Esq., of Cambridge, occupied the chair, and appropriate addresses were delivered by the Revs. E. S. Neale, J. C. Wells, J. T. Wigner, and J. A. Comfort. The Rev. G. Sear, under whose superintendence the building has been erected, read the report, from which it appeared that the land had been given by Mr. Isaac Coulson. The chapel, which is a very neat brick building, is an ornament to the village, and is capable of seating one hundred and sixty persons; the total cost of which, including fencing, &c., will be about £200.

NETHERTON, near Dudley.—The Baptist chapel, Sweet Turf, after undergoing extensive repairs, and having school and vestry-rooms erected, has been reopened by a series of services, conducted by the Revs. C. Vince and J. P. Barnett, of Birmingham; D. Evans, of Dudley; T. G. Horton, of Wolverhampton; R. Nightingale, of Prince's End; G. Grundy, of Dudley, and the minister of the place. The alterations give entire satisfaction. The collections, amounting to £62, ex-

ceed the expectations of the friends, considering the depressed state of the trade of the district.

NORWICH, St. Clement's.—On Tuesday evening, April 4, the members of the church and congregation meeting in the above place of worship assembled in the school-room to welcome the Rev. R. G. Moses, B.A., late of Lymington, who has recently been elected to the office of pastor of the church. Three hundred friends sat down to tea, which was amply provided through the efficient superintendence of several ladies. The room was beautifully decorated for the occasion. After tea, addresses were given by the pastor, deacons, and several other gentlemen.

NONCONFORMISTS AND THE UNIVERSITIES.—The "Monthly Retrospect" of *Evangelical Christendom* states:—"A project is on foot, and we believe has advanced some way towards completion, to turn to practical account the facilities now afforded for the admission of Dissenters to the Universities. Hitherto the great difficulty has been the residence of a young man in halls whose regulations and discipline were all framed on the basis of the Church of England, so that the Dissenter, however firm might be his own attachment to Nonconformist principles, was compelled to breathe, as it were, a Church of England atmosphere, the undermining effect of which upon his Dissent, it has been practically found, is so powerful, that only the stronger natures can resist it. We do not profess to be very well acquainted with the details of the new

scheme—we believe, indeed, they have not been finally settled—but we understand that, in substance, the plan is to found a new college or hall, with statutes and regulations which, while they are based on strong religious principles, shall yet be of so elastic a nature as to allow Dissenters to become obedient to them without doing violence to their own conscientious convictions. It is not desired to found a college exclusively for Dissenters: the Nonconformists who are most actively engaged in the scheme are the most earnest in deprecating the establishment of any new centre of sectarian feeling; but it is thought that some common ground may be occupied, on which Liberal Churchmen and Liberal Dissenters might meet in harmony. The Chancellor of the Exchequer, among others, has been consulted: we are not sure, indeed, if he did not take the initiative;—at all events, he has given his hearty assent to the scheme, and takes an active and cordial part in working out the details. The greatest difficulty that is apprehended is, the novelty of the hall, which would tend to injure it in popular estimation, as inferior to the time-honoured colleges that already exist; but to meet, and in some degree to overcome, that prejudice, it is proposed to select for the first principal some gentleman the most eminent for scholarship and for general attainments that can be induced to accept the post; and with the example of Rugby before them, where the genius and acquirements of one man raised a third-rate country school into one of the foremost seminaries for national education, the promoters do not despair of success."

Obituaries.

Mrs. HODGSON, a valued member of the General Baptist church, North Parade, Halifax, fell asleep in Jesus, Dec. 24th, 1864, aged 62 years, after a life of humble and earnest devotedness to her Lord.

On receiving the intelligence of her death, the writer, almost involuntarily exclaimed, she has fought a good fight and kept the faith, and now the crown of righteousness will not be withheld—

"That crown which in one hour repays
The labour of ten thousand days."

Yes; the conviction then was, and is still, that she has acted her part well, humbly and unostentatiously, yet faithfully and earnestly; that she has done her work, and done it in such a manner, that it has met with the approval of the Master, and that He has already said unto her, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The reality of her piety was very manifest; calm, quiet, and thankful in her spirit, an air of serious godliness ever about

her, always anxious to be doing good, not a lover of the world, but ever solicitous for the peace and prosperity of the church, ministering in many ways to the comfort of her pastor, caring for the poor, and withal doing it so unostentatiously, and often in the midst of much trial and discouragement, yet doing it as the humble handmaid of the Lord with a single eye to his glory, and anxious only for his approval and blessing. Oh that the mantle of her piety may fall on all with whom she was associated in her works of faith and labours of love. The writer seeks not to extol her, but to admire the grace of God in her, to make mention of her as one of God's precious gifts to his church, and while he points to her excellencies, to exclaim on account of each of them, Let the Lord be magnified.

In early life it was the privilege of our departed sister to sit under the ministry of the late Rev. James Taylor, and the late Rev. Richard Ingham, pastors of the church at Heptonstall Slack, she being then a resident in that neighbourhood, and a member of the family of the Gibson's, of Greenwood Lee. It was under the able ministry of these men of God that her mind was enlightened, her heart renewed and transformed, and her whole soul united in everlasting bonds to her glorious Redeemer. In her 22nd year she gave herself to the Lord, and afterwards to his church by baptism according to his will. It was while at Heptonstall Slack that her religious character was formed, and the foundation laid of her future consistent and earnest life. She was trained to be useful, to labour for the cause of Christ, to understand the principles she professed, and to adhere to them through good report and evil report, and ever to spend and be spent in her Master's service. The church at Heptonstall Slack has been remarkably well instructed in the things pertaining to the kingdom of God. The members were not only General Baptists, but they knew why they were so, and once General Baptists, they did not easily become anything else. The result has been that when, in the providence of God, members have had to remove to other localities, they have not amalgamated with other denominations, but have worshipped God after the manner of their fathers; and thus, through their efforts, new churches have been planted in Todmorden, Bacup, and Denholme, and many old churches strengthened by accessions from the church at Heptonstall Slack.

It was the happiness of Mrs. Hodgson to be connected with this church in its earlier days, and under the ministry of its venerable founders, when sound doctrine,

scriptural discipline, stability of character, and devotedness to the Lord's work, were, as we hope they are now, topics often dwelt upon.

It was while at this place, and when in the fervour and energy of her first love, that she became a Sabbath-school teacher; and for this work of faith and labour of love she is still had in revered and affectionate remembrance by many of her scholars. She was also a tract distributor, and a collector for the Home Mission, and for bibles from those who received bibles from the Bible Society and paid for them by instalments. Honouring her Christian profession, she enjoyed the esteem of the church to which she belonged, and of its successive pastors. After marrying one who was believed to be pious, she removed to Halifax about twenty or twenty-one years ago. Here she became an attendant at Haley Hill chapel. This decision was the result of principle; and here the sterling qualities of her character begin to be increasingly manifest. She dwelt among her own people. If all General Baptists who have removed to large towns had done this, we should long ago have had considerable churches in Manchester and other places.

Noble-hearted woman! she reminds us of the women who were last at the cross and first at the sepulchre. She clung to her principles and to the church of her faith when in Halifax that church was in its low estate; and hers has been the joy to see it rise and prosper, and to contribute in her measure to that glorious end. The chapel at that time was not a comfortable one. The position of the church, as compared with some others, would then be designated, at least, less respectable. Its enlargement and elevation were promoted by her presence, advice, exertions, contributions, prayers, and general deportment. The health of Mr. Hodgson being feeble and uncertain, the special service of Mrs. Hodgson, on behalf of the General Baptist church at Halifax has been during a widowhood of nearly fourteen years. The regularity of her attendance on the public worship of God on Lord's-days and week-days, on church meetings, meetings for prayer, and for the relation of Christian experience, is well known. Seldom was she prevented from being present when her health was moderate, by any amount of rain or snow, or by any other hindrance.

She became here, as in the former scene of residence and labour, a devoted and persevering teacher in the Sunday-school, attending to her class every Lord's-day, and making considerable preparation for this work, and ever in it a pattern of diligence and punctuality. Many young

females who have been under her constant instruction will gratefully remember her persevering efforts for their spiritual welfare. She visited the absent and afflicted, not only of the children in the Sunday-school, but of members of the church and congregation, to whose comfort she contributed by her presence and advice, by her practical sympathy, and at times by her prayers with the afflicted. It has been her pleasure and honour to make at home garments for the needy, and then carry them to the necessitous. This was not done to the neglect of necessary expenses connected with the church of Christ of which she was a member, nor to the neglect of the institutions of the denomination to which she belonged. Nor was her benevolence confined to her own church or denomination. She was a collector for the Town Mission, for the British Society for the Propagation of the Gospel among the Jews, and for the Anti-slavery Society, as well as a supporter of these and other benevolent institutions. Her connexion with the church of Christ was not nominal. She did not devote a niggardly portion of time, influence, and property, to the cause of the Redeemer. She did not seek to accumulate property, but to lay it out usefully, avoiding extravagance of expenditure on herself. Perhaps her devotedness to the Lord's service and to the interests of the church to which she belonged, was manifested in nothing more strikingly than in her heroic acceptance of the office of Treasurer of the Building Fund for the erection of North Parade chapel, and in the assiduous, patient, persevering, faithful, and exemplary manner in which she discharged all the duties of that office from the time of the church's determining to build, unto the time when the spacious and beautiful edifice was not only completed as to erection and adornment, but unto the time when all costs were wholly paid. Not only was she a liberal contributor to the Building Fund of the new chapel from her own resources, but she also rendered most efficient help by obtaining donations and subscriptions from others, and this, not only while the chapel was being erected, but also during the five years of the effort to clear off the debt. The church, by our sister's death, has sustained a loss which will not be easily made up. Her endeavours to encourage persons to attend the means of grace, and the ready notice she took of strangers whom she saw there, are worthy of imitation. May the Great Head of the church in His own way supply her lack of service, and raise up others to carry on His work.

The writer has often regretted that during the last two or three years of her life

her connexion with the church was much less happy. Still she never forsook it, and never ceased her efforts for its welfare, and restrained not her prayers for its prosperity. To the last she was anxious for the church, and, like Eli, her heart trembled in its solicitude for the ark of God. During the last year of her life she was not able to attend the services of the sanctuary except very occasionally. In her affliction she was calm and peaceful, but did not talk much. She knew in whom she had believed, and was persuaded that he was able to keep that which she had committed unto Him, against that day. Much trial had subdued and chastened her spirit, but it was manifest that she had not served the Lord for nought. He kept her in perfect peace. Not often in the mount in joyous exultant feeling, yet always on the rock in calm and quiet trust, and in holy and serene peace.

When heart and flesh failed, the Lord was the strength of her heart, and her portion for ever. She was brought down by easy stages, till at last she sunk into her Redeemer's arms to be for ever blest:

"For ever with the Lord,
Amen, so let it be."

Her precious remains were interred at Heptonstall Slack, on Thursday, Dec. 29th, 1864, by Rev. C. Springthorpe, and her death was improved at Halifax on the morning of Lord's-day, Jan. 29th, 1865, by T. Horsfield, of Louth, from Psalm l. 5, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." T. H.

On Feb. 3rd, 1865, died, Mr. LAW GREENWOOD, of Vale, near Todmorden, aged 27 years. He had been an approved and respected member of the church from six to seven years. For more than twelve months there appeared threatening symptoms of consumption, the disease which eventually effected the dissolution of his earthly tabernacle. The departed, although, especially in the former part of his affliction, he would have preferred to be restored to health, manifested a patient disposition, and a meek submission to the Divine will. In immediate prospect of dissolution, he had a joyful assurance that he was about to be with the Lord, a state which he knew would be far better than the present condition of his surviving widow, or of any of his beloved and sorrowing kindred and connexions. His death was improved by his pastor on Feb. 19th, from the Apostle's words, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day." R. I.

Notes of the Month.

ECCLESIASTICAL.

SIR CHARLES WOOD seems bent on proving that the Episcopal Church is nothing more than "a branch of the civil service." It behoves all voluntaries to bestir themselves ere the "little bill" for the new bishopric of Lahore becomes law. The proposal itself is, to say the least, rather an impudent attempt to break faith with the Hindoos. The Queen's proclamation declared, after the smouldering embers of the mutiny had been trampled out, that it was "Her Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith and observances, but that all shall enjoy alike the equal and impartial protection of the law;" and yet the stammering member for Halifax wishes further to tax the rate-payers in India, many of whom are Mohammedans and more Hindoos, for the support of a new bishop and his archdeacon! Will it not by and bye be demanded by the followers of the prophet of Arabia that their moolahs shall also be supported by government aid, and by the adherents of Krishnoo that the brahmins shall receive their stipends from the Queen's exchequer? Already the heathen population of India are made to support one hundred and seventy clergymen out of the public revenues, at a cost of little less than a hundred and fifty thousand a year. Will they submit to the additional three thousand more without protest? But even if they do for the present, the very attempt to impose this increased burden upon them may lead to future complications. We sincerely hope that the members of the House of Commons will have the good sense to refrain from storing up in this fashion the materials for a second religious revolt. Petitions against the Lahore bishopric bill should be forwarded at once.—The debate on the Irish Church Establishment has called forth from Mr. Gladstone some very significant words. He acknowledges that the present condition of things is altogether "unsatisfactory;" that the Irish Establishment is not "necessarily

useful to the progress of Protestantism;" and that "tithes" are property "for the right disposal of which the country and the legislature of the country are responsible."—"Brother" Ignatius has been celebrating Good Friday in his own fashion. All light was carefully excluded from his chapel, the walls were hung with black, and two glimmering candles stood upon the altar. This eccentric "priest" of the Anglican Church carried a little coffin in his hand, also draped with black, and surmounted by a crown of thorns. After various collects and anthems, he intoned the Gospel for the day, and an attempt was made to mimic thunder and lightning! A veiled crucifix was uncovered from the altar by Mr. Ouseley, who holding it aloft, cried, "Behold the wood of the cross!" To which Ignatius and the congregation responded, "Come, let us adore;" when Ignatius crept towards it, and the cross being placed on the ground, reverently kissed it! If this be not "flat popery," it is a very good parody of what passes by that name.

GENERAL.

If the ecclesiastical events of the past month possess less than their usual interest, there has been no lack of excitement in this country from other topics. Scarcely had our last issue come into the hands of our readers than the news of Richard Cobden's death fell like a shadow over all men's hearts. His noble efforts for the good of his country and kind, the singular disinterestedness of his character, his love of peace, and his efforts for the welding together of nations, will make his name conspicuous on the page not only of English history, but on the history of the world. All ranks, parties, and nations, have been blended in a common sorrow around the grave of this illustrious man. The direct and indirect benefits to this country of that free trade policy of which he was so distinguished an advocate, can never be fairly measured. Thousands of homes have been saved from misery, and

the fearful calamities inseparable from bad trade have not, owing to his efforts, been increased by dear bread. "Blessings on the head of him who caused corn to be distributed." The regret of all who deeply sympathized with him in his general views is increased by the fact that he has left behind him no adequate representative.—The last sighs for Cobden's death had scarcely died away, when the news came from America that Richmond had fallen, and that Lee had surrendered! The excitement in America when these facts became known was immense. Dr. Graham has forwarded us the *Portland Daily Press*, and the headings in this paper to the account of General Lee's surrender will fairly illustrate the frenzy of joy with which the prospect of peace has been hailed. They run as follows, with all that printers' types can do for the separate lines to make them prominent:—"Lee surrendered! Glorious news! unsurpassed victory! the whole army of Northern Virginia surrendered to General Grant; Grant's terms accepted by Lee; Rebellion *caved in*; the union army triumphant! One hundred thousand rebels laying down their arms! Glory, Hallelujah!" Of course the number of "rebels" who have laid down their arms is greatly exaggerated. Lee's wasted army only consisted of 25,000 men. The terms of the surrender are as honourable to Grant as one could wish; and we have little doubt that in a few years Lee's valour and Grant's success will be equally the pride of American citizens. Lee has been permitted to visit Johnstone, one of the Confederate Generals, now at Weldon. It is generally thought that the object of his visit is to counsel his friend to follow his example. Now comes the difficulty of reconstruction, in which much wisdom and forbearance will be needed. This is certain—slavery on the North American continent has come to a perpetual end: her four millions of oppressed people are free! Some touching narratives of the reception of the Federals in Richmond by the blacks have been published. An event which happened in the Boston Exchange may be mentioned here. When the news was read out to the city merchants, a silence like death reigned for some seconds, followed by the most up-

roarious demonstrations of joy, which were as speedily hushed by the voice of some venerable minister who was present crying out, "Let us pray." After a fervent prayer, full of gratitude and thanksgiving, the whole company joined in singing the Hundredth Psalm, and then dispersed. Similar scenes took place in all parts of the North. The *Portland Daily Press* speaks of a large and enthusiastic meeting in the City Hall of the same kind, which, according to the odd Americanism, was "called to order by the Rev. Dr. Graham."—Since the above was written the startling intelligence has arrived that President Lincoln was shot on 15th April, while at Ford's Theatre, Washington, and died the following morning; and that at the same hour another assassin, on the plea of urgent business, obtained admission to Secretary Seward's bed-room. A man servant, the secretary himself and his son, were all mortally wounded. The miscreants are known, but when the vessel left America they had not been caught. The event, by its ferocity and suddenness, has for the moment paralyzed the people of America; horror and execration will be felt throughout all Europe. It will be well if these events do not stir up the worst feelings of the North.—After news so charged with excitement as this, all other items which may merely touch lightly upon the doings of the potentates and peoples of Europe will seem tame.—The heir to the throne of all the Russias, the betrothed of Princess Dagmar, the sister of the Princess of Wales, is dead. He fell a victim to "mining-nitis," or inflammation of the spinal column and brain. The Czar and Czarine and the Princess Dagmar arrived at Nice in time to be recognised and to witness the last sad scene.—The Emperor of the French is making ready for a speedy visit to Algiers.—King Leopold has been in England, and on his return suffered severely from bronchitis, but is now better.—Another daughter of the Queen is affianced to a continental prince. Her Majesty is now enjoying the genial air of the Isle of Wight.—Parliament has resumed work, and rumours are afloat that Gladstone will again have a surplus to deal with.—The cry of "Plague" turns out happily to have been a false alarm.

Marriages.

Feb. 14, at Cannington Baptist chapel, Allahabad, by the Rev. John Gregson, the Rev. R. J. Ellis, to Mary Sophia, the eldest daughter of A. R. Gordon, Esq.

March 13, at Trinity-road chapel, Halifax, by the Rev. T. Pottenger, of Rawdon, Mr. George Richard Davenport, to Mary Hannah, eldest daughter of Mr. Thomas Wadsworth, all of Halifax.

March 21st, at Blackheath Congregational church, by the Rev. Edward Steane, D.D., and the Rev. Joseph Beazeley, Edward Roche, Esq., of Belmont-hill, Lee, late of Shanghai, to Emily Ada, youngest daughter of the late Leader Stevenson, Esq., of Vanbrugh-fields, Blackheath.

March 30, at Union chapel, Blackpool, by the Rev. W. F. Burchell, Mr. Henry Smith, of Leeds, to Elizabeth, eldest daughter of the late Mr. S. Peel, of Blackpool.

March 30, at the Congregational church, St. George's-road, Bolton, by the father of the bride, Mr. William B. Sutcliffe, of Bacup, to Lizzie Frances, youngest daughter of the Rev. E. F. Quant, Freehold, Bolton.—Also, Henry Ebenezer, eldest son of the Rev. E. F. Quant, to Rachel Jane,

second daughter of John Metcalf, Esq., Blackpool.

April 3, at the Counterslip chapel, Bristol, by the Rev. R. P. Macmaster, Mr. Charles Fricker, of Victoria House, Marlborough-hill, late of Monkton Deverill, to Harriet Yandell, of Bristol.

April 5, by license, at the Baptist chapel, Alcester, by the Rev. Moses Philpin, Joshua, eldest son of Mr. Joshua Barber, of Bideford, to Esther, youngest daughter of the late Mr. Isaac Mortiboyes, of Evesham-street, Alcester.

April 12, at Bloomshury chapel, by the Rev. W. Brock, D.D., Charles Henry, eldest son of Charles Gray Searle, of Bloomsbury-place, to Annie Elizabeth, eldest daughter of the late William Gotto, of Regent-street.

April 14, at Dover-street chapel, by Rev. J. Jackson Goadby, Mr. George Castle, to Miss Mary Ann Yoemans.

April 25, at the Baptist chapel, Ashby-de-la-Zouch, by the Rev. C. Clarke, B.A., assisted by the Rev. Thomas Mays, Mr. William Henry Elliott, to Eliza, only daughter of Mr. Charles Orchard, Ashby-de-la-Zouch.

Deaths.

Jan. 25, in the colony of New Zealand, aged seventy-two, Mr. Robert Latter, who had resided there for the last twelve years. Mr. Latter was formerly one of the secretaries of the Sunday-school union. The death of Mr. Latter was caused by his having fallen overboard from a steamer, and though he was rescued, the shock to the system was so great that in two days afterwards he died. At his funeral a band of Sunday-scholars stood around his grave, thus representing the cause which he had for many years loved and served so well.

Feb. 28, at the residence of her son-in-law, G. S. Sykes, Esq., of Calcutta, Elizabeth, the beloved wife of the Rev. Isaac Stubbins, of the Orissa Mission, Cuttack, in the fifty-second year of her age.

March 11th, at Weston-by-Weedon, Northamptonshire, after a lengthened illness, the Rev. R. Pine, Baptist minister.

March 18th, greatly esteemed, the Rev. Richard May. He was the founder, and for many years the beloved pastor, of the Baptist church meeting in Boutport-street, Barnstaple, North Devon. "His end was peace."

March 20, at 9, King-street, Elgin, Isabella Farquharson, the beloved wife of the Rev. James Macfarlane, Baptist minister, aged thirty-three, deeply regretted.

March 22, suddenly, at his residence, 4, Hartley-villas, Lansdowne-road, Croydon, in his eighty-third year, the Rev. Richard Pengilly, formerly, for nearly forty years, the pastor of the Baptist church, Tuthill-stairs, Newcastle-upon-Tyne.

March 25, the Rev. W. Upton, for nearly forty-four years pastor of the Baptist church, St. Alban's, Herts, in the sixty-ninth year of his age.

April 9, at Grey's Farm, Paulsray, Kent, Mr. John May, thirty years deacon of the Baptist church, Footsray, and treasurer of the Western Kent Sunday-school Union.

April 13, at Birmingham, Mr. Thomas Jackson, eldest son of the late Mr. Thomas Jackson, farmer, Barton Fabis, Leicestershire.

April 16, of typhus fever, the Rev. B. Lewis, Baptist minister, Merthyr Tydfil, aged forty years, deeply regretted by all who knew him.

Missionary Observer.

SPECIAL NOTICE AS TO FUNDS.

THE rule of our Society is, that the books shall be closed for the audit of the accounts on the last day of May. As the Annual Meeting will be earlier than usual this year, viz., June 21, it is very desirable that all contributions intended to appear in the forthcoming Report should be forwarded to Robert Pegg, Esq., Derby, or to the Revs. J. C. Pike, or H. Wilkinson, Leicester, BY THE END OF MAY. It will save the Financial Secretary much labour and anxiety if friends throughout the Connection will kindly make a note of the above.

DEATH OF MRS. STUBBINS.

LETTER FROM THE REV. I. STUBBINS TO
THE REV. J. C. PIKE.

Calcutta, March 3rd, 1865.

MY VERY DEAR BROTHER,—You will have been prepared to some extent for the *sad, sad* intelligence I have now, with an almost broken heart, to communicate.

My precious and devoted wife, after long and severe suffering, was called to her peaceful, happy home, a few minutes past six o'clock on Tuesday evening, the 28th of February. She had been suffering, especially the last two or three days, from a sense of extreme suffocation, caused by chronic inflammation of the stomach and chest; and a little before she died she begged me so earnestly to lift her out of bed and let her sit in the large easy chair, that I could not resist her entreaty, though I feared the effort would be too much for her. She sat restlessly for about ten minutes, and then became quite calm; and on looking more earnestly into her face, for she was leaning her head on my bosom, I saw, if she was not already gone, she was very nearly. I immediately lifted her gently into bed again, but life seemed gone. Oh, what a shock those only can know who have been placed in similar circumstances! O, what a blank, to feel I could do no more than stand by and weep!

Mrs. Leslie and Mrs. Lewis, who are living close by, kindly came over and performed for her the last sad offices of

affection. Dear Mrs. Lewis had been exceedingly kind and attentive in coming over to sit with her at least twice a day, and manifesting her tender sympathy and love. All the friends in the neighbourhood had been most kind and attentive, so that we felt not as among strangers, but loving friends, who were ready and willing to do everything in their power.

On the following evening, March 1st, the friends assembled at the house of my daughter and her excellent husband, when, the coffin being open and placed in the centre of the large room, Mr. Wenger read Rev. vii. 9—17, and prayed, then followed that mournful act by which our loved ones are hid from our view, and the coffin was removed to the hearse and conveyed to the Dissenters' Cemetery, where our dear and venerable friend, Mr. Leslie, read 1 Thess. iv. 13—18, and Psalm xc. 1—12, after which the coffin was lowered into the vault, and he concluded with a most solemn and appropriate prayer.

The following are the friends who accompanied us to the grave, or joined us there. Next to the loved one were myself and my dear boy Thomas, who arrived in this country only about a fortnight before, Arthur L. Sykes, (brother of my son-in-law, who was obliged to remain at home with my daughter, as she was too ill and too much affected to leave her couch,) and J. B. Biss, Esq., on whose arm I was glad to lean. He

was one of my first friends in India. Then followed Rev. A. Leslie, wife, and daughter; Rev. J. Wenger, son, and daughter; Rev. C. B. and Mrs. Lewis; Rev. G. and Mrs. Kerry; Rev. J. Sale; Rev. Robt. Robinson; Rev. E. Storrow, (Independent minister); G. W. Boothby, Esq.; H. W. & Miss Jones; also, G. and A. Jones, Mr. Rae, Mr. Cutter, Mr. Ledlie, Mrs. Greenway, Mrs. Harman, Mrs. Howard, Mrs. Clarke, and perhaps some others. I mention these names, thinking some dear friends would be gratified to know them, and as an expression of my obligation to them for their tender sympathy in this my severe bereavement. The Lord reward them for all the kindness they have showed unto his afflicted servant.

I feel that in this bitter cup there are many mercies, not the least of which is, that instead of dying on a journey, or at sea, she was permitted to end her days, not with myself alone, but with two of her own children, and another who manifests the tenderness, care, and love of an own son rather than a son-in-law.

Let me ask an interest in the earnest prayers of dear friends at home in behalf of myself, now a lone wanderer in life's short pilgrimage, and in behalf of my precious motherless children, and

Believe me,

Your affectionate, though afflicted brother,
I. STUBBINS.

P.S.—It may be as well to state that I shall still pursue my journey homewards when matters are all settled and I can get a passage. I could not now return to Cuttack with house and home, and everything broken up, to commence life afresh. I am sure you, dear brother, and the friends of the Mission, will understand my feelings. I shall hope to be with you by, or before, the Association.

ARRIVAL OF REV. W. HILL.

THE Rev. W. Hill, with Mrs. Hill, and their five children, also Aggy and Charlie Bailey, and Freddy Miller, disembarked from the "Shannon" at the East India Docks, on the afternoon of Wednesday, April 26, after a pleasant passage from Calcutta. The health of Mrs. Hill had much improved during the voyage, and all were well when they landed.

THE ORIGIN AND SUCCESS OF THE CHOTA NAGPORE MISSION.

PASTOR GOSSNER, of Berlin, was entreated by several young men who had been converted under his ministry, to send them out to the heathen as missionaries. He hesitated; but the ardour and earnestness of the young men at length prevailed. After suitable training eleven went forth to Australia. Others offered themselves—in all a hundred; some are still labouring in different parts of the world, others have entered their rest, and others have returned to Berlin through ill-health.

In the year 1844, Gossner sent a young minister and three young men, who had been trained as schoolmasters, to India, with no special direction where they were to settle, but leaving that to the direction of the Lord after their arrival. Obedient to these orders the missionaries, in walking the streets of Calcutta, frequently observed some very poor black people, different from the Hindoos, and who were employed in doing the meanest work. Upon inquiry they were told that these people came from the hilly districts north-west of Calcutta, and were of a different nation, called the Coles, and were in a very destitute and abject condition. The missionaries felt their hearts drawn out in such love to these poor forlorn creatures, that they resolved to go to their country to endeavour to labour amongst them.

They were greatly encouraged by their friends in Calcutta, and also by the governor of the province. So they started in May, 1845, and travelled about one hundred English miles before reaching the woody districts inhabited by the Coles. The Coles are exposed to every sort of cruel treatment by the zemindars, who often refuse them their hard-earned wages, and destroy the fruit of their fields. Their chief settlement is Chota Nagpore, and there Gossner's four missionaries settled down at a spot to which they gave the name of "Bethesda." The missionaries found the moral condition of these poor people to be worse than their outward circumstances. Their only religion was the worship of innumerable evil spirits (called Bongos). They had some notion

of a good spirit, but said, "There is no occasion to worship him, for he does us no harm, but the evil spirits must be made favourable by sacrifices." Failure of the crops, diseases, and all other misfortunes, are attributed to the devils; and it is the business of their priests to declare in every case to what particular devil the evil is to be ascribed, and to dictate the amount of sacrifice to be made. Nothing can be more horrible than the festivities that take place on different occasions. There is no conjugal tie between them. A Cole purchases his wife, and when she ceases to please him he turns her off. If he has a deal of work to do, he takes two or three or more wives, if he can pay for them. The children grow up like the beasts of the field, and with habits of the most depraved kind. It was among these people that Gossner's missionaries were the first to begin a work which has been abundantly blessed. They built a house and learnt the language. Finding no access to the grown-up people, they took six orphan children, cleaned their bodies from the incredible dirt and vermin which covered them, and endeavoured, with the utmost patience and kindness, to teach them. But nothing would avail with these children of the forest. They soon ran away; others were taken in, with no better success, and the greatest opposition was offered by the women, who declared that the whole intention of the missionaries was to capture their women and sell them as slaves.

To commence religious worship was out of the question. Few came at the urgent entreaties of the missionaries, and those who did paid no attention to their exhortations. Seeing their labours fruitless, the missionaries wrote to Gossner to ask leave to seek another field of labour in which they might hope for better success. Gossner replied that they should stay where they were, and continue in prayer for these poor people, and added, "We shall here also pray more fervently." Being thus encouraged, they began to go upon the high roads and to distant places, speaking to the people wherever they met them about their salvation.

At last, in 1850, four men were observed to attend their preaching regularly, who seemed to pay some attention

to what was said. One day these men remained after the conclusion of the meeting, and declared that they did believe in Jesus; but, added they, "Shew us Jesus, and we shall be satisfied." The missionaries explained to them the invisible nature of God, but the men persisted in their demand. They knelt down with them, imploring God to enlighten their minds, but they left, and did not return for a long time. When they came again they begged to be allowed to be present at the English service with their European neighbours. It appeared they had an idea that at that service the missionaries would show Jesus to the lords of the country. Finding it, however, to be of the same simple character as that to which they were accustomed, they began to give a more attentive hearing to what was said to them. The Lord gave his blessing, and in a short time they broke caste, came to the houses of the missionaries, and took their meals with them. After receiving proper instruction, they were received into the Church of Christ. The news of this uncommon event spread like fire through the country. Every Sunday brought fresh crowds of people to the meetings for worship; and the number of those who sought religious instruction was so great that the missionaries were unable to satisfy all the demands made upon them.

Gossner was delighted when he received the news of this remarkable change, and his heart was filled with thanksgivings to the Lord. He made collections to build a substantial church at Chota Nagpore, to which he gave the name of Christ Church. A great deal of money was contributed by English residents in India. In 1857 the number of church members had risen to nine hundred, but in that year the frightful mutiny broke out in India. The missionaries were driven by the mutineers from their places of abode. Their premises were destroyed, with the exception of Christ Church, which remained almost untouched. Thus the assiduous labour of twelve years seemed to come at once to nought. The missionaries reached Calcutta in a most distressed state, having lost all their property. Mr. Schatz, the senior minister among them, repaired to Berlin, to lay the state of things before Gossner. He found him,

now eighty-five years old, in a state of great bodily debility, being near his end, which took place a few months afterwards. Gossner had no hopes of seeing better times himself, and was unable longer to exert himself in a cause which was still dear to his heart. He was entreated by the missionaries to allow them to join the Church Missionary Society in India; but he hesitated, and shortly before his death he requested the Rev. Dr. Büchsel, at Berlin, to take the work in hand.

When order was at last restored in India, and the missionaries were able to return to Chota Nagpore, they were highly gratified in finding that their poor converts, though cruelly persecuted, had again collected round the old spot. They had fled into the deepest forests and jungles, where some had died from want and suffering, but not one of them had apostatised. High prices had been set by the mutineers on the heads of the converts, but no treachery took place. They now set to work and restored the premises of the missionaries, and gathered round them in crowded meetings. The number of heathen who now broke caste and applied for religious instruction was reckoned by the thousand. At the end of the year 1862 the church numbered 1900 members, and those under instruction increased to such a degree that the present number of converts may fairly be reckoned at 5,000, whilst it is calculated that about 20,000 of these poor despised people have broken caste, and are now ready to receive the Gospel. Truly the harvest is great, but the labourers are few.

DR. RIBBENTROP.

THIS eminent servant of God has been called to his reward. His self-denying efforts for the conversion of the Hindoos will secure him an honourable page in the history of missions. Like the apostle who became a Jew that he might win Jews, and a Gentile that he might win Gentiles, this devoted man became a Hindoo in dress, diet, and manners, that he might win Hindoos. Among other philanthropic efforts he built an asylum for the sick poor, the fakirs, and the mendicants, in order

that they might, if only in their last days and moments, receive the glad tidings, supported by the powerful teaching of deeds. In this endeavour he was graciously prospered. He used often to get up by night and go into the sick-house, in order to instruct the poor patients who could not sleep, in the doctrine of their Redeemer. Then, in returning, he would visit the orphan asylum, to see whether all was right. The lepers he himself attended. It is necessary to have seen such persons as these to understand what they are like—literally rotting alive, so that, when they eat, one finger-joint hangs like wood from that above it, while the effluvia is most painful. "And when they are dead, who is to bury them? Their own kinsfolk? It is but very few that have any. The native Christians? But even they feel the work too nauseous." Ribbentrop himself gets up by night, and buries the body. Yet in all these and in other works of love, Ribbentrop sought not his own righteousness: even his best deeds appeared to him to be of his accusers before God. So was it also with the poor-house. He wrote in his latest letter, that the first years during which he had taken charge of the poor without troubling himself to obtain extrinsic aid, had been the most blessed. "But in proportion as I obtained extrinsic aid, my zeal and my faith have cooled; and how empty the long building now is! Moreover, nearly all the patients that lately came into it are dead; and although it was built principally for the relief of utterly destitute patients, its success in this respect remains not only below the expectation of the brethren, and even of the heathen, but even below my own. The fakir-house is assuredly one of the principal things for which God has been angry with me. I have now again what I have so long missed, to the hurt of my own soul,—rest and leisure for my spiritual concerns. Pray that no one may deprive us of our crown."

In September, 1863, he visited Muzafferpur, to be godfather to a pupil of the missionaries who was to be baptized there. After the baptism he visited the burial place, as if he had meant to inspect the spot where he was to be laid within four days. On

leaving, early in the morning, he took a carriage for two hours of the journey, but the rest of the way he chose to go on foot. From one half hour to another he met beggars on the road, to each of whom he gave a small coin. It became very hot; but he continued to go on, till nearly half-past twelve o'clock. Then a peasant saw him reel, and sit down under a tree at the road-side. A few Hindoos hastened up, and saw that the Sahib was foaming at the

mouth. It was not a sunstroke, but an affection of the heart through which he was called away. The corpse was taken to Muzafferpur, where weeping Christians and children rendered him the last honours. They vied with one another to wash him and attire him for the coffin. "The Sahib," they said, "has been so ready to serve us, and has accepted services from no one; it is a goodly thing that we should be permitted to serve him in death."

Foreign Letters Received.

BERHAMPORE.—W. Bailey, March 3
CALCUTTA.—W. Hill, Jan. 13.
" I. Stubbins, Feb. 22, March 3.
CUTTACK.—W. Bailey, Feb. 13.
" J. Buckley, Feb. 4, 9, 18, March 4.

PIPLEE.—W. Miller, Jan. 30.
RUSSELL CONDAH.—T. Bailey, March 15.
" " J. O. Goadby, Feb. 17.
" " I. Stubbins, Feb. 14.

Contributions

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

ASTERBY AND DONINGTON.		CONINGSBY.		£ s. d.	
Public collection	0 19 3	Public collections	4 19 8		
Miss Hill's book	1 0 0	Collected for Mission Debt by			
Master Vicker's do.	1 0 0	Mrs. Sharman	2 0 0		
Miss Kirkby's do.	0 15 6	Sac. coll. for W. and O. ..	0 11 0		
Mr. Hill	0 10 0	Subscriptions—			
Miss Brumpton's box	1 2 6	Rev. W. and Mrs. Sharman	1 1 0		
Mrs. Newton's do.	0 13 0	Mr. and Mrs. W. Lane ..	1 1 0		
Mrs. Stephenson's do. .. .	0 12 0	Mr. and Mrs. Kemp	1 0 0		
	6 12 3	Mrs. Lane	0 10 0		
Less expenses	0 14 0	Mrs. James Clarke	0 8 6		
		Miss Jane Blades	0 8 0		
BRADFORD, <i>Tetley-street.</i>		Miss Lane	0 5 0		
Sac. coll. for W. and O. .. .	0 12 0	Mrs. Wood	0 5 0		
		Mr. Wells	0 5 0		
CHATTERIS.		Mrs. Atkin	0 5 0		
Public collections	5 19 9	Miss Blanchard	0 5 0		
Missionary tea	2 6 1	Mrs. Sellars box	0 9 2		
Sacramental collection .. .	0 10 0	Mrs. Buffham's do. .. .	0 7 4		
Lecture on India by Rev. H.		Miss C. Lane's book	0 12 0		
Wilkinson	1 9 0	Mrs. Parker	0 5 0		
Collected by—		Two boxes under 5s. .. .	0 8 0		
Miss Clark	1 0 1½			15 5 8	
Miss Fryer	0 6 2½	Less expenses	0 14 6		
Miss Allpress	1 3 2				
	13 14 3¾	DERBY.			
Less expenses	1 7 3¾	B. W. Spurgeon, Esq. .. .	5 0 0		
		<i>Mary's-gate.</i>			
		Additional for Debt, by Miss			
		Wilkins	1 2 6		

FLEET.							
Collected for Mission Debt--	£	s.	d.	Miss Lovett's box	0	0	0
Miss Ann Stanger	1	1	6	Miss E. Eggleston's box..	0	0	1
Mrs. W. Franks	0	13	0	" " " " book	0	17	0
Mrs. D. Reed	0	10	6	Martha Frisby's " ..	0	5	2
A Friend	0	2	0	Jemima Shepherd's " ..	0	16	8
For Widows and Orphans ..	0	2	6				
	<hr/>						
	2	9	6	Less expenses	26	17	10
					0	8	6
HITCHIN.				LONG SUTTON.			
R. Johnson, Esq., for debt ..	10	0	0	Cash on account	20	0	0
HUGGLESCOTE.				LOUGHBOROUGH, Baxter-gate.			
Cash on account	10	0	0	Donations for debt	10	0	0
LEAKE AND WYMESWOLD.				LOUTH, North-gate.			
	Leake.			Sunday collections	13	10	0
Public collections	3	19	2	Collection at Mission. Meeting	8	10	0
Collected by Miss Peet--				Proceeds of tea meeting..	6	0	0
Mr. Thirby	1	0	0		<hr/>		
Mrs. Angrave	0	10	0		28	0	0
Miss Wilde	0	10	0	Less expenses	1	12	6
Mr. Burchnall	2	0	0	Juvenile Collector's Books, per			
Small sums	1	10	6	Rev. J. W. Orton	13	8	6
By Miss Follows--							
Mrs. King	0	10	0	LOUTH, East-gate.			
Small sums	0	16	6	Sac. coll. for W. and O. ..	0	15	0
Mr. Lovett	0	5	0				
By Books--				NORWICH, Surrey-road.			
A School Boy's	0	4	2	For Native Preacher	7	10	0
Annie Smith	0	11	2				
Janet Lovett	0	9	8	STOKE-UPON-TRENT.			
Henry Taylor	0	1	10	Collections	7	11	7
Edward Smalley	0	1	6	Mr. Bembridge	2	2	0
Thomas Gunn	0	2	0	Rev. W. Taylor	0	10	0
Annie Shephard	0	10	7	Collected by Mrs. John Taylor	1	1	9
Keziah Garner	0	1	6	Sunday School	3	1	8½
Alice Barbara Thirlby ..	0	13	3	Juvenile Collecting Books--			
Collections for W. and O. ..	1	3	8	Carey Wright	0	13	8
	Wymeswold.			Thos. Charlesworth	0	14	4
Public collections	2	14	6	John Taylor	0	5	0
By Miss Wootton and Miss Corner--				Julia Horn	0	5	4
Mrs. Wale	1	0	0	Miss Pratt	0	14	4
Mr. Stevenson	0	5	0	Misses Kirkham	1	7	9½
Mr. Wootton	0	5	0	George Hill	0	1	10
Mr. Whyman	0	5	0	Mission Boxes--			
Rev. T. Hoe	0	5	0	Miss Boulton	0	8	0½
Mr. E. Charles	0	5	0	Charles Adams	0	3	2
Mrs. Jos. Collington	0	4	0	Collected and already sent toward			
Miss Bennett	0	2	6	Mission Debt	5	7	6½
Mr. J. Cross	0	2	6		<hr/>		
Small sums	0	13	0		24	8	7
Juvenile Books and Boxes--				Less expenses	0	5	0
R. W. Charles	1	0	1				
J. James	0	9	0	SUTTON ST. JAMES.			
W. F. Charles, book and box	0	5	1	Mrs. Mary Douse	0	10	0
	Wysall.			WISBECH.			
Collections	0	13	2	W. Hutchinson, Esq., for debt	10	0	0
By Miss Lovett--				Cash on account	20	0	0
Mr. Bowley	0	10	0		<hr/>		
Mr. Shepperson	0	5	0		30	0	0
Miss Bowley	0	2	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.

JUNE, 1865.

DIVINE ORDINANCES OF LABOUR.

BY THE REV. S. COX, NOTTINGHAM.

JETHRO, the father-in-law of Moses, is one of the most striking figures reflected in the glass of the Word. He is described in general terms as the priest and prince of Midian—combines in himself, therefore, both sacerdotal and royal functions. More particularly he is the sheikh or chief of the Kenites, a clan of the vast tribe of Midian, dwelling on the shores of the Gulf of Akaba. He is the very type of the Arab chief, such as he remains to the present day. His numerous flocks feed round the well of Midian, tended by the seven daughters for whom, when the rough shepherds would have driven them from the well, Moses stood up. He is very grateful to "the Egyptian" who "delivered his daughters out of the hand of the shepherds, and drew water, and watered their flocks." He treats him with the princely hospitality and courtesy which are still to be found in the Arabian tents, and gives him one of the seven daughters to wife.*

When the children of Israel, in their flight from Egypt, encamped on "the Mount of God,"† the old chief, attracted from far by the tidings of his kinsman's fame, presents himself before the "Man of God":—"I, Jethro, thy father-in-law, am come unto thee, and thy wife, and thy two sons with her. And Moses went out to meet his father-in-law, and did obeisance, and kissed him"—gave the full Arab salutation on each side of the face; "and they asked each other of their welfare," greeting each other with that rapid and vociferous outburst of question and answer which still characterizes the meeting of Arabs, but which soon lapses into silence as hand in hand "they come into the tent" to confer privately of what each really wishes to know.‡

Jethro listens to "all that the Lord had done unto the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them." He "rejoices in the goodness which

* Exodus xi. 15—22. † Exodus xviii. 1. *et seq.* ‡ Dean Stanley's "Jewish Church," pp. 141—3.

the Lord had done to Israel," and with his own priestly sanctity acknowledges the greatness of Jehovah, his kinsman's God. He offers sacrifices unto Jehovah as "greater than all gods," even the gods which he himself had worshipped; and "Aaron," the future high priest, "and all the elders of Israel came to eat bread with Jethro,"—to join, that is, in the solemn feast of thanksgiving which succeeded to and prolonged this act of worship.

Jethro is the first friend whom Moses has met, the first counsellor since he cut himself off from the wisdom of Egypt: he is very loth to part with him. He pleads and entreats—"Come thou with us, and we will do thee good."* At first Jethro refuses to give up the wild freedom of his nomadic life—"I will not go." But knowing that Jethro with his Bedouin instincts and knowledge of the wilderness would be an invaluable guide, Moses renews his entreaties—"Leave us not, I pray thee; for thou knowest how we should encamp in the wilderness, and thou mayest be to us instead of eyes. And if thou wilt go with us, what goodness the Lord will do to us the same will we do to thee." At last Moses prevails; for though "Moses let his father-in-law depart, and he went away into his own land,"† he must afterwards have returned, bringing many of his tribe with him. All through the subsequent history of Israel, even in its most settled and civilized ages, we come on the traces of the Kenites, living their free desert life, dwelling in tents, and drinking no wine; one with the people of the Jews, and yet retaining their Arab customs; producing men distinguished in the worst times by their fidelity to God and to the habits of their fathers,—as, for instance, Jabez, who was "more honourable than his brethren;" Jonadab, the austere sectary who rode with Jehu when that vehement prince sought to extirpate every worshipper of Baal throughout the land; and that little band of Rechabites, who, in the final siege of Jerusalem, pitched their tents in the streets, and rather than drink wine endured the parching thirsts of famine.

During his visit to Moses, "on the morrow" after his arrival, Jethro saw with infinite concern that Moses sat all day long listening to the complaints of the whole camp, wearing himself out in efforts to do justice, wearing the people out by keeping many of them standing before him from morning to evening, and then sending some of them away with their suits unheard. He remonstrates with the exhausted Judge—"The thing thou doest is not good: thou wilt surely wear away both thou and this people." He suggests that inferior judges should be appointed in every tribe—"men of truth who fear God"—to rule over tens, fifties, hundreds, and thousands, with power to decide all "small matters," and to refer "the hard causes" to Moses: in short, Jethro suggests that subordination of rulers and judges, of elders or sheikhs, with which he was familiar in the tents of Midian, and which may be found among the Arab tents in full operation to this very day.

How valuable is a little common sense—and how scarce! Here was Moses, a man trained in kings' palaces, deeply skilled in all the wisdom of Egypt, and yet he has to wait till Jethro comes—a mere man of the desert, before to a self-evident evil he can apply a self-evident remedy. He is wearing out his own strength in vain efforts to do justice among the thousands of Israel, and yet it never strikes him that he need not listen to all their petty squabbles, but may very safely commit the decision of them to inferior men.

* Numbers x, 29—32.

† Exodus xviii. 27.

“The thing thou doest is not good:” but is it not good to administer justice even though it be administered to ignorant fugitive slaves, and have to handle all their base and sordid quarrels? Yes: it was the duty of Moses to administer justice; it was the duty of the people to ask for justice instead of coming to blows: and duty is always good, even though it be irksome. The error lay in the mode of discharging the duty. It might be discharged more efficiently, and without exhausting the energies either of the people or of the judge. It was a lawful, a laudable work pushed to a perilous extreme; and it was not the work itself but the undue extreme to which it was pushed that was not good. Labour is good; but if we labour unwisely, so as to overtask and enervate our faculties, the labour which in itself is good becomes, through our perversity, an evil.

Labour, the Division of Labour, and the Intermission of Labour, are all Divine Ordinances, and only as we accept all three do we get the full good of all our labours under the sun.

I.—*Labour is an Ordinance of God.* Moses, even though he act on Jethro's suggestion, is not to cease from the task of administering justice. On the contrary, justice, by his wiser action, is to be more perfectly and efficiently administered. Moses is to select true and “able men,” “such as fear God and hate covetousness,” to be rulers of thousands, and hundreds, and fifties, and tens. The “great matters” and the “hard causes” are still to be brought to him. He will have plenty to do in deciding the more difficult and complicated cases, and in selecting men competent to rule and judge—plenty to do, but no longer too much.

And in like manner with us: whatever merciful alleviations and remissions of toil the good providence of God may have brought, there is plenty of work for every man to do—work which he cannot neglect save to his own hurt, and to the loss of the community at large. No man is so unhappy or so likely to become a burden to himself and a pest to his neighbours as he who neither has a daily task set him, nor sets himself a task. Labour braces the energies of mind and body, and makes the after-rest sweet. It conditions all good things; for all good things are hard to get; and in the labour of getting them lies our best safeguard against temptations to evil.

God is very bountiful; and doubtless the united labours of every man in England produce enough for each and all, enough to secure the common weal and to give every man as many good things—as much education, as much influence, as much property, as much leisure—as he could wisely use. But while some stand idle all the day long, while the products of the national labour are so unequally distributed as that the few have more than they can use for good and the many have not enough to keep the spectres of Want and Ignorance at bay, even the busiest man may well feel called to add to his labours the study of political science or whatever other wisdom will teach us how all may be compelled to work and the fair distribution be attained. No able man can withdraw his labours from the public stock without doing a public wrong. For though labour be not a curse, yet, through the sin of man, a curse has fallen on labour. The earth, once prolific of good and nourishing growths, has been smitten into comparative sterility, or is fertile in noxious and obstructive growths. Thorns and thistles spring up where we might have found wheat or vines, healing herbs or luscious fruits. The earth

may still be coaxed and compelled into yielding all that men require; but to get this yield demands much labour at the hands of man—a labour in which all must unite. 'Tis an universal, and therefore, we may be sure, a merciful ordinance—"In the sweat of thy face shalt thou eat bread;" and if any man's brow be dry, it is because others are sweating beyond their strength. There is work for all, and need for every man's work, of whatever sort it may be—from thinking the thoughts or pursuing the scientific discoveries which clear the road along which the world is to advance, down to working a loom or digging a field; from managing a large estate so as to develop all its manifold capabilities of service, down to trimming its hedges or hauling its coal.

If, moreover, a curse has been pronounced on labour, making it hard, a blessing has been pronounced upon it and put into it, The Lord Jesus wrought with His hands in the Just Carpenter's shop. He and those whom He inspired have taught us that we may do all we do, labour at the basest and meanest toils, to the glory of God; that we may find a sacramental efficacy in our labours, and through our labours render a sacramental service.

So that if, on the one hand, the curse pronounced on labour urges, on the other hand the blessing pronounced on labour invites, us all to take our part in the work of the world. If we do not do whatsoever our hand findeth to do, and do it with our might, our neighbours suffer for it, and we miss a benediction we might have had. Till all men are wise, and good, and well-provided, we dare not fold our hand in our bosom; or because *we* fare comfortably, if not sumptuously, ask, while Lazarus lies perishing at our very gate—"And, pray, who is my neighbour?"

II.—*The Division of Labour is an Ordinance of God.* Moses will surely wear away if he do everything for himself, and "by himself alone." Let him therefore hearken to the practical wisdom of Jethro, and, dividing the work among many, that which is "too heavy" for him will become light to them. *Divide the labour, and conquer the difficulty.*

There is parable here as well as history. For at first man, like Moses, attempted to "perform" everything "by himself alone." Every family had to make its own tents, feed its own sheep, grow its own corn, cut out its own garments. No scripture of Heavenly Wisdom taught them the simple secret of Civilization—to unite in common labour, and to apportion the several parts of the common labour to the most skilful and competent hands. They were taught this secret by the Providence which speaks through human experience. Nor was it long before they learned that if one man by giving himself wholly to the labours of agriculture could grow food enough for fifty men, the other forty-nine would be set free from planting and tending each his little plot of ground, and might give themselves this man to one handicraft, and that to another—Jabal to keeping flocks, and Jubal to making musical instruments, and Tubal-Cain to working in metals; and that, by thus dividing their labour and combining to partake its products, the conveniences and comforts of their life might be indefinitely increased.

And this secret God has been teaching through the ages. He has stored the earth with all the treasures necessary to the welfare of mankind, and planted in man all the faculties and energies necessary to the discovery and appropriation of these treasures, and then left him to discover and appropriate them. Many of these treasures are closely

hidden—coal and iron, for instance; yet men have been left to detect them, to discover their properties and uses by successive experiments, and the best modes of turning them to account. Discovery, prompted by need, has kept pace with need. Every century, every decade, and of late almost every year, has brought the knowledge of some new force of nature, or some novel application of an old force, which has multiplied the provision for men's wants in exact proportion as men and their wants have multiplied. Mechanism, inspired by Steam, now does the work of many millions of men, and work which no conceivable number of men, unaided by mechanism, could possibly have achieved; yet man's labour has not grown less, but rather more. What would have become of the world if steam had not been discovered, or iron still lay hidden in the depths of the earth?

And these discoveries of new forces, or new applications of force, would obviously have been impossible had every man continued to wear himself out in vain efforts to make his own clothes, and grow his own wheat, to keep his own sheep, and hunt his own game. It is the wise division and distribution of labour to which we owe all the services and comforts of civilized life; and the wiser the distribution, the higher the civilization. It is this division of labour which multiplies the products of labour, and not only sets men free to invent improved methods of labour, but also puts them in the way of inventing them. If, for instance, one man could make a tent in ten days, ten men, each of whom was trained to make his separate part, would turn out not ten, but fifty or a hundred, tents in the same time; and each of the ten, always handling the same tools and working on the same substance—canvass, or wood for poles and pegs, or palm fibre or hemp for ropes—would naturally improve his tools to save his pains, and discover qualities and capabilities in the substance which only long familiarity could detect. From such simple beginnings as these has risen that division of the whole civilized community into separate trades and professions, and these trades and professions again into many component elements and specialities, which multiplies its productive power to an almost infinite extent, and keeps the discovery of our means and appliances of labour up to the level of our growing numbers and wants. Compare the value of the labour of a thousand Englishmen or Frenchmen with that of a thousand Arabs or Indians, and you will gain some conception of what the world owes to God's ordinance for the division of labour—what it owes of safety, convenience, comfort, education, peace.

III.—*The Intermission of Labour is an Ordinance of God.* Man is not a machine that he should do nothing but work, though he often uses himself as if he were. If he give himself to incessant labour, or if, like Moses, he simply carry labour to an excess, he will surely wear himself away and yet not achieve that at which he aims; while if he will listen to some wise Jethro, and lighten his labour, he may long retain his strength, and in the long run do a larger stroke of work than if he went at it with the feverish excitement which preys upon the strength it evokes. To wear out is better than to rust out; but it is best of all neither to rust out in sloth nor prematurely to wear out in undue toils. There have been races and generations to whom the appropriate message was, "Go to the ant, thou sluggard; consider her ways, and be wise:" but the message which we need to hear is rather, "The thing thou doest is not

good; thou wilt surely wear thyself away." Not but what labour is good, but that the labour which, not content with using the interest of our daily strength, draws upon and exhausts the capital of constitutional health, makes that which is a good in itself an evil to us. And in this generation, competition has grown so keen, and large capitalists can nurse up such enormous fortunes out of the smallest profits, and the whole world is so bound together by commercial ties which make the disasters of distant lands near and heavy oppressions, that not a few among us tread a narrow causeway between dishonesty on the one hand and insanity on the other, and are in perpetual imminent danger of missing their footing. They are so absorbed by the cares and anxieties of business that not unfrequently they altogether lose that fresh innocent enjoyment of their life which they ought to have, and fail to raise their eyes to anything higher than price-lists, and share-quotations, and market-returns.

Now this obviously is not good. It is to buy the means of living at the cost of life itself and all that makes it worth having. To follow any vocation with so absorbing an interest as to undermine health and to neglect the higher ends for which life is given, is both unwise and wicked. It is to sin against the law which God has written on our bodies—a law which is very prompt to avenge itself, and against the law which He has revealed in our reason and experience. Better surely is a crust and enjoyment therewith than sumptuous fare and no appetite for it. "Plain living and high thinking" compose a happier lot than high living and the low thoughts that can only creep about the earth, and never wish to creep beyond the narrow pales of traffic. If the purchase money be your better life, even though you should get the whole world in exchange, you have made but a poor bargain of it with all your skill of business.

And, therefore, lest our hearts should be unduly set on labour and its prizes, God has ordained the intermission of labour. Not only has he given us an inward monitor which warns us, when mental or vital powers are overtaken, to seek out holiday mirth and recreative sports, to change the air we breathe and the scenes on which we look if perchance we may thus change the wearing current of our thoughts; He has also fixed bounds to our labour beyond which we cannot or ought not to pass. Seven times a week the day draws to an end, and the night comes on in which most of us at least are compelled to rest. The curtains of darkness are drawn, and gracious restorative sleep—"sleep which," as Sancho Panza so graphically expressed it, "covers a man all over like a cloak"—hushes the busy fret and worry of the spirit, carrying us into a balmy vacancy, or a strange yet pleasant dream-land, and sending us back to our work with the morning light fresh as the morning air. Once every week, too, there returns the Day of Rest, on which we cease from our toils, and withdraw our minds from the noisy labours and corroding anxieties of traffic. Ah! if men would obey this divine ordinance, if they would abstract their *minds* as well as their hands from labour night by night as they return to the home, and Sunday by Sunday as they come up to the House of God, instead of wearing themselves away, they would carry an intenser vigour to their toils, and do more though in lesser time. It is because they will not rest when God says, "Rest," nor worship when God says, "Worship," that so many are urged into mania, or borne to a premature grave.

For this Holy Day is not simply a day of rest from business toils; it is also a day of worship, and thus its sanitary and restorative character is

indefinitely enhanced. It is the strain of one unvarying round of thought which saps our mental and vital forces; and to have our thoughts lifted at regular and frequent intervals into a higher and calmer region than that in which they more commonly move, is health to them and invigoration; the mind, raised out of and above its customary cares, recovers tone, and elasticity, and strength. Viewed simply as a divine provision for "the relief of man's estate," the worship of the Sanctuary is beyond all price; and when this worship extends through the whole week, and finds expression even in the labours of our calling,—when we can do even *these* to the glory of God, and no longer fret about the issue of our labours because we believe that *He* knows all our needs and will supply them, then we have reached that impregnable shelter and fortress in which whosoever abides, though he be still assailed, can never be overcome by the cares of life; then "dwelling in the shadow of the Almighty," we rest with child-like confidence in His promise both for the life that now is, and for that which is to come.

Hence it is that when we *are* over eager in our labours for present good, or what we think a good, God so often sends some rugged Jethro—some warning sickness or calamitous loss; some sorrow that, passing through all our defences, smites and cleaves our very heart. Not because He grudges our prosperity, or would abate our happiness, but because He would have us rise to that sacred rest and satisfying peace which even adversity cannot take away,—He often sends a chastening whose message, if we will hear it, is, "The thing thou doest is not good. Thou wilt surely wear thyself away, and wastefully expend thy life on things which perish as you handle them. Turn ye at my reproof; for why should ye die?"

PASSION-WEEK IN ROME.

Why I went—how I got there—what I saw.

BY REV. J. BURNS, D.D.

FOR years I have invested nearly all my surplus income in visiting foreign lands. And though but a moderately salaried General Baptist minister, yet by eschewing certain unnamed supposed luxuries, I have been enabled to travel through most of France, Belgium, Switzerland, Prussia, Bavaria, the Tyrol, part of Austria, Venetia, and Northern Italy—but I longed to see Rome also. The expensiveness of the tour, the necessity of being there at Easter, or in winter, had prevented me hitherto attaining my long cherished project. I was extremely anxious to see the Papacy in all its superstitious gorgeousness, and in connection therewith to gaze on the world-wide famed ruins of ancient Rome. Well, this year I set myself to work with a thorough earnestness, and having removed the usual obstacles, I laid my plans, obtained supplies for my pulpit, got letters of introduction to several persons, one to the Pope himself. I fixed on the first Monday of April for starting for the *Holy City*. I left by the mail express on Monday morning at half-past seven for Paris, drove from the northern station of that city to the Lyons and Marseilles one, and at once proceeded by express the same evening for Turin. On Tuesday, about half-past one in the afternoon, we reached the present termination of the

road at St. Michel, in the valley of the Savoy. We now took diligence for the pass of Mont Cenis, to Susa.

After about three hours slow ascent we were stopped by an avalanche that had taken place not fifteen minutes before, and had to wait till the peasantry could be collected to make a passage for us. This accomplished, we still ascended, and had reached Lansleburg about nine at night. Here we supped, and then passengers and luggage were removed to carriages placed on sledges, to each of which were attached from nine to twelve horses or mules. The snow over the summit had an average depth of sixteen feet. Having gained the top about midnight, what a scene burst on our vision! It was full moon, and the landscape of snow-capt mountains, including the back of Mont Blanc, was the most marvellous scene I had ever beheld. Now all the horses or mules were taken off, except one to each sledge; and then began the exciting, maddening descent for some nine miles, with a furious velocity enough to shake the nerves of the strongest. In my department of the carriage were five ladies, who certainly exhibited no want of courage as we passed on the verge of yawning gulfs and frightful precipices. Having approached within two or three miles of Susa, we were again transferred to diligences which awaited our arrival. Then we went on by rail to Turin, which we reached at about four on Wednesday morning, instead of two, the hour promised us. Having travelled since Monday morning seven o'clock, I found a clean bed at the Hotel Suisse no mean enjoyment. In the forenoon I got my passport vised for Rome by the Spanish Ambassador, and at two proceeded to Genoa by rail; from thence by the steamer *Galileo* to Leghorn, which we reached at seven o'clock on Thursday morning. At eleven I went by rail to see the Leaning Tower and Cathedral of Pisa. At five on by rail to Florence, which we reached about half-past seven. I stayed in this city of almost unrivalled loveliness till the Monday following, and spent hours in its magnificent museum of paintings and sculpture; visited most of its celebrated churches and libraries, and last of all went to the Protestant Cemetery outside the city, and saw the tombs of many once living flowers that reached this spot only to wither and die. There was the tomb of that extraordinary genius and eloquent writer, the much to be pitied THEODORE PARKER, whose religious emotions seemed all to radiate towards humanity, and whose eccentric views on the great verities of our faith cannot be too earnestly deplored. Well, I stopped and wept over his earthly resting-place. Another was the massive tomb of that ethereal sister of imaginative and mystical song, Elizabeth Barrett Browning, a lovely spot for the carolling bird to rest after the exhaustive services of a delicate and sickly life.

The Lord's-day in Florence was one never to be forgotten. Early in the morning I found out the chapel of the Waldensian Church. The Sunday school children were collecting. I went into the chapel, and pulpit, and stood in this hallowed house of God with feelings of purest joy and gratefulness to our heavenly Father that the hunted, persecuted, bleeding, ancient church of the valleys and mountains of Italy were not only erect and free, but have a house of worship and college in Florence, the new capital of Italy. At eleven I went to the Scotch Free Church, and heard a first class sermon from its talented and laborious minister, Rev. Mr. McDougal, formerly of Brighton. In the afternoon I assisted in the service, and heard a lucid discourse from the Rev. Dr. Stewart, of Ireland. Afterwards I dined with the minister, and in the evening heard

part of an oration from Father Gavazzi, and last of all a sermon in the Waldensian Church from one of the professors of the college, "On Christ's Tears over Jerusalem." But you reasonably ask, Did you understand his Italian discourse? Well, his prayer, which was very clear and slow, I managed to follow to edification, and the general bearing of his sermon I comprehended. I felt rather vexed that the results of the Babel confusion of tongues deprived me of what I should most gladly have understood. On Monday, the 10th, I started for Rome, by rail back to Leghorn, then by rail to Nunziatella, and on by diligence to Civita Vecchia, which we reached about nine on Tuesday evening. As we could not go on by rail to Rome without arriving at midnight I stayed at an hotel, and proceeded next morning, and reached Rome at half-past nine on Wednesday, April 12. Through a kind friend a home had been provided for me in the hospitable family of Dr. Gould, an American physician, in the Via Condotti, one of the most central and convenient streets of the city.

Well, my good reader, I have told you as briefly as possible why I started for Rome, and how I reached it. We now proceed to state what we saw for the eight days we sojourned in it. Remember, it is now Wednesday in holy week. My kind-hearted hostess, Mrs. Gould, gave me a route-paper wherewith to begin the sights and rounds of the city. So by noon a small open carriage was at the door, and, by the bye, the Pope allows these charioteers to charge double fare in holy-week and October, so that they may do justice to all foreigners, and, of course, especially heretics, who happen to be there at these seasons. Then, first of all, I went to see the PANTHEON, the ancient temple of the world's gods, now consecrated to Romish worship. From thence by Trajan's Column to the Forum, thence on to the Coliseum, which is sublimely grand in its magnificent ruins. And now I was driven right away to St. PETER'S. What a building! vastly exceeding in every respect all I had anticipated. But the service of the *Miserere* was to be performed in the Sistine Chapel of St. Peter's at four, and Pope and Cardinals were all to be present. Through a massive colonnade we proceeded towards the door, where stood a closely packed mass of some thousands of human beings. The door is opened, the Swiss guard form a passage, and through we squeeze and press into the hallowed enclosure. I cannot venture, at any rate in this paper, to attempt a description of the paintings and frescoes of the immortal Michael Angelo which distinguish this chapel. The representation of the Day of Judgment is thought to be the masterpiece of that unrivalled genius. Here crowded in one dense mass for more than an hour we stood before the service began. On either side were the Foreign Ambassadors and other civil officers of various states and kingdoms. Beneath the altar, and on either side, the Cardinals, and the Pope in the centre. The service continued for more than two hours, and as it progressed fourteen huge lit candles were extinguished one by one, until the centre one only remained, when this was borne away behind the altar. The solemn and dolorous chanting was most artistic and expressive, the voices rich and magnificent, but the whole service was too long, and became exhaustive in the extreme. I was glad when, about seven o'clock, we were again breathing the reviving air. Only one of the ambassadors seemed to take the smallest interest in the service; the rest were laughing and staring at the gorgeously dressed belles of beauty collected there from every part of papal christendom.

On Thursday, after mass in St. Peter's, the Pope was borne into one of the high alcoves over the centre entrance, and there surrounded by Cardinals read certain benedictions, and spread out his hands towards the gazing thousands without. I had a most clear view of him, being immediately in front, and heard every word that proceeded from his rich and sonorous voice.

GOOD FRIDAY seemed to excite less interest in Rome than any other day. Within two hundred yards of St. Peter's, in a long narrow dirty street, the tailors and shoe makers were all busy at work, and the secular business of the day did not appear to be interrupted for a single hour.

SATURDAY.—First of all I ascended the Dome of St. Peter's, and then devoted a long and toilsome day in visiting the richest and most ancient CHURCHES of ROME, any one of which would have repaid the toil and expense of a visit to the Papal city.

The Church of SANTA MARIA, built and dedicated under the direction of MICHAEL ANGELO, on the site of the Baths of Dioclesian, is distinguished for its rich paintings and stupendous columns of oriental granite.

The BASILICA DI SANTA MAGGIORE, which stands on the summit of the Esquiline Hill, was erected about the year 352. Here is a black and white mosaic pavement, and thirty-six antique Ionic columns of white marble and four of granite.

The OBELISK of ST. GIOVANNI LATERANENSE is covered with marvellous hieroglyphics, and is the loftiest in Rome. Within the Basilica, which is called the Mother Church of Rome, the pavement is mosaic, and most beautiful statues of the Apostles and the finest paintings of the old masters, among which is the "Annunciation" by Michael Angelo.

SCALA SANTA. This edifice is celebrated for its central twenty large steps of white marble, reputed to have belonged to the palace of Pilate. Here pilgrims ascend them on *their knees*, and so great has been the multitudes, that, to prevent them being worn away, they are cased with wooden planks. It was here Divine light shone into the soul of Luther, and he was struck with this painful superstition to secure the forgiveness of sin. I saw eight persons ascend, one a woman with a child at her breast. On the top is the promised reward—entire and perpetual plenary indulgence; and that having performed this religious feat, the wretched devotees are secure from the consequences of all past and future sins to the end of their earthly career!

I now drove a considerable distance to visit the ruins of the BATHS of CARACALLA, covering I don't know how many acres of ground. Here I got specimens of the mosaic floors and old coins discovered on the spot. From thence I proceeded to visit the TOMB of the SCIPIOS. Here, with the aid of candles, I was enabled to gaze on the subterranean sepulchres of Lucius Cornelius Scipio, Barbatus, great-grandfather of the illustrious Scipio, Africanus, and Asiaticus. Now my heart beat rapidly as I entered the CATACOMBS of ST. SEBASTIAN. It was just getting dusk, and there was only one monk on duty; with him, having two small candles, we descended, and explored these regions of the dead. The passages are from two to three feet wide and six to eight feet high, and here repose the ashes of the Christians of earliest times. These passages, with their countless chambers, extend several miles beneath the city. I thought if the monk had known the *heretic* he was conducting through these dreary

and dark regions, and extinguished the lights, he would certainly have left him to be numbered with the other inhabitants of these sombre abodes. No sound would ever have been heard outside, and no self-exerted skill or toil could have availed for his deliverance. But the monk, a man of about thirty, was well-favoured and kindness itself, protecting my cranium from many a rude bump, and smilingly accepted my willing fee as we emerged into open day.

One visit more on this ever-to-be-remembered Saturday, and that was a visit to the *BASILICA DI ST. PAOLO*. This venerable edifice was erected over the grave of the apostle Paul, and here are the most extraordinary and ancient monuments of the early Christian church; but it was now nearly dark, and therefore my visit to this most interesting church was vexatiously limited.

EASTER SUNDAY, the super-grand day and festival of the Romish church. During my absence on the Saturday the Rev. Dr. VAN NESTE, the chaplain of the American Consulate, had called and left a pressing invitation that I would occupy his pulpit on Easter Sunday morning. To this I assented, and rejoiced that I was privileged to preach the Gospel in Rome also. The service was earlier than usual, as all the people were to be in St. Peter's before eleven o'clock. I delivered a brief discourse from Rom. i. 16—"I am not ashamed of the Gospel of Christ;" then went off to St. Peter's, where the Pope celebrates the High Mass in person. I got a standing place within a few yards of the altar, and heard the service most distinctly. That over, then the line of Swiss guard was formed, and the grand procession passed close to us. All the cardinals, then other ecclesiastics, and last of all the Pope, high and exalted, borne along in his pontifical costume and grand tiara to the same place that he occupied on the Thursday, that he might give his grand and final blessing to the people. Myself and American companion got to the outside in time—and what a sight! Not fewer than from forty to sixty thousand souls, behind them the soldiers of France and Rome. The Pope was borne again to the front of the building, and with his Book of Gold held before him he read and pronounced his blessing on the people. This concluded, Rome shook with the firing of cannon and the huzzahs of the excited populace. Numbers, of course, were prostrate on their knees in the open space, but myself and hundreds stood erect, and simply uncovered as the prayers were read. The heat was intense; I should think somewhere between 75° and 80°. And now the religious pageantry is over for another year. The Pope seemed well and hale, and his voice is extraordinary. I believe every word was heard by the immense assembly, even to the most distant extremity. In the afternoon I went to the Free Church of Scotland service, and heard a good discourse by their worthy minister—the Rev. Mr. Lewis; and here I met with my old friend Dr. Guthrie, and son and family. Having dined with Dr. Van Neste, we proceeded about seven to see the grand illumination of St. Peter's. A concourse was convened that filled every spot within five hundred yards of the front of that splendid edifice. The building and dome was surrounded with soft beautiful silvery light, and then, as the clock struck eight, the whole, as if by magic, was changed in a few moments into one golden blaze of gorgeous glory. The effect was most wondrous, and it is said is never attempted anywhere else, and only here on Easter Sunday evening.

EASTER MONDAY. Now the crowds of strangers are preparing to leave the city. The weather is oppressively sultry, and the Superintendent of the Police is busy from morning till evening in attaching his Permit on the passports, to allow the strangers to depart in peace. This season the number of English and Americans exceeded ten thousand persons. The fireworks of the night conclude the whole. This takes place on the Piazza Popolo, where one hundred thousand persons may stand and witness the never rivalled exhibition. A large tent, with seats for thousands, is erected for the *elite*. I had been invited to take a part of one of the windows of Mr. Lewis, and here again met Dr. Guthrie and family, besides several other clergymen and ladies of the higher orders. Not being versed in the technical phraseology of Pyrotechnicks, I can only say that for variety, splendour, and wondrous colours, changes, and sublime bursts of thundering noises like the discharge of artillery, or the rolling thunders of heaven, all I had previously seen or heard in London, Geneva, and Paris, seemed child's play. The worthy Edinburgh doctor was excited beyond measure, and we all expressed that no previous idea could have been formed of the perfect grandeur of the whole scene. I intimated that the revolving wheels of scarlet and blue, with the strange sounds, reminded me forcibly that they well represented the Papacy—a system of glare and show in constant motion, without intellectual progress, and fitted to excite the wonder of the gaping multitude; and equally, like the fireworks, unsubstantial and useless so far as the highest ends of humanity are concerned. May it, too, as speedily end in smoke and darkness, that the true Christ, the Sun of Righteousness, may shine on long crushed and degraded Italy with the healing influence of His gracious beams!

Paddington, May 18, 1865.

Theology.

JESUS AT BETHANY.

JOHN XII. 1—7.

THE little village of Bethany, pleasantly situated on the high road running over the Mount of Olives, some two miles or so from Jerusalem, was much endeared to Jesus, by his having frequently sojourned there with a beloved and loving household. Here lived Lazarus, with his two sisters, Martha and Mary. Here, too, Simon, who had been a leper—whom Jesus had miraculously cleansed from his leprosy, even as he had recalled Lazarus from the grave. Other disciples, no doubt, resided in the village and in the immediate vicinity, who were all

rejoiced whenever the steps of the Master brought him to their neighbourhood. On the present occasion, he came, it is likely to be, as was his wont, the guest of Lazarus; but the evening meal was to be taken with friends at the house of Simon. It might be larger, and more commodious for the purpose; or in this way, the two friends might have agreed together to divide their attention, and share the honour of receiving Jesus. Martha was busy in preparation and service; Mary was happy in her listening love. It is interesting to notice, in the gospel narratives, how every character, once introduced, retains, throughout, its

own identity; and this, often, under very great alterations of circumstances. It was perfectly natural that Martha and Mary should just do what they are here said to have been doing. Martha's occupation is here described, and Mary's we can readily conjecture. The Evangelists are the most simple, the least artificial writers in the world,—their preservation of the harmony and unity of a character was not the result of design, but *itself* resulted from their just recording the truth as they knew it.

As the evening proceeded, the company were startled by a remarkable incident. Mary, after looking at the Master as he lay on the couch, appearing, probably, fatigued and sad, rose up, went behind him, and taking "an alabaster box of ointment of spikenard, very costly," "very precious,"—"a pound's weight,"—she broke the seal that secured it in the vessel, and then "poured it on his head," and "on his feet." All present were taken by surprise; and "the house was filled with the odour of the ointment." It was an act of love, gratitude, respect; it required at the moment a strong impulse,—but it was not merely the result of impulse. The act had been meditated; she had, most probably, saved and husbanded that she might make the purchase; she had "kept" it by her for some time; the fitting opportunity was at length afforded,—and her hoarded treasure and her hoarded love were poured out at the same moment, and in the same act.

"And there were some that had indignation!" Some of his disciples—his, who was thus honoured—looked on, not only without approval, but with positive displeasure! They felt indignant;—then they "murmured,"—then, what was "within them" they put into more distinct and articulate speech,—they called it "waste," (as if anything could be

wasted on *Him*!) and they asked "for what purpose" such waste was? They began to calculate the value of the ointment; they might, perhaps, exaggerate it; some thought it might have been sold "for much;" others fixed on "three hundred pence," (between £9 and £10) as what it might have fetched; while Judas asked, "why it had not been sold" for that sum, and "given to the poor," that is, given to *him*,—to him as the keeper of the bag, to whose custody the twelve entrusted their little store; "not that he cared for the poor," but "because he was a thief," and thought that from such a sum he could have stolen largely without detection. It is really terrible to think how the greatest virtue and the greatest villany—the largest and the meanest soul—self-sacrificing love and intense selfishness—ineffable goodness and sordid lust—may come together into nearness and contact in a world like this! Only think,—*Jesus and Judas in the same room!* But it is so still; such sorts of contact can yet occur, though not of beings so largely apart. A delicate, loving, pure-minded woman, may have sat in the same public carriage with a murderer or murderess, reeking with blood, and fleeing from justice! In the same company may be conversing together, eminent piety and secret sin! Touching each other, in the same pew, in the Church of God, may be one who is "simple concerning evil," and one to whom vice has left nothing unrevealed!

In spite of her magnanimity and her approving consciousness, Mary was "troubled" by the murmurings that arose around her. But *they* were silenced, and *she* was re-assured by the words of the Master, which were reproof to *them* and approval of *her*. He gave an interpretation of what she had done, *above the meaning of her will*—and rewarded her by a prediction *beyond her feelings of desert*.

Family Miscellany.

AN ARAB STORY.

IN the tribe of Neggedeh, there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered for it, in vain, his camps and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desires. He resolved to stain his face with the juice of an herb, to clothe himself with rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped, he went to wait for Naber, the owner of the horse, who he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice, "I am a poor stranger; for three days I have been unable to move from this spot to seek food. I am dying; help me, and heaven will reward you." The Bedouin kindly offered to take him upon his horse, and take him home; but the rogue replied, "I cannot, I have no strength left."

Naber, touched with pity, dismounted, led his horse to the spot, and with great difficulty got the seeming beggar on his back. No sooner did Daher feel himself in the saddle, than he put spurs to the horse and galloped off, calling out as he did so, "It is I, Daher; I have got the horse, and I am off with it." Naber called after him to stop and listen. Certain of not being pursued, he turned and halted a short distance from Naber, who was armed with a spear. "You have taken my horse," said the latter, "and, since heaven has so willed it, I wish you much joy of it; but I conjure you not to tell anyone how you obtained it." "And why

not?" asked Daher. "Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of a refusal to perform an act of charity, for fear of being duped as I have been." Struck with shame at these words, Daher was silent for a moment, then, springing from the horse, returned it to its owner, embracing him, inviting him to his tent, where they spent a few days, and became fast friends for life.

BLIND ELLA.

ELLA W— was a dear little girl, with beautiful brown eyes, and dark curling hair brushed smoothly back from a fair, high forehead. When she was about four years of age, she suffered severely from an attack of scarlet fever, and the medicine given to check the disease affected her eyes so severely that she soon became totally blind. When she first knew the dreadful truth, she grieved so much, that she would frequently wake in the night, and cry with touching pathos, "Papa! mamma! do you think I shall never, *never* see again?" Then sobbing piteously, she would throw herself into their arms, and be soothed by their fond words, and loving caresses.

But weeks, months, and even years passed, and the beautiful things of earth seemed only as a dream to poor little Ella—no! I will not call her poor, for she is rich, O how rich! Her father and mother are both sleeping the sleep that knows no waking here, and have left her and her sister Minnie to the care of a kind aunt, never forgetting Him who looks with tender pity upon orphans in their affliction, and who himself

will be a Father to the fatherless. And Ella has found that sweet peace which casts joy over even her shadowed path.

One of the last services her mother was able to perform, was to stand in God's house, to see her blind daughter consecrate herself to the service of Him who will never leave nor forsake. O! how happy must have been the mother's heart, to feel that she should not leave her child alone, but that Jesus would be that child's loving Saviour and Comforter, when she herself should have passed away. Could you see Ella now, you would think, with me, that she must be rich in heavenly riches, if not with those which perish with the using.

Her smile is one of the sweetest ;

and her eyes, beautiful even in their earthly blindness, must have beheld wondrous visions which God doth prepare for them that love him. Yes: the peace which passeth all understanding is impressed upon the youthful features, and Ella is doing a noble work, if she can thus teach others, by her sweet docility and patience, to be content with what a kind Heavenly Father has been pleased to appoint.

Dear children, when tempted to murmur at your lot, remember the cheerfulness with which Ella W—— now seeks to make life pleasant to those about her, and do not repine while your eyes are still permitted to behold the lovely works which God has so lavishly scattered about us.

Poetry.

BE NOT IDLE.

BE not idle; there is work enough for all,
 Though they labour hard and long!
 Nature ever sounds her universal call,
 To arouse earth's slumbering throng;
 For throughout her fields are springing weed and thorn,
 Which must be uprooted soon,
 That the good seed, waking to the light of morn,
 May rejoice the harvest moon!

Broken hearts there are to bind, and wounds to heal;
 Lonely orphans to console,
 And make happy with heart-sunshine, till they feel
 Strengthened to attain life's goal;
 Faint and weary ones there ever are, who need
 Some kind word and helping hand;
 Lambs are wandering from the fold, for some to lead
 To the shepherd-tended band:

Then, oh, be not idle, but awake to life;
 Make an impress in the world;
 Fighting for the right in every scene of strife,
 'Neath heaven's banner wide unfurled!
 And for seed thus late and early sown,
 Thou shalt see the springing grain,
 Which for thee, when for the heavenly garner grown,
 Shall a crown of glory gain!

General Correspondence.

THE SCHEDULES AND MINUTES OF THE ASSOCIATION.

MR. EDITOR—

Dear Sir,—With your permission, I beg to call the attention of the churches to the following matters in relation to the forthcoming Association.

Should any church fail to receive a schedule, one may be obtained on application to Messrs. Winks & Son, Leicester. It is very desirable that each church should return the schedule as directed, with the statistics and contributions accurately stated. Both expense and trouble will thus be avoided.

It is also important that the full number of copies of "The Minutes" likely to be required should be ordered at or before the Association, as only a limited number will be printed.

I am, my dear sir,

Yours very truly,

THEOS. BARRASS.

Peterborough, May 15th, 1865.

EXTENSION OF THE DENOMINATION—BELPER.

MR. EDITOR—

Dear Sir,—The stirring remarks of *Nil Desperandum* on the present state and progress of our denomination, one would have expected to have called forth a response from some quarter or another. At present, however, such does not appear to be the case. It may be, perhaps, that the waters which have been a little disturbed by the strokes of *Nil Desperandum* have again become quiescent, and as we are at peace amongst ourselves, we ought to be satisfied and wait our time.

I have no doubt the views and feelings of *Nil Desperandum* are largely sympathized with by many in our connexion. The root of the evil is the want of earnest piety, and also combination and union of effort in the body. Our union, as a religious denomination, is without strength, because we have no binding regulations to keep us together. Were the General Baptist body to agree, as a condition of union, that each church should render *some aid*, however small *that* might be, to

the recognized institutions of the denomination, we should soon have a very different state of things.

Our venerable and respected brother, the late Richard Ingham, and with whom the late Rev. W. Pickering sympathized, endeavoured to obtain the recognition of this principle, but in vain. It was thought, I believe, by some, a violation of Christian liberty, hence we are where we are. The first named brother, in his earnest zeal for the extension of our principles, risked a considerable amount of property in the building of the Belper chapel, and it has occurred to me that as the Midland Home Mission has now no station on hand, it might be devoting its energies to a good purpose could it employ its resources, for a few years, in seeking the establishment of the cause at Belper. It would be one of the most fitting ways of manifesting our respect for departed worth; and at the same time enable us to discharge the pecuniary obligations due to the family of our late brother Ingham. I trust the Committee appointed by the last Conference, in reference to the Belper case, will be wisely directed in their attention to it.

I remain,

Yours affectionately,

J. E.

IS IT NOT TRUE?

MR. EDITOR—

Dear Sir,—I beg to bring under the notice of the readers of the *General Baptist Magazine* the following quotations. They are startling indeed.

"If all poorness of spirit was acceptable to God, the General Baptists would stand high in his esteem, for most of them, as far as zeal and activity are concerned, are poor enough. I like the zeal of the Methodists."—*J. G. Pike.*

"We think, brethren, that it will be found that, as a Connexion, we have been more tardy in stretching out our hands to send the gospel abroad, than any other denomination of evangelical Christians; while, at the same time, our professed principles seem to lay us under the highest obligations to preach the gospel to every creature."—*W. Pickering.*

"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 acknowledged."—*W. Underwood.*

Can anything be said or done at the next Association to infuse life into the dry bones of our churches, especially with respect to the work of Missions, both at home and abroad? We shall see.

Yours sincerely,
W.

Preachers and Preaching.

HUMOUR IN THE PULPIT.

AND what is the first thought which strikes us? This—that geniality and genial teaching, and genial thinking, all come beneath the classification of humour; and all homeliness of speech, and all figures fetched from the undignified concerns of domestic life, and that blunt eloquence and simple pathos, which touches immediately the fountain of tears, all these are the result of humour; for by humour, we mean, the oozing out of our human feelings; and they flow forth in various ways, sometimes illustrating the feelings, and things, and thoughts, which lie within the domain of our home and every day-life; and sometimes, as in Richter, or Shakspear, making these homely feelings æsthetic. And thus again, Preaching of the loftiest kind may be classified beneath two orders, and we have first, the style which mainly gratifies, by its power of rousing our loftiest sentiments; it is, if we may say so, Homeric. The speaker determines to look upon nothing that may seem to beget a knowledge of the little or the low—he has framed his own conceptions of dignity—he makes his demand upon his auditors, for inflamed feelings,—for a daring of the imagination,—for sympathy with words, suggestive only of vast ideas, this is the style of Boesuet—of Hall—of Chalmers. There is another style of discourse, the preacher does not speak to you through a trumpet, he does not demand extraordinary sympathy; he does not appeal to the daring and wondering freaks of the imagination; he contents himself with talking to the people; but such a man, from the very ease of his own nature, will have obtained an immense

store of thought; he will be easy and at home, from his confidence in his own treasures; he will have accustomed himself to look at every object in its most moral relations,—and every object, however apparently mean, will have moral relations, and symbols, and significancies;—and the power to perceive this, and to utter the meaning, is the source of all humour, and the source of all practical power in the preacher. All of us have been astonished at the ease with which a man, who had never seen things in any new relationship, who had, perhaps, never beheld them at all in their real relationship; at the ease, we say, with which such an one could, by an amazing volubility of words, acquire great fame; and the ease again with which men endowed with large powers of fancy and utterance, could obtain a hold upon their audience. Yet we came to talk to them, and we found them all utterly destitute of any real powers of thought; their minds had never moved out of the ordinary tracks and tram-roads of thinking; in fact, they had never thought for themselves. Now you never met with a humorist, but you met with a Free Thinker, in the best sense of that word; a man who had looked at things with his own eyes, and not through a pair of spectacles, or a piece of smoked glass; a man to whom things had, therefore, sometimes presented themselves in a ludicrous light: and to what man, thinking at all, do not things present themselves in a ludicrous light occasionally; nay, constantly? The fact that the world is a very solemn world, and that the cup of life is a very bitter sacrament, does not prevent our beholding its infinitely comic character.

Laugh! aye, who can avoid it, to see the Devil not only preaching, but believing that he is stronger, better, and wiser, than God?—that Evil is really, in the long run, a match for Good, in the universe!—that the worst is best. To behold Folly dancing through the world with Coxcomb on head, and golden bells jingling, merely to proclaim his folly, and to see all men crying, “All hail!” and erecting monuments, and statues, and giving testimonials, and delivering orations, to prove that folly is wisdom, and that cap and bells are a crown of righteousness; all this is very solemn, but it is very ridiculous too. Now, who will enter into the heart of this, to see it, feel it, and expose it? Who can make the ridiculous ridiculous? and show folly to be foolish? Who can lay bare the brazen face of an ancient error, or a fallacy, but the man endowed with the power of humour himself? Humour is the best dissecting knife for folly.

But humour performs another office; it not only dissects error and folly, it presents wisdom in a more lucid form. We see truth most clearly when it is made the most truly human; few people are able to comprehend it when it is merely presented as a naked proposition, as an abstraction, or a generalisation. Here and there, there may be one or another in your congregation, able to follow you, and interested in your very clever and most searching logic; but how often have we told you, that you must not preach to one or two, but to all; the most abstract mind in your congregation is human, draw it forth from its abstraction, as every thought has to be clothed in words to be comprehended; as we can grasp no thought without words, cannot even think, without putting what we think into words, so we do best service for truth when we develop its high humanity. And do you not know that *human*, and *humour*, are one! You see that in our idea of humour we have not thought as most people seem only to think, of broad grins, of caricaturing, of loud boisterous laughter. Oh, no; the best humour runs along like quicksilver: it is felt, but it makes no noise. And you may be sure, that wherever there is a man who succeeds in winning unflinching attention to his speech,

while he describes homely scenes and things, or while he makes his pertinent common sense appeals, be sure this man has humour, not the less because he does not cause it to leap and chuckle before you. Very much of the objection to Humour as a Teacher, results from its being very frequently confounded with vulgarity; but vulgarity is coarse and sensual, humour is refined and spiritual; vulgarity is animal, humour is human. You listen to a man like James Wells, of the Surrey Tabernacle, who has a congregation of from twelve to sixteen hundred persons constantly listening to him; you hear him spiritualising a wheelbarrow—describing his own power in analysing the subterfuges of sin, “because he was like the old woman, who, having been in the coal-hole, knew where to look for her daughter;” likening the Arminian Theology to milk and water, and the Gospel Dispensation to fine old crusted port. Rubbish like this is composed of mingled blasphemy, vulgarity, and absurdity. We say, the man who can be guilty of this, is not enough in earnest to be humoursome; that is, to have a real perception of the nicer and finer shades which we denominate humour. Such men would do to make a mob of bumpkins laugh at a village fair; but we call him a humourist, who, like Cervantes, can shatter to pieces an already diseased and dying error; like Richter, distil from laughter the wisdom of the universe; or like Chaucer, paint portraits of such true beauty as to last through all time.

We have often wished, while beneath the influence of thoughts like these, that there could be restored to our modern pulpit a man like Latimer—the good cheerful old bishop-martyr. The homely words and illustrative anecdotes of that most plain and Saxon preacher must have been most legible to the minds listening to him in that day. We do not know any preacher who more truly represents the English mind than Latimer. How the old man pounces upon the thought of the text! a plain common sense mind—he does not entertain us with refining and elegant speculations—he instantly draws the meaning from the text, and runs over his memory for some tale to point his moral with. Those tales, or rather

anecdotes, are to us not merely illustrations of the Scripture discoursed upon, they are historic pictures—Sir Thomas More at Goodwin Sands; Latimer's examination and the rustling behind the Screen; the Candle and the Corpse; the Benefice bought with Apples,—all these, which will be in the recollection of every reader of those sermons, show to us how pertinent and how valuable may, sometimes, be the tale from our own domestic life, and to what important use it may be turned in the pulpit. The anecdotes of Latimer now stand midway between parable and history, and surely might rebuke the foolish prejudice which many entertain against the use of anecdote in the pulpit. Latimer's was a quiet oversoul; he preached out of his fullness; and, therefore, the delivery of his discourses, as of all such discourses!—must have abounded with pleasantry of characterisation, very delightful to see in imagination even now. We see, clearly enough, how the kind-hearted young king smiled at the happy allusion, and the bluff and sturdy yeoman shook his head and laughed again, with his "Aye, Aye, my Masters." The stately Somersets, and Suffolks, and Northumberlands, were compelled to relax their dark, haughty statesmen's brows, and to admire the blunt honesty and plainness of the Leicestershire farmer's son. The Catholic priest looked on in dismay, and felt that he was foiled; that here there was a display of weapons which he had not, and of which he did not know the use, although he could feel and tremble at their power. For what record have we of any Romish preacher who ever indulged in humour, or descended to the art of teaching by smiles, and by genial, healthy, honest heartedness; and, herein, we think, there is not only an argument for the inhumanity of Romanism, but a ground for suspicion that we approach to the Romanist coldness, when we, in our popular discourse, attempt to cut ourselves away from popular sympathies.

ANECDOTE OF MASSILLON.

WHEN Massillon pronounced one of those discourses which have placed him in the first class of orators, he

found himself surrounded by the trappings and pageants of a royal funeral. The temple was not only hung with sable, but shadowed with darkness, save the few twinkling lights of the altar. The beauty and the chivalry of the land were spread out before him. The censers threw forth their fumes of incense, mounting in wreaths to the gilded dome. There sat majesty clothed in sackcloth and sunk in grief. All felt in common, and as one. It was a breathless suspense. Not a sound stole upon the awful stillness. The master of mighty eloquence arose. His hands were folded on his breast. His eyes were lifted to heaven. Utterance seemed denied him. He stood abstracted and lost. At length his fixed look unbent; it hurried over the scene, where every pomp was mingled and every trophy strewn. It found no resting place for itself amidst all that idle parade and all that mocking vanity. Again it settled; it had fastened on the *bier*, glittering with escutcheons and veiled with plumes. A sense of the indescribable nothingness of man, "at his best estate," of the meanness of the highest human grandeur, now made plain in the spectacle of that hearsed mortal, overcame him. His eye once more closed; his action was suspended; and in a scarcely audible whisper, he broke the long-drawn pause—"There is nothing great but God."

LIFE IN THE PULPIT.

WHAT preachers most generally lack is life; not animation of voice, gesture, or style, but that electric fluid which ought to penetrate every word of a discourse, and make as it were a living thing. This agent is invisible to the eye, but consciously felt by the soul; it has a warmth that is contagious, and which oratorical art can no more imitate than the most perfect automaton can pass for a human being. If need be, this life can make up for every other deficiency, but no skill whatever can supply its place. Warm with this life the feeblest discourse has been accepted with sympathy; while without it a fine sermon is a beautiful statue, a bad one a corpse.

Sabbath Schools.

THE DUMB BOY'S ANSWER.

A CLERGYMAN once paid a visit to a deaf and dumb asylum in London, for the express purpose of examining the children in the knowledge they possessed of Divine truth. A little boy, on this occasion, was asked in writing, "Who made the world?"

He took up the chalk, and wrote underneath the question, "In the beginning God created the heaven and the earth."

The clergyman then inquired, in a similar manner, "Why did Jesus Christ come into the world?"

A smile of delight and gratitude rested on the countenance of the little fellow, as he wrote:—"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

A third question was then proposed, eminently adapted to call his most powerful feelings into exercise: "Why were you born deaf and dumb, while I can hear and speak?"

"Never," said an eye-witness, "shall I forget the look of holy resignation and chastened sorrow which sat on his countenance as he took up the chalk and wrote, "Even so, Father, for so it seemed good in Thy sight."

THE FISH WHICH BROUGHT MONEY TO CHRIST.

THOUGH the Saviour was Lord of all; yet, when he was in the world he appeared as a poor man—yes, as a man of sorrows and acquainted with grief.

Indeed, though he made the world, and all the things which are therein, he had no house of his own, nor any place where he might lay his head.

Yet, though he had no barns, nor store-houses, nor fields, when he chose, he could create provision; and he often fed many thousands of people with a few loaves and little fishes; and at such times there were a great number of pieces left which were not wanted.

Once there came to him the tax-gathers to ask him for tribute money; but he had not any money to give them.

So he said to Peter, "Lest we shall offend, go to the sea and cast a hook, and take the fish which first cometh up;

and when thou hast opened his mouth, thou shalt find a piece of money. Take and give to them for thee and me."

And Peter did so. And a fish came to his hook, and he drew it out, and it had the piece of money which was wanted in his mouth.

Was not this very wonderful? Indeed it was. Among all the millions of fish there are in the sea, how surprising it is that this one should be first taken! And how astonishing that the Lord Jesus should tell Peter beforehand that this would be the case, and that the fish would have the tribute money in his mouth!

Surely he who knew this must know everything; and there can be nothing which is hid from his all-seeing eyes?

I will try and think of this; that the eyes of the Lord Jesus are always upon me; whether I am in company or alone, or in the darkness or the light.

THE PEARL.

AFAR away in the Indian isles,
Where never-fading summer smiles,
And gales from Araby the blest
Float over the balmy ocean breast,

Down plunges the diver through the waves.
Down, down, 'mid the rocks and coral
caves—

With peril of life and limb does he go,
To bring the pearl from its depths below.

Strange are the sights that greet his eye:
He shudders to see go sailing by
The scaly backs of the monsters grim,
And their fiery eyes that glare at him.

Ocean-flowers of delicate bloom
Rise and wave deep down in the gloom,
Unfold and blossom through nights and
days

Where the sun never shines and the breeze
never plays.

Alone he goes down 'neath the rolling sea,
But a heart resolved and strong has he,
And he boldly perils life and limb
For the pearl whose price will be life to him.

Like a pearl of mighty price there lies
A kingdom afar above the skies;
He who would win it must offer free
All he may have and all he may be—

Peril, if need be, life and limb—
Like the diver bold on the ocean-brim;
Nor deem too great any toil and strife
To win the pearl of Eternal Life.

Christian Work.

SYRIAN NATIONAL COLLEGE.

THE foundation of a "Syrian National College" had been for a long time one of Mr. Bustany's cherished thoughts. The reason why he had long deferred its realisation was the fact, that the foundation of a great Beyrout college, under European supervision, and supported by English and American funds, was already contemplated by other parties. But in 1862, Mr. Bustany resolved to go on with his own project. Having with his family retired to a small part of his large and beautiful house, he transformed the best part of it into dormitories, refectories, and school-rooms, while builders and carpenters were actively engaged in enlarging the premises; and with a staff, small at first, but now large, of well-qualified native teachers, he at once began the lessons. The pupils very soon reached the number of about one hundred and forty, that is, as many as the buildings in their present state could contain. All are full boarders, and belong to the best families of Beyrout and Mount Lebanon. They are of all creeds, Maronites, Greek Orthodox, Greek Catholics, Druses, Mohammedans, &c. The pupils of each creed are at liberty to attend the religious services of their own denomination, but all the internal religious exercises are upon Protestant foundation. Common Prayer is offered morning and evening, as well as before and after meals. The Bible is read at morning and evening prayer, besides its text and contents forming a great part of the object of studies. The professors are of all creeds, as well as the pupils, with the exception, that Protestants are in greater proportion among the teachers than among the pupils. This is easily explained. Protestants are an imperceptible minority in the population of Syria, among whom the pupils are recruited. But they are a very perceptible and influential minority of the learned and intelligent men, from whom the professors of the college are selected. The utmost affection and confidence prevail, not only between teachers and pupils, but also between

the pupils themselves, to whatever religion they may belong. You may see, at the hours of recreation, Druse and Christian children playing together with great apparent pleasure, and without a rude word or act interrupting the common engagement. The pupils not only get the very best education in all the branches of learning which can be acquired in Syriac, but also have an opportunity of learning Greek, Turkish, French, Italian, and English.

BELGIAN EVANGELICAL SOCIETY.

THE Committee of the Belgian Evangelical Society have just published their quarterly report, which is highly satisfactory as regards the spiritual welfare of the Free Churches of Belgium. The work has during the last three months been prosecuted with activity, and the results obtained are encouraging. Not that there has been nothing to cause anxiety, no difficulties or opposition to contend against; but in spite of all obstacles there is real progress to record. Some of the stations are in a state of remarkable prosperity, others are going on very satisfactorily, while others are passing through a season of trial which calls for much prudence and earnest prayer. But there are none where the Holy Spirit has not granted signs of His presence. Here conversions which bear evidence of a work of grace; there sick persons glorifying their Saviour on their deathbeds; elsewhere the pleasing fruits of brotherly love and of sanctification. The financial position of the Society is one of great depression. The treasurer's account is overdrawn £1,200, a very large figure when we consider what is the total amount required to meet the engagements of the Society, which supports twenty-one pastors and evangelists, ten schools, and seven colporteurs and Bible-readers, together with the publication of tracts and the expenses of a tract depository, with the moderate yearly sum of about £4,800.

Science and Art.

MAGENTA AND ITS DERIVATIVE COLOURS.—Mr. F. Field has shown that in its tintorial power no dye can be compared with magenta, which, as is well known, is obtained from coal-tar. One grain in one million parts of water produce a red colour; ten millions, rose pink; twenty millions, a blush; and fifty millions a decided and evident glow.

PHOTOGRAPHY ON WOOD.—Messrs. Smith & Son, Cheapside, have patented this new process. For decorative purposes it will prove very advantageous, since pictures can now be transferred to panels, ceilings, or any surface requiring ornamentation. Graining can also be transferred and multiplied.

A NEW HYGROMETER has been invented by M. M. Engard and Philippon. The instrument is formed of a plate of ivory cut perpendicularly to the axis of the tooth, and carved into a spiral. According to the humidity of the air the ivory dilates and contracts; a circular motion of the spiral is thus produced, which is transmitted to a needle moving over a graduated disc. Though large, the hygrometer is very sensitive, and not easily put out of order.

VALYLENE is the name of a new hydro-carbon obtained by a French chemist, M. E. Reboul.

A SIMPLE METHOD OF PRESERVING ICE.—Dr. Schwarz thus describes this method. Put the ice in a deep dish or jug, cover it with a plate, and place the vessel on a pillow stuffed with feathers, and cover the top with another pillow, carefully excluding the external air. Feathers are well known bad conductors of heat, and in consequence the ice is preserved from melting. Dr. Schwartz states that he has thus preserved six pounds of ice for eight days.

NEW PLANET.—A new planet has just been discovered by M. Annibal de Gasparis. It has the appearance of a star of the tenth magnitude. The number of the asteroids between the orbits of Mars and Jupiter already discovered is now eighty-three.

POMPEII.—Some important discoveries have lately been made at Pompeii.

Among others is a sun-dial, with numerous Greek inscriptions, and a very rare and valuable cameo.

ROYAL ACADEMY.—There are several noteworthy religious subjects in this year's exhibition. Millais' "Enemy sowing tares" is one. It is most forcible and vigorous, and in general effect has rarely been exceeded. Herbert's "Sower" is defective in drawing, weak and affected. The principal figure is decidedly too genteel. Leighton's "David" is capable of better treatment. The head of the King is feeble, and the tints of the landscape unreal. Barwell's "Christ watching the hypocrites" is promising. The figure of the mother is too small, but the gesture with which the youthful Saviour catches her arm is very nature. The expression on the boy's face is good. "Haman and Esther," by Armitage, has won almost universal praise. The masses are well disposed, the figures good, and the whole picture very successful. Mr. Frith's picture of the "Prince's Wedding" draws such crowds that iron railings have been put up to keep the people off, and a policeman stationed near keeps monotonously asking the people to "move on." Millais' "Romans leaving Britain" is a very striking picture. The artist has thrown marvellous power into the face of the young British girl. If once seen, the face will never be forgotten. Landscapes are not numerous this year, but portraits, some very large, crowd the walls. "Elijah's Sacrifice," by Mr. Moore, is a failure. The pose of all the figures is stogy. "Whitefield preaching in Moorfield's" is full of character. Mr. Crowe has reproduced the scene with very striking effect. Poynter's "Faithful unto Death" is suggestive. It is the figure of a soldier who, being stationed at the Herculean gate of Pompeii, perished rather than quit his post. "Young Murillo," by Phillip, is another remarkable picture, and abounds with varied interest. Cooper's "North" and "South" are two admirable pictures of purely English hilly scenery. Linnel's "Reapers" is characteristic.

Literature.

HENGSTENBERG ON THE GOSPEL OF JOHN.*

THANKS to the enterprising publishers, Messrs. T. and T. Clark, of Edinburgh, Hengstenberg's name is now well known, and his commentaries rightly estimated in these islands by thousands of earnest students of the Word. To them the fact that the latest and ripest work of the venerable Berlin professor is appearing in an English dress, will of itself be sufficient to awaken their desire to consult and to possess this very valuable commentary. The care displayed in every part of it, the numerous evidences of a reverent spirit, and its thoroughly evangelical character, will not fail to make every reader regret that this is Dr. Hengstenberg's only exposition of the Gospels. In his modest preface he thus writes:—"The author is fully conscious of his own weakness; but he has striven earnestly, with a firm faith in the word of God, as granted him through divine grace, to penetrate deeply into the meaning of this important part of it, and to emerge from the region of mere opinion, and the vacillation of the various opinions. He has used special diligence in bringing out the references of this Gospel to the Old Testament. In this respect, as in all others, he has endeavoured—with what success it is for others to judge—to accomplish for our own times what the revered Lampe, whose Commentary is still the basis for all expositions of this Gospel, did for his." The book is "a complete and full monograph of St. John." Despite the numerous volumes already published on this Gospel, the one before us occupies a field of its own, and is one that will not soon be superseded.

The numerous difficulties in the earlier portion of John's Gospel have necessarily led to a seemingly disproportionate space being given to the first six chapters. Perhaps the old sneer that Commentators invariably slirk the difficult passages, or slur them over, could not find a more fitting

rebuke than in these detailed expositions. As an example of the thoroughness with which this writer does his work, we may contrast the brief reference in Alford to John i. 19, and the exposition given by Hengstenberg. Alford says: "This was a formal deputation; priests and Levites, constituting the two classes of persons employed about the service of the temple, are sent officially to inquire into the pretensions of the new teacher, who had collected about him such multitudes, and had awakened popular expectation that he was the Messiah."

Hengstenberg writes as follows:—

The Jews sent from Jerusalem—the religious centre, the high watch-tower, from which all phenomena of religious life in the country were beheld and watched over—priests and Levites. Since all priests were at the same time Levites, it might be assumed that the priests and Levites were personally identical,—as much as to say, Levitic priests. The Old Testament mentions in a series of passages the Levitic priests; and for this the LXX. has in Josh. iii. 3, viii. 33; Isa. lxvi. 21, *iereis kai Leuitas*, which is perhaps to be explained by Deut. xxvii. 9, where the LXX. has *kai eleusē pros tous ieries tous Leuitas*, and xviii. 1, *ouk iereusi tois Leuitas*. A mission of priests, and of Levites distinct from them, occurs also in 2 Chron. xvii. 7—9. Jehosopat, in the third year of his reign, sends out five princes with nine Levites and two priests, who were to visit all the cities of Judah, "and had the book of the law of the Lord with them," out of which they were to instruct the Lord's people. The Levites on this mission taught, no less than the priests. There are also not wanting traces elsewhere, that the office assigned in Deut. xxxiii. 10 to the tribe of Levi, of teaching the people the judgments of the Lord, was realized not only by the priests, but also by the common Levites, who, as it seems, were on this very account distributed over the whole country, that they might be able to fulfil this office. In 2 Chron. xxxv. 3, the Levites are designated as those who taught all Israel; and in Neh. viii. 7, a number of Levites are particularly named, who expounded the law to the people in the public assembly. It appears that the Levites pursued the course open to them of the study of the law all the more diligently, since only in

* Clark's Foreign Theological Library. Edinburgh: T. & T. Clark. 1865.

this sphere they could attain to a certain equality of rank with the priests, to whom was exclusively granted the higher service of the sanctuary. This is favoured by the number of Levites in the mission of Jehoshaphat, compared with that of the priests.

Hengstenberg quotes Quesnel, Luther, the Berleberg Bible, Calvin, Anton, and others, not always to oppose, but very frequently to correct their mistaken renderings. He is extremely courteous as an opponent, and yet thoroughly straightforward. His large acquaintance with the Old Testament adds a special value to the "pervasive and striking appeal" which he constantly makes to Old Testament doctrine and prophecy, and the reader's ear is quickened to catch even the subtlest echoes of the olden teaching as they reappear in the words of our Lord which John records.

We give another example of Hengstenberg's expository skill. It is on John viii. 17:—

"It is also written in your law, that the testimony of two men is true. 18. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me.—Jesus had, up to this point, vindicated the validity of His own testimony. Here He intimates that this testimony was not alone, but that it was confirmed by the testimony of the Father. When Christ speaks of *their* law, He does not deny the obligation of that law upon His own followers, as it is taught everywhere in the New Testament, comp. Matt. v. 17 seq.; but He only signifies that they cannot evade or escape from the instances quoted from this law: comp. on ch. v. 39, and then ch. v. 45, xv. 25. The passages to which Jesus points are Deut. xvii. 6, 'At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death;' and Deut. xix. 15, 'One witness shall not rise up against a man: at the mouth of two witnesses, or three witnesses, shall the matter be established.' Jesus does not quote the words of the legal ordinance, but only gives their substance. *Anthrōpōn* is not found in the quoted passages, and therefore must have all the more significance. We have a conclusion *a minori ad majus*: 'If according to the law the testimony of two men, who may be deceived, is sufficient, how much more the testimony of two Divine witnesses, who are highly exalted above all suspicion of error or deception!' Even Christ did not bear witness to Him-

self until God had borne witness to Him in the most manifold ways; and until His gentleness, His love, His patience, His unselfishness, His freedom from all pride, etc., had become publicly known. On the 'Father beareth witness of Me,' comp. ch. x. 37, 38: 'If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe the works.'

The volume is less useful for reference than it should be. An index, or even a good table of contents, would greatly increase the value of the Commentary. Perhaps the publishers are saving both for the second volume. They have shown what may be done in this way by the full and even exhaustive tables and indices in Lange's *Life of Christ*.

This volume is the second of this year's issue of the Foreign Theological Library. The fourth volume of Keil and Delitzsch's Commentary on the Old Testament, and the second volume of this Commentary, are the other volumes of this attractive series.

*The Impending Woes of Europe.**

A very thoughtful pamphlet. If we cannot accept all the premises or all the conclusions of the writer, we willingly acknowledge his cleverness and moderation.—*Puseyism: what it is.** A useful manual of a growing and dangerous party in the Anglican church. It becomes every lover of evangelical theology to know what these Puseyites mean, and to advocate in such wise the simple Gospel that their hearers may be delivered from pernicious error.—*An Appeal for the Liberation of Jerusalem.*† Dr. Zimpel is a doctor of medicine, a German, and a devout believer in the right of the Jews to Jerusalem. From some things in this book, we think he would not much care what means were used to give the Jews their own again. Even a modern crusade would not be objected to. Dr. Zimpel may be a good man, but he is a dreamer. The "engineer of different railways in America and Europe," as he styles himself, has fallen on a too practical age.—*The Christian Monitor.*‡ Selections from pious authors, printed in large type, and illustrated. It will be very acceptable in Christian families.

* Elliot Stock. † G. J. Stevenson.
‡ S. W. Partridge.

Intelligence.

Our Churches.

CONFERENCES.

THE MIDLAND CONFERENCE will be held at New Lenton on Whit-Tuesday, June 6th. Service at eleven o'clock. The name of the preacher will be announced in the Conference Circular.

J. JACKSON GOADBY, *Sec.*

THE YORKSHIRE CONFERENCE assembled at Gambleside, near Burnley, April 18. The Rev. C. Springthorpe opened the morning service, and Rev. W. Evans, of Stalybridge, preached from 1 Cor. xvi. 13.

In the afternoon the Rev. J. Maden, minister of the place, presided, and Rev. C. Leigh prayed.

Verbal or written reports were then received from all the churches in the Conference (excepting Queensbury, Burnley Lane, and Northallerton,) from which it appeared that since the last Conference ninety-two had been baptized, and nineteen remained as candidates. In several of the churches a good work was in progress, and considerable numbers were reported as "anxious inquirers." The following was subsequently attended to.

1. The Minutes of last Conference were read and confirmed.

2. Agreed,—That our Secretary request a report from the church at Northallerton, near York.

3. The arrangements for missionary sermons and meetings in the Yorkshire district, drawn up by the Rev. R. Horsfield, were submitted, and, with slight modifications, approved.

4. Agreed,—That the thanks of the Conference be presented to Rev. R. Horsfield for the attention given to the programme for Mission services in this district, and that we request the churches to accede to it as far as practicable.

5. That we cordially welcome into this Conference Revs. W. Evans, of Stalybridge, J. Wolfenden, of Lineholme, and W. E. Winks, of Allerton.

6. A report of the formation of the church at Dewsbury and of the condition and prospects of the cause there was given, and Rev. B. Wood received the thanks of Conference for his efficient services as Secretary of the Dewsbury Committee.

7. That a collection for our Home Mission be made after the sermon at our next Conference.

8. The next Conference to be held at Wellington Road, Todmorden, on Whit-Tuesday, June 6; Rev. J. Wolfenden, of Lineholme, to preach in the morning.

T. GILL, *Secretary.*

THE CHESHIRE CONFERENCE was held at Macclesfield on Tuesday, April 18. The Rev. W. Taylor, of Stoke-upon-Trent, opened the morning service, and the Rev. E. Bott, of Tarporley, preached from 1 Cor. xii. 27.

In the afternoon the brethren met for business, and after singing and prayer, the Rev. E. Bott was appointed chairman. The reports of the churches were read, from which we learn that six have been baptized and two restored since the previous Conference. It was moved and carried—

1. That this Conference rejoices to know that the Association is contemplating the formation of a Chapel Building Fund, and hopes the efforts put forth for such a purpose will be exceedingly successful.

2. That this Conference considers our Home Mission to be in a very unsatisfactory and inefficient state, and would commend this subject to the earnest attention of the Association.

3. That our Secretary attend to the above mentioned business at the coming Association.

4. That we invite the churches of this district to send at least two representatives to our Conference meetings.

5. That we occasionally invite some Particular Baptist minister to preach our Conference sermon.

6. That we send a delegate to the Seventh Triennial Conference of the Liberation Society, to be held in London on the 2nd and 3rd of May.

7. That our Secretary, Mr. Maden, be the delegate to represent this Conference.

8. That we recommend the brethren at Congleton to lay their case before the Association this year.

9. That our next Conference be held at Nantwich, on the first Tuesday in

October; and that the Rev. J. Maden be the preacher.

10. That we cordially thank the Rev. E. Bott for his sermon in the morning.

JAMES MADEN, *Secretary*.

The WARWICKSHIRE CONFERENCE was held at Cradley Heath on Monday, May 8.

Brother Lees, of Walsall, preached in the morning from 2 Cor. ii. 15, 16.

At the afternoon meeting the reports presented showed that twenty-seven had been baptized since the last Conference.

No business of special importance came before the meeting.

The next Conference is to be held in the new chapel, Netherton, on Monday, Sept. 11. Brother Cross, of Coventry, to preach in the morning.

J. HARRISON, *Secretary*.

BAPTISMS.

BEADFORD, *First Church*.—On Lord's-day morning, May 7, we baptized five believers, and, in the afternoon of the same day gave them the right hand of fellowship at the Lord's table. B. W.

CONINGSBY.—On Lord's-day evening, April 23, three young friends were baptized, and have been received into church fellowship.

LONG WHATTON.—On Lord's-day, April 23, Mr. Lacey, of Loughborough, preached and baptized two young friends, and received them into the church.

W. W.

LOUGHBOROUGH, *Baxter-gate*.—On Lord's-day, May 7, six were baptized and received into the church, one of them being a daughter of our minister.

BIRMINGHAM.—On Wednesday, May 3, seven were baptized.

LOUTH.—On the first Lord's-day in April two friends were baptized on a profession of faith.

MINISTERIAL.

REV. J. LEWITT.—A farewell tea meeting was held on April 25, 1865, in the Mechanics' Hall, which was very largely attended. The public meeting was held in the large hall, which was crowded to excess, Mr. A. J. Mundella in the chair. After prayer by Mr. T. W. Marshall, of Loughborough, the chairman referred to the long intimacy which had existed between himself and Mr. Lewitt, and in highly eulogistic terms spoke of his character as a gentle-

man and Christian. Letters of apology were read from several gentlemen who were unavoidably absent. Rev. W. Underwood spoke of the hearty and satisfactory character of the meeting, and then presented Mr. Lewitt with a purse and time-piece, accompanied with the following statement:—"To the Rev. James Lewitt, on resigning the co-pastorate of the General Baptist Church, Stoney-street, Nottingham, after a period of about nine years and a half, this time-piece, accompanied by a purse containing £50, is spontaneously presented as some faint expression of esteem and regard felt for him by many of the members and congregation assembling in that place of worship—generously and liberally assisted by other friends of the town and neighbourhood, who regard his removal from the town of Nottingham as a public loss, but who, believing in the over-ruling Providence of a Supreme Being, trust it may be a means of promoting his own health, happiness, peace, and prosperity, and who earnestly pray that, in the new sphere to which he is about to remove, he may be abundantly blessed, and be made useful, for many years to come, to those among whom he is called to labour." Rev. E. Stevenson, of Loughborough, addressed the meeting, and afterwards presented to Mrs. Lewitt a handsome silver tea service with an appropriate inscription. Mr. Cooper also presented testimonials to Mr. Lewitt from the Young Men's Bible Class and the Girls' Vestry Class, consisting of a framed photograph of the members in groups, beautifully executed, together with a well-written address; and Mr. Ferneyhough, from the Young Men's Improvement Association, presented an engrossed and framed address. Mr. Lewitt having suitably replied, addresses were given by Revs. W. Jones, of Derby, J. Wild and W. R. Stevenson.

KIRTON LINDSEY.—On Good Friday we had our annual tea meeting, when upwards of one hundred and thirty friends sat down. After tea we had a recognition service to welcome Mr. Moor, our new minister. Rev. W. Rowe, of Rawby, gave the charge to the minister; Rev. G. Crook the charge to the church. Rev. Cartlage, Free Methodist, also gave an address. We had an overflowing congregation. Our congregations have much improved since Mr. Moor came amongst us.

CHAPELS.

SECOND GENERAL BAPTIST CAUSE IN BIRMINGHAM.—On Lord's-day, April 23, 1866, the Rev. F. Chamberlain, of Fleet, preached two appropriate sermons on the occasion of opening premises in which to conduct public worship. The building was erected by the Jews for their "Hebrew National Schools," and beside the room used for worship, contains accommodation for Sunday school instruction. After the evening service, the Lord's supper was administered to those forming the new church, and to others who were joining with them in the solemn observance of the sacred institution. The great increase in the number of children attending the Lord's-day school necessitated a removal from the inconvenient premises formerly occupied, there being in regular attendance about two hundred. It will be cheering to the friends of the Foreign Mission to know that an organized juvenile auxiliary has commenced its operations, which it is trusted will increase in efficiency, and contribute its share of support to the parent society. On Easter Tuesday it is customary in Birmingham for different Sunday schools to unite together for the purposes of promoting union, and giving encouragement to teachers in their work. Several schools meet in one place of worship, and various ministers address them. On this occasion the schools connected with the new cause met with others in the Baptist chapel, Cannon-street, and afterwards, according to custom, each child was presented with a bun. In the evening, about seventy friends of the school partook of tea together, and it is believed the wellbeing of the institution will be promoted by this gathering. It has frequently been a subject of wonder to many General Baptists that there should be but one place of worship for the denomination in Birmingham, a town situated in the heart of the kingdom, numbering between three and four hundred thousand inhabitants, generally acknowledged to be equally liberal with other communities, prosperous in trade, breathing a spirit of independence, opposed to every system which tends to enslave the minds of men, whether that system be supported by the acts of the legislature, or by the still meaner influence of interested individuals. These are considerations worthy the serious thought of the whole Christian commu-

nity, but especially the attention of all General Baptists who desire "The extension of the denomination." The attempt to establish a second General Baptist cause is not being made in opposition to the existing church. Some who are joined to the new church will endeavor to induce their friends also to do so; this is always the case under the same circumstances, and it is likely that it should be so; but the principals in the movement, while they acknowledge the necessity and importance of the co-operation of those who have had some experience in the management of church business, and while they see the beauty of order, and are therefore convinced of its utility, are opposed to the establishment of one church at the cost of overturning another, and if their success were dependant upon such means they would abandon the attempt altogether. An effort is being made to purchase a building which was erected for a place of worship, but left in an unfinished state. The owners of the property engaged to complete it for the sum of one thousand pounds, which offer our friends accepted, and arranged for the payment of the money; but before the signing of a legal document to complete the agreement, the proprietors of the building refused to comply with their own proposal to complete it, and the matter remains at present in an unsettled state. As the success of the undertaking depends materially upon obtaining a suitable place of worship, it is to this object in particular that attention is being directed; and if what has been done in the present instance should ultimately prove a failure, doubtless the end anticipated will still be accomplished. J. S. C.

TARPORLEY.—On Tuesday, May 9, very interesting services were held by the friends at Tarporley in connection with the laying of the foundation stone of their new chapel. Though the weather was exceedingly unpropitious, the attendance was good. At two o'clock P.M. the committee and friends assembled in the school-room, and after a very appropriate prayer by our senior deacon, Mr. C. Bate, the pastor of the church, in a short address, introduced the service. We then repaired to the building, and the meeting was conducted as follows:—Mr. Roger Bate, in the name of the church, presented to Mr. Joseph Aston a beautiful trowel with the following inscription neatly engraven on it, "Presented to

Mr. Joseph Aston, of Brassey Green, on the occasion of his laying the foundation stone of the Baptist Chapel, Tarporley, May 9th, 1865." Mr. A. then proceeded to perform the part assigned to him, and pronounced the stone duly and properly laid, in the name of the Father, and of the Son, and of the Holy Ghost. After which he delivered a most animated and excellent address. Addresses were likewise delivered by the Rev. N. Raw, Wesleyan, A. Mackie, Esq., of Warrington, and Mr. Dutton, of Hoofield Hall, which were listened to with sustained interest, though the rain continued to fall. At half-past four tea was provided in the Public Hall, to which about one hundred and thirty persons sat down. In the evening a most excellent lecture was delivered by Mr. Mackie on, "*The Good Time Coming.*" The day will be a memorable one in the history of the Tarporley church. The number of members in this place is small, and their present undertaking is a very responsible one. Though the contributions have been liberal and large, the entire cost of the projected chapel is not yet provided for, and as the church is very desirous of opening free from debt, any assistance in the way of subscriptions from the denomination will be thankfully received.

E. B.

KEGWORTH.—The friends here, their place of worship having become too small for the accommodation of the congregation, determined, some months back, on making a considerable addition to it. The initiatory proceedings were taken at the end of the last year, at a public meeting, preceded by a tea-meeting. Since that time a considerable sum of money has been collected and promised towards the defrayal of the expenses; and the enlargement has just commenced. The re-opening is expected to be celebrated some time in August. Before that period, however, it is in contemplation to hold a bazaar towards the end of June, to which are invited the friends of the surrounding churches. Contributions in articles or money towards the bazaar will be thankfully received by Mrs. Yates, Treasurer, or by Mrs. W. Jarrom, Secretary.

BARROWDEN.—The General Baptist chapel at Barrowden, having been closed for the last six weeks for the erection of a platform, pulpit, and orchestra, and other improvements, was re-opened on

Sunday, May 14th, by the Rev. W. Orton, of Louth. On Monday a tea-meeting was held in the school-room, which was numerously attended. A public meeting was held afterwards in the chapel; Mr. A. Goodliffe, of Nottingham, took the chair, and appropriately referred to the commencement of the General Baptist cause in the village by some of his ancestors, and his own personal recollections of his connection with the church forty years ago. The meeting was also addressed by the Rev. W. Orton, the Rev. G. Towler, Mr. Smith, and Mr. Hedges. Over £60 was raised, and the debt incurred by the improvements liquidated.

R. I.

LOUTH, *East-gate*.—Having occupied our new chapel for one whole year, we are thankful to report the results of our first anniversary. On Lord's-day, April 23rd, Rev. J. Clifford, M.A., of London, preached morning and evening. On the Monday evening following a public tea-meeting was held in the school-room, after which the Rev. J. Clifford, delivered a lecture on the Life, Labours, and Letters of the Apostle Paul. On Tuesday evening we disposed of the remaining articles of our bazaar. The entire proceeds of collections, profits on tea, and sale of articles, amounts to £124, leaving our present debt a little below £500. The services of our beloved brother Clifford were much enjoyed. On the afternoon of the following Lord's-day we held a meeting for thanksgiving for the very successful anniversary, and for prayer for much greater spiritual prosperity. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

MISCELLANEOUS.

CELEBRATION OF DR. BURNS' THIRTIETH ANNIVERSARY OF HIS MINISTRY AT NEW CHURCH STREET CHAPEL, LONDON.—On Wednesday, the 10th of May, a crowded *soiree*, and afterwards a most enthusiastic meeting, was held to celebrate the completion of Dr. Burns' thirty years' ministry. John Everitt, Esq., presided. A purse of sovereigns, chiefly contributed by ladies of the congregation, was presented by Mrs. E. L. Balfour, with an affectionate address in which she stated that she and Mr. Balfour had been members for twenty-five years. Dr. Burns then gave the history

of the church from the commencement. The choir sung an anthem, and Dr. Burns gave his lecture—"Passion-Week in Rome." Afterwards addresses were given by Revs. J. Batey, Stott, Clifford, Dawson Burns, and Mr. Balfour. Thanks were carried by acclamation to the ladies for their noble contribution, which more than paid the tour expenses of the pastor, and to the chairman; and the meeting, the most interesting ever held in the chapel, separated about ten o'clock.

GOSBERTON.—The anniversary of the General Baptist Sunday school was held on Sunday and Monday, May 14 and 15. On Sunday two sermons were preached by the Rev. J. Staddon, of Pinchbeck; and on Monday, at half-past two o'clock, the children assembled in the chapel, and were addressed by Mr. Staddon, after which they received their annual treat. At five o'clock a large company sat down to tea. At seven o'clock a public meeting was held, when, in the absence of the minister, the Rev. J. A. Jones, through several weeks' affliction, Mr. Isaac Muxlow was voted to the chair. Addresses were delivered by Messrs. Digby, Bevern, Heaton, Lockwood, of Boston, and Rev. J. Staddon.

P. Q.

EPWORTH.—On Lord's-day, May 7, we opened a harmonium in the chapel at Epworth. The sermons were preached by our pastor, Mr. Anderson. The congregations throughout the day were large and encouraging. The donations of friends, and collections on the above day, enable us to open it free of debt. The cause here and at Butterwick is in a very hopeful state.

J. E. G.

LOUGHBOROUGH, Baxter-gate.—On May 14, the annual sermons in aid of our Sabbath schools were preached by the Rev. J. Clifford, of London. The sermons, the congregations, and the collections were all good, the latter being upwards of £34.

S. T.

NOTTINGHAM.—A number of friends, who have retired peaceably from Stoney-street church, now meet for worship in the Mechanics Hall. Mr. C. Payne, from Chilwell College, preached for them on the first Sunday (May 21). A Sabbath-school has been commenced.

FLECKNEY.—On Wednesday evening, March 1, a missionary meeting was held in the General Baptist chapel, Fleckney. A good congregation assembled, and were deeply interested with a lengthened

illustrated address delivered by the Rev. H. Wilkinson, who also exhibited some idols. Collections and subscriptions, £1 16s.

HUGGLESCOTE.—The annual school sermons were preached on Sunday, May 14th, by Mr. Henry Barnett, of London. Collections upwards of £39.

CHILWELL COLLEGE.

THE Treasurer begs to acknowledge the receipt of the following sums, and will feel obliged if the friends will kindly favour him with their subscriptions and collections before the 13th of June, as the accounts must be closed on that day.

<i>General Account.</i>		£	s.	d.
Castle Donington		3	10	6
Loughborough, <i>Wood-gate</i> ..		14	11	6
Halifax		5	5	6
Nottingham, <i>Stoney-street</i> ..		8	3	0
————— <i>Mansfield-road</i> ..		11	13	3
————— <i>Broad-street</i> ..		10	0	0
Barton, Barlestone, &c. ..		6	0	3
Rev. J. Shaw		5	0	0
Packington		4	11	0
<i>Purchase.</i>				
Rev. W. Underwood		5	0	0
Rev. W. R. Stevenson, M.A. ..		5	0	0
Rev. Jos. Cholerton		1	0	0

Other Congregational Churches.

WEST HARTLEPOOL.—On Sunday, May 7, services were held in connection with the opening of the new Baptist chapel in this town, when sermons were preached by the Rev. G. V. Barker, of Sunderland. On May 8, a public tea-party was held, at which upwards of two hundred persons sat down to tea, which was followed by a public meeting. The chair was taken by the Rev. J. Charter, the pastor of the church, in the absence of John Candlish, Esq., of Sunderland, who was unavoidably prevented; and encouraging and congratulatory addresses were delivered by the Revs. G. V. Barker, and W. Bontems (Baptist), T. Campbell (Presbyterian), F. Jewell (New Connexion), W. Cranswick (Wesleyan), and Mr. E. Lowdon (Free Methodist). On the Tuesday evening, the Rev. A. A. Rees delivered an historical lecture on "The Reign of Terror." The friends who form the church have been meeting for worship, during the three years of its existence, in a rented hall, which was,

however, destitute of many conveniences, and led them to resolve about fourteen months ago to build a chapel. Enough ground was obtained on which to build a chapel and school-room, and the latter, capable of holding about two hundred persons, is the building which has just been opened, which will be used as a chapel till increased numbers make a larger place necessary. The total cost, including that of the ground, is about £560, towards which the friends have paid about £250; and as they are unable to do much more themselves, they appeal to the sympathy of friends at a distance, any help from whom will be most thankfully received.

LONDON, *Devonshire-square*.—The first anniversary of the Young Men's Mutual Improvement Association in connection with the Devonshire-square Chapel, was celebrated by a *soirée* on Wednesday evening last, at which more than a hundred persons were present. The Rev. W. T. Henderson presided. The report stated that during the year forty-three members had been admitted. Thirty meetings had been held, with attendances varying from sixteen to one hundred and fifty. During the evening a presenta-

tion was made to the president, consisting of Motley's "History of the United Netherlands," two volumes, handsomely bound; also to Mr. Hannam, the secretary, of a silver pen and pencil case. The meeting was entertained by the reading of an essay on Oliver Cromwell, and by various recitations by the members, interspersed by a choice selection of anthems, songs, and concluding a most pleasant evening with the Hallelujah chorus.

LONDON, *Grove-road, Victoria-park*.—The foundation-stone of a new Union chapel, Grove-road, Victoria-park, was laid on Monday week, in the presence of a numerous assemblage, by B. Scott, Esq., Chamberlain of London. The Rev. D. Katterns, of Hackney, offered the dedicatory prayer, and the Rev. Dr. Angus delivered the address. The chapel and schools are estimated to cost about £7,000; the chapel to seat nine hundred; the schools, one thousand. A tea and public meeting was afterwards held in Peel-grove Hall, Bethnal-green, at which several neighbouring ministers and friends expressed their fraternal wishes for the Rev. W. Allan Curr, of Regent's-park College, the minister.

Obituaries.

ANN BROWN was a native of Leicestershire, and born in 1808, of pious parents, members of the church meeting in Dover-street, Leicester. On June 2, 1833, she was baptized by the late Rev. Joseph Goadby, and by him received into Christian fellowship. For upwards of thirty years she was a consistent, active, and useful member, constant in her attendance upon the means of grace, and showing ardent love to the Saviour by readiness to share in whatever efforts were made for the extension of his cause. Much of her time was spent in works of faith and labours of love, ever feeling that she could never do enough for him who had loved her, and had given himself for her. When from home, visiting relatives or seeking health, she never forgot that she bore the name of Christ, but conducted herself with propriety, and endeavoured to make her influence tell for the good of others. She was a devoted Sunday-school teacher. Health permitting, she was always at her post, and always in time. Nor was she content with teaching her scholars generally in the

school, she sought frequent opportunities of dealing personally with them. And with many of those who left the town for situations she kept up correspondence by letter, thus anxiously attempting to complete the good work she had begun at school. Many of the letters she received are full of expressions of gratitude, not only to her personally, but to God for what he had bestowed through her; for several of those with whom she thus corresponded have long given evidence of being the recipients of saving grace. Her labours in the Sunday-school continued till failing health compelled her to relinquish them; and even then it was with great reluctance she quitted her much loved work. The disease by which she was prostrated made slow but sure progress, confining her to the house in the winter of 1863. But the monotony of her confinement was broken by the visits of many Christian friends, who mostly felt that she was made a greater blessing to them than they could be to her. Generally she was cheerful and happy, and her conversation was eminently

spiritual and profitable. At the first approach of affliction she rather shrank from the thought of death, but gradually all fear was swallowed up in a sweet sense of the preciousness of Jesus, and her completeness in him. She could say in the language of the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." During her illness she realized much pleasure and consolation in reading and committing to memory many hymns in the New Hymn Book. At last she was partially paralysed, which nearly destroyed her power of utterance; yet she was able to make those who waited on her understand that she was quite resigned, and prepared to die. On October 14, 1864, God took her: calmly, without a struggle, she fell asleep in Jesus. Her end was peace. C. H. B.

SARAH ROBERTSHAW entered into the joy of her Lord, May 11, 1863, in the eighty-sixth year of her age. At the time of her death she had been a member of the General Baptist church, Queensbury, sixty-three years; and during the whole of that lengthened period she walked worthy of the vocation wherewith she was called. There is reason to think that a personal affliction was the means of leading her to consider her ways and turn unto the Lord. In 1827 she sustained a great loss in the death of her husband; and during the long term of her membership she saw great changes in the church, and met with some peculiar trials, but she ever dwelt among her own people. She would frequently say, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." She was extensively acquainted with the Word of God. It dwelt in her richly, and when too infirm either to attend the chapel or to read the Bible, she could still meditate in the law of the Lord, and quote passage after passage suited to her condition or expressive of her experience. She would often say, speaking of the promises, "They are rich," or "they are sweet; exceeding great and precious." There were times in her long and painful affliction when her soul was sorrowful, but a feeling of thankfulness and gratitude predominated. She often expressed her thankfulness to God for sparing her so long, enabling her to bring up her family respectably, and for placing her in circumstances of comfort in her old age; but specially was she grateful to God for the gift of his Son, the pardon of sin, the joys of salvation, and the hope of heaven.

May this brief notice aid the family and others in remembering one who lived for

a long term of years unto the Lord, and who came down to the grave as a shock of corn cometh in its season! R. H.

RUTH JESSON was born at Fleckney, Feb., 1823, of poor but pious parents. When about ten years old she was afflicted with the ague, which was followed by a malignant fever, and her life was despaired of; but, through the blessing of God on the means used, the fever was reduced, but she was deprived of the use of both her legs, and never walked afterwards. For many subsequent years she was afflicted with abscesses, and her sufferings were indescribable. About seventeen years ago she experienced "the great change." There was nothing remarkable about the circumstances of her conversion: she seemed to be gently and almost imperceptibly drawn to the Saviour with the cords of love, and her subsequent life was such as left not the shadow of a doubt respecting the reality of the change. She was baptized (being carried down into the water) and received into the General Baptist church at Fleckney, July 23, 1848, and from that time till her death maintained a steady attachment to the Saviour and his cause. For more than eight years she was confined to her bed, and thus deprived of the benefits of the public ordinances of God's house; and many times during those years her afflictions were so heavy that her last end was thought to be very near; but secluded, afflicted, and poverty-stricken as she was, she had learned to be content, and "leaning on the arm of her beloved," she enjoyed "strong consolation," and was ever ready to bear testimony to the goodness and faithfulness of God, and the soothing power of the love of Christ: so that, to the devout mind, a visit to her humble abode was quite refreshing.

Last autumn she was seized with dropsy, which baffled medical skill. During the last few weeks of her life her sufferings were very acute, but were borne with great patience, and she gradually sunk, till she closed her eyes in death, on Saturday, Feb. 25, 1865, aged forty-two.

While the writer would extol the power of divine grace as exhibited in the life of Ruth Jesson, he does not wish to convey the impression that she was perfect, yet, deeply sensible of her inward depravity and actual guilt, she lived and died "looking for the mercy of our Lord Jesus Christ unto eternal life." On Lord's-day evening, March 12, her death was improved by Mr. J. Scott, of Leicester, from a text chosen by herself many years ago, viz., Luke xviii. 13—"God be merciful to me a sinner." G. C.

Notes of the Month.

ECCLESIASTICAL.

THE Papists devote their energies during the month of May to the celebration of "the glories of Mary." The Protestants, with more regard to the claims of the Son of God, review the operations of the various societies which love to their Master has prompted them to establish. It would be altogether impossible, in the space usually devoted to these "Notes," to refer, even in the most general terms, to the scores of societies, religious or philanthropic, whose anniversaries are held during the month of May in London. We may say generally that this year the May meetings have been more numerous than ever, and that the unusually genial weather tempted many people to attend them. Our "notes" must chiefly be confined to a brief review of the Baptist meetings. And first in its claims upon us, from a common interest, is the Baptist Union. The attendance was large. Dr. Angus, the chairman of the Union, read a lengthy and admirable paper on "Baptists: their existence a present necessity—largely a conscientious conviction—always a representative and a defence of important spiritual truths." As this will be printed, we shall not further advert to it. The thanks of the Union to Dr. Angus were moved by Dr. Steane and seconded by Rev. J. P. Chown, of Bradford. The deputation from the Congregational Union was cordially received. The secretary reported that thirty ministers had died during the past year, that twenty new churches had been formed, and thirty new chapels built. The Freedman's Aid Society was represented at the Union by Dr. Haynes, of New York, and a very emphatic resolution was passed in regard to it. Various petitions to Parliament were agreed to. The Union accepted the invitation of the Baptist churches at Bradford to hold the autumnal meeting in that town. The evening meeting was held in the chapel in Walworth-road. Rev. J. T. Brown, of Northampton, read an excellent paper on the position of Baptist churches in rural districts. He strongly advocated some

kind of affiliation with larger and stronger churches. In our view, this really seems the only method of preserving many of the present weak and declining interests; but the great difficulty is—how this affiliation is to be accomplished? The jealous independence of some, and the love "for a little brief authority" and distinction of others, are formidable obstacles in the way. Rev. C. H. Spurgeon spake to the point, and other speakers contributed their quota of experience or fact. The difficulties arising from the oppressive conduct of clergymen was pointed out both in the paper and in the resolution, and a sub-committee of privilege was appointed. The Baptist Missionary Society held its annual meeting in Exeter Hall, Sir S. M. Peto, Bart., in the chair. The receipts during the year were over eighteen thousand pounds, and a very small balance was in hand. After an appropriate speech from the chairman, addresses were given by Revs. W. Farebrother, London Missionary Society, C. Bailhache, Islington, W. Sampson, Serampore, R. P. Macmaster, Bristol, and C. Vince, Birmingham. The subscribers to the Baptist Building Fund held their annual meeting in the Library of the Mission-house, John C. Marshman, Esq., in the chair. The fund was strengthened last year by £2,000. The founder of the fund, Mr. Bowser, has died during the year. We are glad to find that the basis of the Society is now broadened, and that the following resolution, embodying the change, was passed unanimously:—"That that portion of Rule 7, which reads thus: 'That the property is legally invested in Trust for the perpetual benefit of the Calvinistic denomination, and that the choice of the new trustees is in the uncontrolled power of the church,' be expunged; and that the following be substituted for it:—"That the property is legally vested in trust to the satisfaction of the Committee.'" This alteration will make the fund available for all Baptist churches, and we doubt not many will avail themselves of its aid. The Baptist Home Mission and Irish Societies held a united service

at Bloomsbury chapel, James Williams, Esq., of Abingdon, in the chair. Rev. S. Green read the report of the Home Mission, and Rev. F. Trestrail the report of the Irish Society. The debt of the Home Mission had been reduced to £70, and there was a balance in hand of the Irish Society of about £400. The Bible Translation Society held its annual meeting at Kingsgate chapel, Holborn, A. Angus Croll, Esq., J.P., in the chair. The meeting was small, but perhaps it was owing to the evening. We cannot think that the Baptists are already growing indifferent to a society which has, during its existence, circulated one million nine hundred thousand copies of the Bible in Bengal alone. Revs. John Robinson, of Calcutta, Thomas Evans, of Delhi, C. Carter, of Ceylon, and H. Wilkinson, addressed the meeting.—The Triennial Conference of the Liberation Society was held at Freemason's Hall. Upwards of seven hundred delegates were present, by far the largest number ever gathered together at any of its conferences. Special interest was felt in the fact that the Society is now twenty-one years old. Mr. Miall presided over the first session, and delivered an elaborate address, reviewing with his accustomed felicity the past history of the society, which was listened to by the delegates with marked and almost breathless earnestness. The speakers of the Conference were, in our judgment, unfairly dealt with. Without any notice, the irresistible secretary fastened upon his "man," and, if he chanced to be like Rev. G. W. Conder, of Manchester, a fluent and ready speaker, well; if not, men felt that their reputation was at stake, and did not succeed so well as even an hour's notice would have permitted them. Mr. Henry Lee, of Manchester, presided at the second sitting, and Rev. N. Haycroft, of Bristol, read an able and eloquent paper on "the present position of the anti-state-church movement." With the exception of one homely speech, the same defect was visible as at the first session. Dr. Acworth, of Scarborough, presided at the third session. A very animated, and, at some stages of it, an exciting debate, took place on the proposition of Rev. James Mursell, of Kettering, in favour of Parliamentary Inquiry. We are not sure that, despite

the courteous withdrawal of the motion, it would not have been better to have taken a vote upon it. Uniformity secured at the cost of the suppression of honest conviction may be good policy, but it is very likely, if so often repeated, to lead to anything but satisfaction. After all that was said by speakers on both sides, it appears that the feeling in favour of Parliamentary Inquiry is neither so emphatic nor so universal as it must be to tell with any effect upon the House of Commons. It has been determined to raise £25,000 as a special fund for the operations of the Society, and more than half of that sum was promised before the breaking up of the Conference. The *soiree* was held at the Hanover-square Rooms, and a very large number of influential Nonconformists from all parts of the country were present.—But a few days ago the same rooms were occupied by persons assembled for a very different object. The Romanists, under the presidency of Dr. Manning, the new Cardinal prince of Westminster, met to raise means for the erection of a cathedral as a memorial of Cardinal Wiseman. £15,000 are already subscribed. As the whole Papist world is to contribute, the cathedral will, no doubt, be very magnificent. It appears that the Pope has acted according to the traditionally tyrannical manner of popes in the election to the red hat of the deceased Cardinal. Three men were, according to usage, the candidates, and two of them gave way in favour of the first. But the Pope elected none of them; and, to the surprise of all English Romanists, has put Dr. Manning in the position of head of the Romish church in Great Britain.—Brother Ignatius and his co-monks are carrying their mimicry of mediæval Popery a little too far. They have been excommunicating, with bell, book, candle, and curses such as would have rejoiced the heart of Ernulphus, two recusant monks at Bristol. Even the audience could not be restrained from expressing their loud dissent by that hideous sibilation that converts men for the nonce into hissing snakes. If John Bull's poverty of invention were not so marked, he might have adopted ere now some better and less reptilian method of making known his disapprobation.

Marriages.

April 20, at the Baptist chapel, Tiverton, Devon, by the father of the bride, Mr. E. B. Price, of Cheddar, to Miss E. C. Webb, eldest daughter of the Rev. E. Webb, of Tiverton.

April 20, at the Metropolitan Tabernacle, by the Rev. Henry Bayley, Baptist minister, of Kingston, Mr. William Carn, of Clarence-street, to Caroline, third daughter of the late Mr. George Rond, Market-place, both of Kingston-on-Thames.

April 25, at Ely Place Baptist chapel, by the Rev. Jno. Cockett, Mr. Wm. Gee, of Pinchbeck, to Miss Clara Ann Cresswell, of Wisbech.

April 26, at the Baptist chapel, Wood Gate, Loughborough, by the Rev. E. Stevenson, Mr. Charles Gadsby, of Loughborough, to Clara, only daughter of Mr. Joseph Foulds, of the same place.

April 26, at the Congregational chapel, Liscard, by the Rev. J. P. Chown, of Bradford, the Rev. Hugh Stowell Brown, Liverpool, to Phœbe, eldest daughter of Nathaniel Cain, Esq., Egremont, Cheshire.

May 1, at the Baptist chapel, Lowestoft, by the Rev. J. B. Blackmore, Mr. Robert Crane, to Miss Ann Glover, both of Lowestoft.

May 3, at Lombard-street chapel, Birmingham, by the Rev. J. Harrison, Isaac Elliott, of Wolvey, to Charlotte Biddle, of Smethwick.

May 2, at Carr's-lane chapel, Birmingham, by the Rev. R. W. Dale, M.A., Mr. Josiah Cox, of 5, Queen Margaret's-grove, Mildmay-park, youngest son of Mr. John Cox, of Enfield, to Caroline, daughter of Mr. Thomas Short, of Bristol-road, Birmingham.

May 10, at St. George's, Hanover-square, by the Rev. Capel Molyneux, Sir Henry Marshman Havelock, Bart., to the Lady Alice Moreton, daughter of the late Earl of Ducie.

May 10, at Greek-street chapel, Stockport, by the Rev. J. Pywell, Mr. John Swindells, jeweller, Lower Hillgate, Stockport, to Martha Harriet, youngest daughter of Mr. Joel Hallworth, Edgeley, Stockport.

May 11, at the Baptist chapel, Llanwenarth, by the Rev. R. Johns, assisted by the Rev. D. Morgan, Blaenafon, B. Lewis, Esq., Nantyglo, to Catherine Martha, youngest daughter of J. Lewis, Esq., Glanbaedan House, Govilon, near Abergavenny.

May 15, at New Church-street Baptist chapel, Edgeware-road, London, by the Rev. Thomas Tollerfield, of Southsea, Mr. Joseph Davis, builder, of Southsea, to Miss Caroline Turner, of Trowbridge.

Recently, at Orford-hill chapel, Norwich, Richard R. Ward, of Belvoir-street, St. Giles's-road, to Matilda, daughter of Wm. Emms, of Albert-street, Heigham Causeway.

Deaths.

April 26, at the residence of his son, 8, Great Francis-street, Birmingham, the Rev. Joseph Acock, aged seventy-one. He was pastor of the Baptist church at Naunton and Guiting for twenty-two years; also of Stow-on-the-Wold for fifteen years.

April 26, in London, deeply lamented, Mary, the beloved wife of Mr. W. Johnson, of Sidney-street, Cambridge, aged forty-eight.

April 28, at his residence, Spring-hill House, Nailsworth, after protracted suffering borne with Christian resignation, Abraham Marsh Flint, Esq., aged fifty-seven, fourth son of the late Rev. Thomas Flint, formerly of Weymouth.

April 29, after a long and painful affliction, Merin, the last surviving daughter of Rev. W. Sexton, aged 19 years. We sorrow, but not without hope that she is now with Jesus.

May 1, at Watford, Herts, in her fifty-eighth year, Sarah Harrow, the beloved wife of George Tidcombe.

May 2, suddenly, at the residence of her brother-in-law, Mr. James Oldfield, Southfield-square, Bradford, aged twenty-four, Sarah Ann, youngest daughter of the late Joseph Reffitt, Esq., of Leeds.

May 2, of paralysis of the heart, aged thirty-seven years, to the inexpressible grief of her family and numerous friends, Mrs. Evans, wife of the Rev. D. M. Evans, minister of Greenfields English Baptist chapel, Llanelly.

May 10, aged 29, William Hamilton, son of the Rev. William Hamilton, Carriekfergus.

May 13, at St. Bartholomew's Hospital, W. D. Wills, Esq., of Bristol, in his sixty-eighth year.

Missionary Observer.

CONTRIBUTIONS TO THE MISSION.

Special Notice.

It is particularly requested that all sums intended to appear in the next report should be forwarded to the Treasurer, or Secretaries, during the first week in June, OR NOT LATER THAN THE 10th inst., as the Annual Audit of the Accounts must take place shortly after.

ARRIVAL OF REV. I. STUBBINS IN ENGLAND.

THE above esteemed brother landed at Folkstone on Lord's-day, May 14, after a pleasant passage from India, *via* Marseilles. He embarked at Calcutta on Lord's-day, April 9th, and was therefore just five weeks on the journey.

NOTES OF A VOYAGE FROM CALCUTTA TO LONDON.

BY REV. W. HILL.

*Ship "Shannon," April 5, 1865.
Lat. 39° 51' Lon. 33° 44'*

AFTER an absence of nearly ten years, we are, in the good providence of God, drawing near the land of our birth, and in ten or fifteen days more hope to set our feet upon its shores. In prospect of such an event, feelings of no ordinary character take possession of our hearts; but instead of dwelling upon these I will proceed to give you a few particulars relating to our voyage.

It was our wish to get away from Gopalpore, a port eight miles from Berhampore, and the captain of the "Alnwick Castle," one of Green's ships, said he would call for us. After keeping us in suspense, however, for about three weeks, we received a telegram to the effect that the ship had been taken up for troops, and that Government would not grant her permission to call on the coast. This information altogether upset our arrangements, and the only feasible course appeared to be to take a land journey to Calcutta, which would not only occasion great expense and trouble,

but drive us late in the shipping season, till the best ships had left. In our difficulty, however, we heard that a steamer from Madras for Calcutta was to call at Gopalpore, and after a little correspondence with her agent, by which I got a large reduction in the passage money, we decided to go in her. She was to be at Gopalpore on Jan. 1, which was the Lord's-day, but, as we ardently wished, she did not arrive till the day following. About noon on Monday a double flag announced that a steamer was in sight, and in two or three hours afterwards she came in, having a large ship in tow. It proved to be the "Alfred," with 500 troops on board, which had been at sea 150 days—had been short of provisions, and could not get up the Bay for contrary winds. We received orders to be on board the steamer by five o'clock; and after commending each other to our Heavenly Father in prayer, after receiving charge of the dear children,* who with many tears and earnest prayers were committed to our care, and bidding adieu to Mrs. Bailey, Mrs. Miller, Miss Parker, and to another kind friend, at whose house we were all hospitably entertained, we proceeded to the ship—brethren Bailey, Miller, and S. A.—, Esq., accompanying us. Never shall we forget the scene when our beloved friends parted with their precious children; and nothing but an absolute necessity would have induced them to make so great a sacrifice. For the children's sake, and for the Saviour's sake, however, the sacrifice was made, and He who promises to reward those who give a *cup of cold water* in his name, will certainly not

* Agnes and Charlie Bailey, and Freddy Miller.

forget those who have not withheld their children. This painful separation is one of the penalties which has to be paid for the honour of being a missionary to the heathen. But I must hasten. Just about sunset, all being ready, we weighed anchor and proceeded on our journey; and as we lost sight of the land in which so considerable and so important part of our lives had been passed, in which we had laboured for the glory of Christ and the good of souls, in which we had experienced not a few trials and enjoyed countless mercies, solemn and indescribable thoughts gained possession of our hearts. In consequence of having the "Alfred" in tow our progress was slow, and we did not reach Calcutta till noon on Friday. The weather, however, was remarkably fine, and the steamer so steady, that, but for the vibration caused by the engines, we should scarcely have known we were moving. At the Sandheads a pilot came on board, and our passage up the Hooghly was very beautiful. Traces of the late cyclone might be seen on either side the river. Sanger Island had been completely swept by the tidal wave, and both human beings and savage beasts had been mingled in a watery grave. Such of the trees as were standing had lost all their branches, which appeared as though they had been lopped off by a hatchet. Many of the villages were nothing more than heaps of mud and rubbish; while the brick-built houses, when not blown down, bore unmistakable evidence of the violence of the wind. Of some houses the roofs were blown off, the verandahs were blown down, and the window frames stoved in. Vessels, like so many monster toys, were strewn along the banks of the river, and even carried into the distant fields, where they were left high and dry in hopeless ruin. As I was looking through my telescope, I saw in a field right away from the river, and almost concealed by trees and bushes, the word "Thunder" in large letters. A closer inspection revealed a large steamer which had been carried and left there by the tidal wave, and the letters I saw was her name painted on her paddle-box. In Calcutta itself the trees were blown down by hundreds, and even the crows had to roost on the tops of houses. The loss of human life was immense, and was reckoned by thousands,

while the damage done to property and shipping is reckoned at millions sterling.

On reaching Calcutta my first business was to make inquiries about ships; and in learning from Mr. Sykes, the son-in-law of brother Stubbins, that all the best ships were taken up by troops, but that one cabin in the "Shaunon" had become vacant, in consequence of the party who had engaged it being taken ill, I felt that I could not do better than secure it; especially as the "Shaunon" was to sail in a few days, which was an important consideration, Calcutta being very unhealthy, and living there frightfully expensive. The next few days were chiefly spent in hunting out and purchasing the few remaining articles required for the voyage; and in Calcutta this is no easy task. To find what you want is the first difficulty, and then to come to terms with the cunning, lying, rapacious Bengali shop-keepers requires first-rate qualities at bargain making; and even when you get the articles at a quarter of the price they asked, you cannot feel certain that after all you have not been *done*. To deal with these awful cheats under any circumstances is a most unsatisfactory business, and happy are they who can keep clear of their meshes.

According to instructions we came on board at nine o'clock on Saturday morning, Jan. 14, and by twelve we were ready for sea, and "only waiting for the tide to turn," which it did shortly afterwards, when our gallant ship swung round, and was taken in tow by a powerful steamer. An intimation that we were about to start was now given by one of the midshipmen going round and singing out at each cabin door—"Strangers are requested to leave the ship." These words falling upon the ears sunk deep into the hearts of many; and after brief and sad farewells, parents and children, husbands and wives, were separated, many of whom, in all probability, will never meet on earth again. By two o'clock we were "homeward bound," and were being towed down the river, but as we had to come to an anchor at sunset, we did not proceed far. In coming down the river the sight was truly magnificent. Never in my life did I see so many ships, and as far as the eye could reach there was an unbroken forest of masts. The river seemed quite full of ships, many of which, hearing of the

cyclone, had come in from other ports. As there was not high tide, we did not get under weigh till noon next day, and as all hands were engaged in putting things to rights before getting out to sea, we were unable to have service. By noon on Tuesday we were clear of the river, with its narrow channels and shifting sands, and being well out at sea, the pilot left us and joined the brig which lay at the "Sandheads." The steamer continued to tow us till sunset, when she turned us off, and we were left alone upon the mighty deep. For the first few days the winds were light and the ship steady. The table was well supplied with provisions and well attended by passengers, and all began to fancy themselves good sailors—and so they were in fair weather. No sooner, however, did the wind begin to blow and the ship begin to pitch and roll, than one and another began to look the pictures of wretchedness, and to experience those horrid sensations which nobody can describe. Chairs became empty, and some of the more courageous, who were unwilling to give in, fancied that the table with its dishes was whirling round and round. Here we must drop the scene for the next few days; and as to describe what went on behind it would not be edifying, even if a description were possible, I will pass on to other matters.

Of cabin passengers there are about thirty, one half of whom are officers belonging to the two batteries of horse artillery which we have on board, and are bound for England. These batteries belonged to the East India Company, and have never been out of India before, but since they have been amalgamated with the Queen's army, they are liable to serve in any part of the world. Both batteries have seen considerable service, and were engaged in the Punjaub as well as in the mutiny. One of the batteries especially suffered very much in the latter. When the mutiny commenced they had the full compliment of men for six guns, but before it was suppressed they had not sufficient men to man two. The majority of the men are young soldiers, and have only been in India from one to five years. Like soldiers generally, they are an ungodly set of men, and out of the 280 on board I have found only four that I have reason to

believe are Christians. These four meet with me twice a week in our cabin for reading the Scriptures and prayer, and it does one's heart good to hear their simple but earnest supplications. One of them was a great drunkard, and was converted in Africa by a comrade, *Drinkwater* by name, as well as by practice, and who was the only pious man in the regiment of a thousand strong. He has shown me a number of letters received from a pious lady in London—a lady he has never seen, but one, of a large and increasing class, who takes an interest in the welfare of soldiers, and who uses the pen as well as the purse in endeavours to do them good. The father of the second is a Baptist, and rejoiced more to hear of his son's conversion than if the wealth of India had been laid at his feet. Many that I have conversed with have attended Sabbath schools, but alas! neglected the instruction they there received. Almost the first man I conversed with was the librarian of one of the batteries, and he told me that there were many good books in the library, but that they were seldom taken out, the demand being for novels. From his manner of conversation I was led to make further inquiries into his history, and it came out that he was a native of New Lenton—that he was brought up in the Sabbath school there, in which his father was a teacher—that he was present on one occasion when I gave an address to parents and children—that he knew and had heard Mr. Hunter and other ministers in our body. He does not profess to be a Christian, but he knows what Christianity is; and I was pleased to hear his commanding officer refer to him as a respectable, well-conducted man, who had the prospect of doing exceedingly well. May he at length be "approved in Christ." As an evidence of the indirect benefit of missionary labours, I may state that the men above referred to spoke in the highest terms of Mr. Parsons, Baptist missionary at Benares, by whose ministrations they, as well as others they mentioned, were highly blessed. Sabbath school teachers in England should be encouraged in their labour of love. What is sown in England is often reaped in India or other parts of the world.

A few days after coming on board the commanding officer said he wished

to speak to me about conducting a service with the troops. I said I should be happy to preach to them, but should prefer some one else "reading prayers." This the Major consented to do, and when the weather has permitted a service has been conducted on the quarter-deck on the Sabbath morning. On these occasions the scene presented was not without interest. The capstan was "rigged for church," *i.e.*, covered over with the Union Jack. On either side the soldiers, "dressed for church," attended by their officers, were drawn up in files, but as there were so many they had to stand during service. The sailors and passengers were arranged on the poop and in the cuddy, and though by many all seemed a matter of form, it is to be hoped that there were some who worshipped in spirit and truth. To have the same prayers Sunday after Sunday did seem, to quote the language of one of the children, "a wretched business;" nor can I conceive how truly enlightened and spiritually minded men can be satisfied from year to year by praying according to the book. One of the strongest evidences, to my mind, against the form of prayer, is the fact that when men are converted they generally dispense with it, feeling that they have desires it does not express, and which they like to express in their own way. To my mind the earnest, simple, heart-born prayers of the humblest Christian are far more impressive than the cold, measured form of prayer, however beautifully expressed; and if Nonconformist churches wish to introduce spiritual death and desolation into their midst,—wish to repel instead of attract the masses of the people, they have only to adopt liturgical forms. So far as my experience goes, when men lose the spirit of prayer they fly to the form, and when they gain the spirit the form is renounced; in other words, when Dissenters become spiritually dead they go to church, and when Churchmen become spiritually alive they go to chapel. Forms may serve for spiritual babes, but are altogether unsuitable for full-grown men. But I am leaving my purpose. On the Sabbath evening, and when the weather was unfavourable in the morning, we had service in the cuddy, on which occasion prayers were read by the doctor. On the second Sabbath evening, while at service, we had a terrible fright by some one crying, "Fire, fire!" which cry was taken up and repeated by a score of voices, and accompanied by a rushing about the ship. In the cuddy nearly all rose from their seats; the prayers were interrupted; while on almost every countenance the most painful and anxious expression was depicted. One lady rushed forth crying, "Where is my boy?" while others in a fainting state had to leave the cuddy. In a few seconds, which appeared like minutes, the alarm proved to be false, and originated by one of the soldiers seeing a blaze proceed from the condensing engine chimney, and which had been worked for the first time that day. At the close of the sermon I did not forget to thank God that the alarm was false. Had it been true, probably not one would have escaped, as the wind was high at the time, and we were hundreds of miles from land. In a fire at sea there is something awful to contemplate; and this reminds me that the "Sutlej," the vessel in which we came to India, was burnt, two voyages after, in the Hooghly. She was laden with jute and saltpetre, and in half an hour from the time when the fire was discovered she blew up and went down. "I do not care for storm at sea, and I do not care for tempest," said our captain; "the only thing I dread is fire." Would that men had as great a dread of eternal fire as of mere temporal fire. The cry, "the ship is on fire!" was sufficient to throw our ship's company into the deepest distress; but about hell-fire they can hear with the most perfect indifference. Alas! for the blindness and hardness of the human heart. What may be the result God only knows, but preaching on board ship is not, as a rule, very satisfactory. Though there are exceptions, the majority are Christians in name only, and strangers to the grace of God. To kill time appears to be the aim of many, and killed it is, in dancing, gambling, novel reading, and card playing. To lay down the novel one minute and take up the Prayer Book the next, is not thought inconsistent in a "good Christian," even on the Sabbath day; while many others who call themselves Christians cannot lay it aside at all to unite in the service of God. Some, I was pleased to observe, did pay outward

regard to the Sabbath, and that excellent periodical, the *Sunday at Home*, appeared to be much liked. One lady seemed to think it should be read on Sundays only, and said one day to my dear wife with evident surprise, "What are you reading the *Sunday at Home* for? it is not Sunday."

Through mercy there has been very little sickness on board, though at the change of weather colds and fevers were prevalent. For several weeks our darling Fred was very ill, and at one time it was feared that he would not survive, but by the divine blessing on the means used he has been spared. The doctor said he was sinking for the want of proper food, and ordered him the best that the ship could afford. Fortunately the cow yielded a large quantity of milk, and to getting a liberal supply of this his recovery, under God, appears to be chiefly owing. For very young children sea life is very trying, and not a few find a watery grave. Up to this time we have had only two deaths on board—a child and a cuddy servant. The remains, according to custom, were sewn up in a hammock, and being covered over by the Union Jack, as a substitute for a pall, were laid on a plank close to the side of the ship. Here the burial service was read by the doctor, and in coming to the words, "we therefore commit his body to the deep to be turned

into corruption," &c., (words substituted for "earth to earth, ashes to ashes, dust to dust,") one end of the plank was raised and the body allowed to slide into the deep, where it is left till the sea shall give up her dead. At all times a solemn event, a funeral at sea is particularly solemn.

One evening after dark we had a very narrow escape of a collision with another ship. She was crossing our track, and not having signal lights in her rigging, as she ought to have had, was not seen till within a few hundred yards from us. Fortunately our captain was on deck at the time, and by his prompt orders the collision was averted, though only by the "narrowest shave possible." Had either ship been a few seconds later a collision must have taken place, and as each vessel was going at eight or ten miles an hour, the consequences might have been serious. Though the wind was high at the time, we could hear each other speak, and we learnt that the other ship was named "Howrah," and was bound from the Cape to Calingapatam, on the Coromandel coast. In all our captain's seafaring life he said he had never witnessed such a circumstance before in the open sea. For a few minutes the excitement was intense, and truly thankful were we when the impending calamity was past.

(To be continued.)

Foreign Letters Received.

BERHAMPORE.—W. Bailey, April 12.
CUTTACK.—J. Buckley, April 4, 18.
" W. Miller, March 31.

KHOND COUNTRY.—J. O. Goadby, Mrch. 14.
RUSSELL CONDAH.—T. Bailey, March 28.

Contributions

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

AUDLEM.						£ s. d.		
	£	s.	d.		£	s.	d.	
Public collection	0	12	6	W. Hawkes, Esq.	1	0	0	
Miss Grace Hall's box	0	3	0	Mrs. Gent	1	0	0	
Miss J. K. Thursfield's do. . .	1	8	5	J. W. McCardie, Esq.	0	10	6	
				Thos. Haydon, Esq.	0	10	6	
	2	4	5	W. H. Avery, Esq.	0	10	6	
				T. F. Griffiths, Esq.	0	10	6	
				H. North, Esq.	0	10	6	
				Mr. & Mrs. Chambers	0	10	6	
				Rev. H. Gwyther	0	10	0	
				A Friend	0	10	0	
BIRMINGHAM.								
Collected by the Misses Hawkes—								
Mrs. Thos. Avery	5	0	0					
Messrs. Cooksey & Co.	1	1	0					

	£	s.	d.
Mrs. Josh. Sturge, for Schools	0	10	0
J. Hunt, Esq., do.	0	10	0
J. C. Wynn, Esq., do.	0	10	0
J. H. Hopkins, Esq.	0	10	0
W. Gent, Esq.	0	10	0
Mrs. Atkin	0	10	0
J. R. Boyce, Esq.	0	5	0
S. Evans, Esq.	0	5	0
W. C. Hawkes, Esq.	0	5	0
R. T. Rhodes, Esq.	0	5	0
Special for Orphan	2	16	0

19 0 0

BRADFORD, *Infirmiry-street.*

Juvenile Society for Debt ..	5	0	0
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DERBY, *Mary's Gate.*

By Mr. E. C. Ellis, for Debt—			
Mr. Wilkins	1	0	0
A Friend	0	10	0
Mr. J. Ellis, Mountsorrel ..	0	10	0
E. C. Ellis	3	0	0

5 0 0

LEEDS, *Byron-street.**Third Quarter's Contributions.*

Collected by Mrs. Horsfield—			
Mr. R. Harris	1	1	0
Mr. Jackson	0	10	6
Mrs. Wood	0	10	0
Mr. Beanland	0	10	0
Mr. Stead	0	10	0
Mr. Pope	0	5	0
Miss Pope	0	5	0
Miss J. Pope	0	5	0
Mr. Hunter	0	5	0
Mrs. Burton	0	5	0
Mr. Wright	0	5	0
A Friend	0	3	0
Mrs. Barr	0	2	6
Mrs. McBurnie	0	2	6
A Friend	0	2	6

Collected by Miss Howard—			
G. T. Woodson	5	0	0
Mr. Adamson	1	0	0
Mrs. Jackson	0	10	6
Mr. Nicholson	0	10	0
Mrs. Nicholson	0	10	0
Mrs. Howard	0	5	0
Mrs. Moxon	0	5	0
Miss Hainsworth	0	5	0
Collected by the Juvenile Society	5	13	4

Fourth Quarter.

From the Sabbath School ..	10	0	7
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20 1 5

Less expenses	0	13	0
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LEICESTER, *Archdeacon-lane.*

	£	s.	d.
Sac. coll. for W. and O.	1	13	0
Proceeds of Penny Readings ..	5	10	0

7 3 0

Friar Lane.

Rev. J. Taylor, Kegworth ..	1	0	0
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LONDON.

Sir S. M. Peto, Bart., M.P. ..	2	2	0
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Borough Road.

Sac. coll. for W. and O.	1	10	0
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Mrs. Beattie for Debt	1	0	0
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Mrs. Ellis, Sale of Fancy Work			
for ditto	1	0	0

3 10 0

Commercial Road.

Collections and Subscriptions	17	10	0
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Juvenile Society Balance ..	2	6	5
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19 16 5

LONGFORD, *1st. Church.*

Cash to Balance	9	3	0
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LONG SUTTON.

M. Clifton, Moor's Wood ..	0	10	0
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LONG WHATTON.

Boys' box	0	6	3½
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Girls' box	0	2	2½
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The late Albert Cooke's do. ..	0	4	0
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A Friend	0	1	0
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0 13 6

LOUGHBOROUGH, *Wood-gate.*

Rev. G. Hester—Debt	5	0	0
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NORTHWOLD.

Miss Ellen Graves, for Orphan	2	10	0
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NOTTINGHAM, *Stoney-street.*

No particulars	51	17	7
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SUTTERTON.

Cash to balance	6	13	0
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THURLASTON.

Public collection	5	5	4
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Mr. J. Bailey, Markfield ..	1	0	0
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6 5 4

TRING.

Public collection	0	14	11
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Sabbath School—			
By Mr. J. Mareham	4	6	0

By Mrs. Mallat	0	18	0
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A Friend	0	2	6
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6 1 5

WINDLEY.

A Friend	1	0	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.

JULY. 1865.

OUR ANNUAL ASSOCIATION.

THE Association is fast approaching the year of its Centenary. In four years it will be the One Hundredth annual gathering of the General Baptist churches of the New Connexion. This year's meeting has just closed its sittings at Birmingham. The weather was unusually warm. The attendance of ministers and delegates, if not large, was good. The preliminary devotional meeting was held on Monday evening, June 19th, in the Lombard-street chapel. Rev. E. Foster, of Wendover, presided, and the following brethren took part in the meeting: Revs. J. H. Wood, Smarden, G. Taylor, of Norwich, Joseph Cholerton, Sutterton, T. Gill, Shore, J. Cookson, Lincoln, C. Payne, Wolvey, and T. Maddeys, Forncett. A large meeting of the subscribers of the Chilwell College was held in the Lombard-street school-rooms on the same evening. The report stated that Mr. Orchard had accepted an invitation to the church at Wirksworth, and commenced his labours early in January. Mr. W. E. Winks had also retired, and having received an earnest invitation to settle among the friends at Allerton, began his labours in February. Mr. Tetley having received an unanimous invitation to become pastor of the church at Long Sutton, also entered upon his labours early in the year. Mr. Greenwood, of the London University, has accepted the oversight of the church at Bourne. Mr. Payne has received and acceded to an invitation from the church at Wolvey to become its pastor. Four candidates have been received on the usual probation, namely, Messrs. R. T. Roberts, of Bourne, Joseph Fletcher, Halifax, Benjamin Hackett, Nottingham, and John Felstead, Loughborough. It may also be stated that the Theological Examiners, in their report, speak of the sermons read by the students as giving unqualified approbation, in every instance thoroughly evangelical, and pervaded by a tone of devotional feeling and piety. The resignation of Rev. J. Lewitt, Scarborough, as secretary, was received, and a resolution passed expressive of regard for his efficient unpaid services, and of good wishes for happiness and success in his new sphere of labour. Rev.

VOL. LXVII.—NEW SERIES, No. 19.

Samuel Cox, of Nottingham, has kindly consented to act as Secretary of the Chilwell College. The treasurer reported that about £600 yet remained to be paid on the purchase account.

At ten o'clock on Tuesday the Chairman of the Association, Rev. T. W. Mathews, read an admirable and comprehensive address. He grouped his remarks under the heads of congratulations, solicitudes, and suggestions. The congratulations were for the Name in which we meet, the Lord Christ, for health of body and mind, for our liberal constitution as an Association, for our enjoyment of religious liberty, for the brighter prospects of international peace, for the healthy agitation of ecclesiastical questions, the spirit of liberality of men of wealth and of the religious community, the benign spirit of mutual attraction among Christians, and for the close of the American war and the emancipation of the slaves. The grounds of solicitude were the fear lest in the agreeableness of our associations we should in any degree be unmindful of our responsibilities, the fear of worldly conformity in our churches, lest our churches should let their liberty pass away because of the trouble of preserving it, lest in our love of fixity we should damp the ardour of progress, lest in the enjoyment of political, social, and spiritual ease, we should fall into a state of lazy contentedness, lest our smaller churches should perish for want of care from larger churches, and lest in our catholicity we should lose the distinctness of our convictions. The suggestions made were as follows: as to the fact that every member has not only to seek his own welfare, but has some special function for the welfare of others; as to the expenditure in ornamentation of our new chapels and schools; as to the propriety of adopting the New Testament title of "Bishop" in place of "Reverend;" as to the desirableness of popular scientific and historical lectures by our ministers to working men; as to the wisdom of young ministers connecting themselves with the Aged Ministers' Fund; as to young ministers spending twelvemonths with some experienced brother in order to become familiar with and prepared for pastoral work; as to the wisdom of rotary deacons; and as to some plan for facilitating the transference of ministers to other churches when anxious to seek a new sphere. The hearty thanks of the Association were given to the Chairman for his admirable address, and it was ordered to be printed in the Minutes. Mr. C. T. Bishop, of Nottingham, was unanimously elected Vice-chairman, and Rev. Joseph Cholerton, of Sutterton, the assistant secretary.

After the resolution of welcome to all the sittings of the Association of ministers and members of other denominations, the business was commenced. Among the general questions brought before the Association were the following:—The Freedmen's Aid Society having wished to send a deputation to the Association, and the wish being acceded to, certain gentlemen attended, and made a brief and interesting statement, viz., Revs. G. B. Johnson, Charles Brittain, Messrs. Allbright, James A. Boyce, and W. Morgan. A memorial was read; and to show the magnitude and importance of the facts which create the claim of this society upon all philanthropists, among other things, it was stated,

"That the coloured people, who all need more or less help in feeding, clothing, teaching, and training, are about four millions; that they have suffered from the effects of many generations of that system of slavery, which John Wesley described, after witnessing it, nearly a century ago, as the 'sum of all villainies,' and which the recent Freedmen's Inquiry Commission distinctly declares, on full examination, to have been

one of constantly increasing inhumanity; that they have been so robbed and peeled by the late terrible war, that all attempts to conceive the amount of their sufferings and de-titution must utterly fail to realize the truth. Through all their sufferings they have, in the most astonishing manner, refrained from acts of outrage or revenge. The area of territory over which they are scattered is at least eight times as large as Great Britain. Its other inhabitants include the poor whites, very many of whom are more needy, more shiftless, and generally much more degraded than even the coloured people. It also includes those who were formerly slave owners. These men generally are either indifferent or absolutely hostile to the well being of the Freedmen. Throughout the vast region help is needed now more than ever because the field has trebled in its extent since the defeat of the South. Their helpless woe presents to us precisely some of those characteristics which the stripped, wounded, and half dead traveller presented to the good Samaritan. In hundreds of thousands of instances the claim is aggravated by the fact that the victims are women, orphan children, and aged and disabled men. The British nation is answerable for having helped to perpetuate slavery, and has enjoyed an immense share in the products and gains of the system. It is right we should relieve the distress we have ourselves caused. Their necessities are presented to us in the most undeniable form by those devoted men and women, the choicest of the self-denying Christian benefactors of America, who are labouring on their behalf, and whom we should count it our privilege to help. The American nation, by their unparalleled benefaction to us in the case of the Irish famine and the Lancashire distress, have established a claim on our gratitude which the present occasion should be seized on to recognize and return. It should, moreover, be the especial care of the Christian church to furnish the evidence that sympathy with freedom is not an empty boast, and that our concern for the enslaved is not a hypocritical sentiment."

It was unanimously agreed—that this Association cordially approves the objects of the British Freedmen's Aid Society, and commend them to the sympathy and aid of the churches. An address was presented by a deputation from the Birmingham auxiliary of the United Kingdom Alliance, and the Association agreed to another, concerning the wicked assassination of the late President of America, to be presented to His Excellency the Hon. C. F. Adams, United States Minister in London. The words of this address will be found on page 264.

Of the most important Denominational business we offer a brief summary.—(1.) *Denominational Literature*. It was stated that the Committee appointed to publish extracts from General Baptist authors had not yet taken action; the question was referred back to the Committee.—(2.) *Union Baptist Building Fund*. The Committee presented a long report, and the subject occupied no little of the attention of the assembled delegates. It was agreed that a Chapel Building Fund be formed, with the title above-given, to be exclusively a loan fund for Baptists without distinction. We are glad to find that this matter has been taken up with spirit, and from the plan proposed for carrying it out, we have no doubt it will be a success.—(3.) *The Hymn-Book Trustees* presented their report, and £50 were handed to the Association from their profits.—(4.) *Home Mission*. The special Committee urged in their report that the Association recommend all the Conferences to consider, at their next sittings, how far it may be possible and advisable to unite their efforts, and for this purpose suggested that a special general committee be appointed consisting of one minister and one other brother from each Conference (the Midland appointing four, two for each district), and that this Committee meet as early as practicable to take the whole state of our Home Missions into consideration. The Association adopted the report.—(5.) *Board of Reference to facilitate the removal of Ministers desirous of obtaining other spheres of Labour*. It was agreed, that we at once proceed to form a Board of Reference for ministers and churches wishing for a change; and that

Rev. W. Underwood, of Chilwell College, be a member of this Board for the Midland District; Rev. T. W. Mathews, of Boston, for the Lincolnshire District; Rev. R. Ingham, for the Yorkshire District; and for the London District, Rev. Dr. Burns. The Board is elected for three years, and the members are eligible for re-election.—(6.) *Reception Committee.* It was agreed—"That it be an instruction to the Committee to recommend the reception of all recognized and accredited ministers of the other section of the Baptist body, with the students from the Baptist Colleges, without the usual examination.—(7.) *The Association Letter*, on the "Discipline of Christian Churches," was read by Rev. R. Kenney, of Burton-on-Trent.

The Annual Home Missionary meeting was held in Lombard-street Chapel, on Tuesday evening, Mr. T. W. Marshall, of Loughborough, in the chair. The Secretary, Rev. W. Chapman, read the report, and able and earnest addresses were delivered by Revs. Jenkyn Brown, Birmingham, J. Clifford, London, and W. Orton, Louth. Owing to the Foreign Missionary Committee being held at the same time, the attendance was not large.

On Wednesday morning, at eleven o'clock, the public service was held at Circus Chapel. Rev. J. Burns, D.D., of London, read the Scriptures and prayed, and Rev. T. Goadby, B.A., of London, preached a masterly and splendid discourse on the relation of the gospel to the intellectual and practical life of man. By a hearty and unanimous vote of the Association the preacher was urged and consented to print the discourse. It is no flattery to say that the sermon would have honoured any pulpit in the world. Though nearly two hours were occupied in its delivery, the most unflagging and wrapt attention was kept up throughout. In the afternoon, at three o'clock, Rev. I. Stubbins read the Scriptures and prayed, and Rev. H. Hunter preached from Rev. i. 18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Immediately after the sermon, the Lord's supper was celebrated. Rev. J. Harrison, one of the ministers of Lombard-street, presided, and Rev. R. Kenney, of Burton-on-Trent, delivered a brief address. In the evening the Foreign Missionary Meeting was held, of which a report will be found in the *Missionary Observer*. Rev. H. Wilkinson announced the unexpected and welcome news that some gentleman in Essex, recently deceased, had left a legacy of £400 to our Missionary Society; so that, despite the statement in the Report, we start the present financial year entirely free from debt. The Committee, the subscribers of the Mission may rest assured, will in future zealously keep the expenditure within the income, that no further spasmodic efforts for the extinction of old debts may be needed. It is gratifying to learn that "the Juvenile Collecting Books," introduced by Rev. H. Wilkinson, in nearly every school and family, have been very productive during the past year, and that at least £400 have been received from them, a sum much larger than the united public collections of all the churches during the same period.

We cannot but advert, however, at the expense of repetition, to the Testimonial which it is proposed to raise to the Rev. I. Stubbins, who for so many years has laboured in Orissa with unflagging zeal and with distinguished success. It is vain to expect that the denomination to which he has brought so much honour abroad will be able to offer any adequate

expression of his eminent worth ; but it has been agreed to present him with a testimonial of not less than one hundred guineas, and a sub-committee has been appointed to attend to the details necessarily connected therewith. This plan is every way the best that can be devised. In our judgment the reply of Mr. Stubbins to the Foreign Missionary Committee, when their decision was communicated, was one of the most touching incidents of the whole Association. Considering the fact that Mr. Stubbins's praise has been in all the churches for more than a quarter of a century, it is superfluous to urge our readers to give a liberal response to the appeal of the sub-committee of the Testimonial.

In the transaction of the business of the Association, the utmost cordiality and good feeling prevailed. It is impossible to praise too highly the efficiency, the gentlemanly bearing and Christian courtesy of the Chairman. While the rules were adhered to with as much strictness as is practicable in such a democratic assembly, no one was debarred from speaking who had, or had not, anything to say. We would, however, earnestly suggest that when so much business demands attention, the brethren should study to compress their remarks into the fewest possible words. The sittings of the Association were brought to a close on Thursday night at a quarter to ten o'clock.

The friends at Lombard-street deserved and received the best thanks of the Association for their unwearied efforts to provide for the comfort of the ministers and delegates. The chapel is but inadequately ventilated, and, owing to the unusual heat of the weather, the larger sessions of the Association sorely taxed the physical energies and patience of those who remained throughout. The marvel is, that such good temper pervaded every meeting. Through an oversight, the thanks of the Association to the friends at Circus Chapel for their courtesy in placing both school-room and chapel at our service were not tendered till after tea on Friday ; but the hearty and brotherly response of Rev. J. P. Barnett, the minister, showed that the oversight was amply forgiven.

The Committee of management at Lombard-street, in their anxiety to reach the means of the largest number, arranged a pic-nic to Aston Park. But we are by no means sure that the conditions of an English pic-nic were thereby completely fulfilled. The Park is now too near Birmingham to be free from smoke, and presented all the appearance of a much-frequented resort of Birmingham artizans : worn grass, broken benches, and innumerable heaps of discarded paper which once enwrapt homely refreshments. The hall is a raree-show, and combines Chinese parlours, with mandarins and their families, arctic regions in summer and winter, stuffed tigers, pikes, and guns, and bows, curious cabinets, a fine old staircase and library-room, and some indifferent casts of not very well executed statuary. Even "the Lower Grounds," skirted on every side by dusty roads, did not supply the ozone so much needed after the stifling atmosphere of the chapel. There was certainly no want of amusements : rowing and quoits for the athletic, flowers for the ladies, and "room and verge enough" for all. But we missed the sweet and bracing air of the country, properly so called, the sights and sounds of a rural excursion, and "the entertainment in which each person contributes his share to the general table." Notwithstanding all this, it is only fair to add that the party, as a whole, appeared to appreciate the innocent pleasures provided

for them, and passed a hearty vote of thanks to the friends whose wisdom and care had been expended in getting up the pic-nic.

The next Association will be held at Baxter-gate, Loughborough. Rev. H. Wilkinson, of Leicester, to be Chairman; Rev. J. Clifford, M.A., of London, to preach in the morning; and Rev. R. Horsfield, of Leeds, in case of failure; the Rev. James Salisbury, of Hugglescote, to preach in the afternoon, or, in case of failure, Rev. J. Lawton. The subject of the letter to be, "The Responsibility of our Churches with regard to the support of our Connexional Institutions," the Rev. Dr. Burns the writer.

A CHURCH IN THE ARMY.

ON the mountains of Switzerland there grows a beautiful flower. It blooms on spots that seem most unfavourable to its growth. The traveller leaves the fertile valley, and at first ascends amid the beauties of a luxuriant vegetation, but as he rises higher the luxuriance diminishes, the foliage becomes more scanty, the flowers are more thinly scattered, the shrubs are stunted, till at length he reaches a line where vegetation may be expected to cease—for around him is the keen frosty air of perpetual winter, and rising before him to the loftiest mountain peak is the everlasting snow. At the foot of this snow, and sometimes rising out of it, is this beautiful flower, forming, by its bright colour, a striking contrast with the dazzling whiteness, and shewing that life can exist in a region of prevailing death.

This flower is a fit emblem of the spiritual life. It is often found where least expected. In the midst of irreligion and vice, and far away from the genial influences of Christian society, the lovely plant of grace is seen to bloom. A pleasing illustration of this is given in a letter recently sent from a soldier in India to Mr. Esberger, formerly his teacher in the General Baptist Sunday school, Northgate. Some years ago a boy named Wilkinson was accustomed to take his place in the class. He read the Scripture lessons, raised his voice in the children's song, and conducted himself as boys generally do till he left school. He grew up indifferent to the claims of the Saviour, and after awhile enlisted into the army, and was sent out to India. Time rolled on, and as no tidings of him were received, he had well-nigh passed out of remembrance. But a letter recently came to hand bearing date, February 6th, 1865, containing many things that must gladden every Christian heart. He is stationed at Mhow, Bombay. The regiment, of which he is a corporal, is the Inniskilling Dragoons. In his letter he says, "All praise be unto our Heavenly Father for his goodness towards me while in this foreign country. If any one has cause to be thankful, it is me; and I am thankful that I ever came to this dark heathen country, for it is here the Lord first opened my eyes. It was in May, 1860, while I was on sentry at midnight, and reflecting on the days gone by, and thinking on the heathens round about me worshipping gods of mud, stone, and iron, when God's Holy Spirit strove hard with me, and these words came to my mind—

'What peaceful hours I once enjoyed!
How sweet their memory still!
But ah! it leaves an aching void
The world can never fill.'

To drive away these words I ran deeper into sin than ever. I took to drinking, attending theatres, and dancing; but I could not banish them from my mind. Whilst I stood on the brink of ruin, Jesus, in his love and mercy and forbearance, stretched forth his arm to save me. All praise be to His holy name.

‘Saved by blood, I live to tell
What the love of Christ hath done;
He redeemed my soul from hell;
Of a rebel made a son.

Oh! I tremble still to think
How secure I lived in sin;
Sporting on destructions brink,
Yet preserved from falling in.

In his own appointed hour,
To my heart the Saviour spoke;
Touched me by His Spirit’s power,
And my dangerous slumber broke.

Then I saw and owned my guilt;
Soon my gracious Lord replied,
‘Fear not, I my blood have spilt—
‘Twas for such as thee I died.’

On June 4th, 1860, I came to the determination that, by the help of my Heavenly Father, the remainder of my days, whether few or many, should be spent in His service, to His honour and glory. I am thankful He has kept me to this present time; and I know He is able and willing to keep me till the day of His coming.

‘The world may oppose and Satan may rage,
To hinder our coming they both will engage;
But the Lion of Judah will break every chain,
And give us the victory again and again.’”

The holy influence thus exerted was not long confined to one heart. “The Spirit bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth.” Others caught the holy contagion, and November 5th, 1860, four of the dragoons might be seen marching to Poonah to receive the ordinance of baptism. What a delightful spectacle! Angels must have traced their footsteps with delight, and have lingered near when they were “Buried with Christ in baptism.” No sooner had they returned to quarters than they formed themselves into a church, and naturally resolved to continue “steadfastly in the apostles’ doctrine and fellowship, and in the breaking of bread and in prayer.” In speaking of this little community Corporal Wilkinson says, “We are but babes in Christ. We seek, as far as we are enabled, to do all things to his honour and glory. Our motto is, to have Christ for our leader, and God’s holy word for our guide.” On May 17th, 1861, a deacon of the church was appointed, and the following rules adopted:—

“That no one be admitted into the church who has not received believers’ baptism.

That the church meet for the Lord’s Supper not less than once a month.

That no one be considered a member who has thrice wilfully absented himself from the Lord’s Supper or from the church meeting.

That the sick members be visited at least once a day by a brother appointed to that duty.

That there be a collection every Lord's-day evening to defray the expenses of the church, and that the over-plus be sent to the nearest Baptist missionary station."

Such, at first, was this church in the army. During four years these soldiers have been united in Christian fellowship, and the grace of Christ has rested upon them, for the letter states, "There were only four of us members in the regiment at the time when we were baptized; but I am thankful to say we have seventeen members at the present time, and also two inquirers. All glory be to our Heavenly Father. May He carry on His gracious work in the regiment."

The facts brought to light in this letter are deeply interesting and suggestive. They give us—

First,—A favourable glimpse of the character of our soldiers.

Secondly,—They shew that divine life in the soul can flourish amid circumstances very unfavourable. A little blue flower will grow amid perpetual snows, and "a righteous man," says Chrysostom, "is like a spark which is in the midst of the sea, and not only is not extinguished, but daily emits its light with greater brilliancy."

Thirdly,—They illustrate the living power of the Gospel. Its influence cannot die. A bulbous root which had been in the grasp of a mummy for many centuries grew up into a plant of singular beauty; and can the truths of the Gospel, once deposited in a human heart, ever die? How little did the teachers in Louth Sunday school think that they were sowing seed which after so many years should spring up in India and bring forth such fruit. "They who sow in tears shall reap in joy."

Fourthly,—They remind us of the secret and mysterious operations of the kingdom of grace. God works in silence. The human heart undergoes the process of renewal long before the results are seen. When Elijah fancied himself the only faithful servant of God in Israel, Jehovah said, "I have reserved seven thousand men who have not bowed the knee to Baal." Queen Pomare fancied that through her bloody persecutions the race of Christians had become extinct in Madagascar; but when her successor revoked the cruel edict his mother had made, not less than ten thousand came forth from their hiding places to light and liberty. Who can now trace the operations of divine grace? or count the number of Christ's hidden ones? or tell in how many places, unobserved by the public eye, little churches may be forming, and converts increasing? Who shall say but that some day, and perhaps before long, the world will be taken by surprise; and the church, when she sees the number of her converts rising up east, west, north, and south, shall say with astonishment, "Who hath begotten me these?"

Lastly,—They call for our sympathies and prayers for the little church in the army. Its members are brave men. They are not ashamed of Christ, and they acknowledge no other guide than His holy word. They are carrying out the Saviour's cause, aided by few of the advantages we possess. They say "we are babes in Christ. We shall be glad to receive a letter from any brother or sister, for a letter is cheering in this heathen country. All the brethren join with me in Christian love to all, and beg and trust in your prayers that we may be built up in love and unity, and that the Lord will carry on his glorious work in this heathen country. Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ. Amen."

Louth.

WILLIAM ORTON.

Theology.

THE WHITE STONE.

REV. II. 17.

THE likeliest explanation of this figure is found by a reference to an ancient custom connected with the public games. The victor, "he that overcometh," among other honours, was presented with a white stone—*tessera*—with his name inscribed on it. Such a stone was often of two parts, each bearing a portion of the name, and was thus used as a talisman or secret token between friends or families. None but the two parts made for each other completed the device. Each, whenever presented, in whatever part of the world, would instantly match into its place, and constitute the bearer's passport to kindness and favour with the kindred of its fellow's owner. One of the Roman poets (Plautus) alludes to such a tally where the name of a deity was engraved, as well as those of the parties pledged. The original cause or incidents of the alliance were the secrets hidden by the emblem, hidden to all but the holders. And the rights of hospitality, secured by this badge, seem to be the occasion of that other allusion in the same verse to the "hidden manna," thus filling out the metaphor.

This much we find hinted to us, at least, by way of verbal interpretation; and it is enough. The spiritual truth which the veil of figure covers can hardly be mistaken. He that overcometh—every victorious soul prevailing by faith and by righteousness in the long and patient battle of life—shall have secret satisfactions springing up in his heart, known only between himself and his Lord. They will not consist in outward applauses, in visible successes, in any worldly compensations whatever. The chief of them all will be

the silent assurances of His personal affection, who is the purest, highest, holiest. The testimony of His friendship will be the best reward. The token of His favour will be the inestimable good. So much light does advancing excellence always cast on old forms of truth, a deeper life ever illuminating even familiar oracles, that the very name of the Christ shall have a new meaning. It shall be a new name. It shall have a personal charm and preciousness to each several believer. None shall know it as he knoweth it that receiveth it. No man *ever* knows the meaning of our deeper experiences, or of the words that express them, as we know them ourselves. Just as the Almighty said to the great Jewish leader and lawgiver, when He declared to him His memorial-name, "By that name thy fathers did not know me," though they had used that name for hundreds of years,—meaning that in their less luminous state and backward education they did not comprehend or realise what the name contained,—so, to each growing nature of man the significance of every sacred word gains depth and clearness at every step of his way. What was dark to unbelief is bright to faith. What was perplexing to the beginner in Christian living is simple and radiant if he perseveres. The very name of the Source and Spring of the world's only perfect spiritual illumination, Christ, has no attraction and no interest to those whose daily habit is alien from Him. But let any walk in His way, adopt His Spirit, be joined to His society, and then another feeling shall invest that name, give it beauty, and open its gracious meaning, and make it a name above every name,—a new name, to which every knee must bow,—known only to him that receiveth it.

Family Miscellany.

A LESSON FOR BOYS.

THE present King of Hanover, in his early youth, was remarkable for his candid and open disposition. Playing one day along with the young Count L—— in the principal drawing-room of the palace, they heedlessly upset and destroyed a very valuable ornament, which the Duchess had expressly charged them neither to touch nor go near. On her return, her Royal Highness discovered the accident, and demanded how it happened.

“I,” said Prince George, stepping boldly forward, “I did it.”

On being afterwards asked why he had taken the whole blame on himself, when his companion was equally in fault, he replied.

“Because I was the oldest, and ought to be punished most; and because,” he added, “I looked in L——’s face, and I thought he was going to deny it, and say what was not true.”

GOD BLESS YOU, KIND GIRLS.

A FRIEND of mine saw, a short distance before him, an old man walking with great difficulty, and very much tired. He seemed at a loss which way to go. Between my friend and the old man two little girls, eight or ten years of age, were walking and talking about the old man.

“How tired he looks!” says one.

Just then a young man passed by, of whom the old man asked his way to —— Street. A hasty answer, not at all clear, was the only reply. In his bewilderment, the old man struck against a post, and his staff fell from his hand. The larger girl sprang forward to support him, while

the other handed him his staff, saying, “Here it is, sir.”

“Thank you, my kind girls,” said the old man; can you direct me to —— Street? I came to the city to-day to visit my son. Wishing to surprise him, I did not send him word that I was coming. I am a stranger here, and have been walking a long time to no purpose.”

“O! we will go with you, sir; mother said we might walk for an hour, and we can as well walk that way as any other.”

“God bless you, my kind girls,” said the old man, “I am sorry to trouble you.”

“O!” replied the little girls, “it is not the least trouble; we love old folks, and love to do them a favour.”

They at length brought the old man opposite the house which he sought, and he was dismissing them, but they said, “We must cross the street with you, lest the carriages run over you.”

What a delightful body-guard were these kind children! As they separated, the old man said, “If you ever visit my county, come to the house of John B——, and you shall have as hearty a welcome, and as good entertainment, as a farm-house can afford.”

THE VALUE OF TRIFLES.

THE road to home happiness lies over small stepping stones. Slight circumstances are the stumbling blocks of families. The prick of a pin, says the proverb, is enough to make an empire insipid. The tenderer the feelings the more painful the wound. A cold, unkind word, checks and withers the blossoms of the dearest love, as the most delicate rings of the vine are troubled by the

faintest breeze. The misery of a life is born of a chance observation. If the true history of quarrels, public and private, were honestly written, it would be silenced with an uproar of derision.

A WOLF STORY.

THE following story is reported from the Forest of Ardennes. A baby was sleeping. Its mother was preparing broth for it, when, looking up, she saw a wolf entering the door, and making straight for the cradle. The frightened woman seized a burning log of wood and hurled it at the

intruder. Too late. The wolf caught up the baby and ran off. The mother followed frantic, and crying, "To the rescue!" Three woodcutters, returning from their work, heard the cries, pursued, and overtook the grim thief, which was hampered by its prey, and finally assailed him. The beast showed tremendous fight, and was not killed till after a long struggle, in which the child was badly hurt. The wolf, however, was killed at last, and the child restored to its mother, who, returning home, found that the burning log which she had thrown at the wolf had set fire to and destroyed her house.

Poetry.

THANKFULNESS.

My God, I thank Thee who hast made
The earth so bright;
So full of splendour and of joy,
Beauty and light;
So many glorious things are here,
Noble and right!

I thank Thee, too, that Thou hast made,
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found.

I thank Thee more, that all our joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

For Thou who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys, tender and true,
Yet all with wings,
So that we see gleaming on high
Diviner things!

I thank Thee, Lord, that Thou hast kept
The best in store;
We have enough, yet not too much
To long for more:
A yearning for a deeper peace
Not known before.

I thank Thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest—
Nor ever shall, until they lean
On Jesus' breast.

A. A. Procter.

Preachers and Preaching.

ELEGANT PREACHING.

THE driest, dullest, and most wearisome thing we know aught of, is elegant preaching. The introduction into the pulpit of papers of highly diluted Spectatorism, abounding with tropes, and images, and curvetting sentences. Preachers like Rev. A. Morris break the spell of this merely elegant style,—not that they are inelegant, but that really elegance forms no portion of their thought in preparing for the pulpit, compared with the weight and worth of the thought; the main question is—what can I give to the people to inspire them with holy affections? the next question then is—how can I convey it, so as to be most easily apprehensible by the people? Sad is the influence of a tortuous and winding phraseology: no preacher should ever dream that he has exhausted a subject, or can exhaust it, in a single discourse. To all young preachers we would say, hunt up ideas, furnish your mind well with ideas, and store the minds of your people with ideas—with ideas clearly and perspicuously expressed; *teach them to think*. The teachers of the English people are apparently afraid lest they should begin to think; lest they should be taught to think. Oh, there are some wise dunces, who are afraid that if they part with their mental wealth they shall be bankrupt, while others are thriving upon their riches. Poor mortals! Yet such have we seen; how carefully they have hugged the book lest it should be borrowed, and thus others know as much as themselves. How carefully they have treasured an idea; how indisposed to help you in a difficulty; they dreaded lest you also should become wise as they. Poor fools! poor misers! they forgot that it holds true in this, as in other matters, that diffusion is accumulation; to hide the lamp under the bed is to deprive ourselves of light as well as others. If a man would become mentally wealthy, let him scatter, with a liberal hand, the ideas he has already attained. There are ministers whom we know,—what knowledge have they diffused?—what new ideas have they communicated to the people? They have rounded their

periods, and kindled their imagery—have they done so much? Why, as we understood it, the man who has embraced the interests of the ministry, who has ordained himself to the work of public instruction, should consecrate all to his people; he is theirs; they have a right to the results of all his reading and his thinking; he should pour into his public discourses the illumination of all his books, and studies, and sciences—they have a right to it; he should make all—however varied, however miscellaneous—adapt itself to them. For what has he been educated? Languages, elocution, history, science—why has he studied them? Are they not laid by as soon as the college-rooms are left? People ignorant, unlettered? Nonsense, my brother! Doubtless, they were illiterate, and thou wert lazy; and an illiterate people and a lazy pastor ought to get on swimmingly together! But the writer of this does not believe there exists a people that intrepid intelligence and energy may not raise. The curse of the age is fine preaching; it is morbid and pestilential. The want of the age is plain, intelligent preaching,—preaching suggestive and illustrative,—preaching absorbing all that eloquence can offer, but eloquence adapting itself (without which it ceases to be eloquence,) to the wants and status of the people; availing itself of the lights of history for illustration; or of science for confirmation; or of philology for elucidation; and holding all so aloft that they may reflect their rays upon the genius of Christianity, and develop its superior lustre, adaptability and power. To attempt to say fine things in the pulpit is a solemn sin; and fine sermons (like all other finery,) are very evanescent in their influence. Let the fine sermon system die out as soon as possible, useless as it is to God and man. It devolves upon a few men to show to those not gifted with so much moral courage that there is everything to gain, and nothing to lose, by the adoption of a more honest system of instruction. Intelligence will ever hie away to the man able to teach.

WHAT IS WANTED IN PREACHING.

EVEN this, that a subject should be placed, not in an atmosphere of sound, but an atmosphere of light. The gift of hearing was conferred, not, we take it, to be a means of confounding the perceptions, and bamboozling the understanding, but as an avenue to the mind, in order that it may see; and so with images, since the world was made, and men began to speak freely, and things acquired a spiritual significance—Symbolism, how few of all the tropes and figures used have been understood or used to any purpose. Time was when every figure was an analogy, and suggested instantly a prompt resemblance to the matter in hand; but now they are more freakish, and their forms far less definite and obvious than the glasses of a kaliedescope. Perspicuity of style demands much more than the mere grammatical perspicuity of a sentence; it demands that the whole array of the thought, and the subject, should be marshalled before the hearer's mind. The style of these fine writers is like the setting sun beheld through a mountain mist—all things are confused—everything lies shapeless and undefined; yet you feel a sense of splendour, and you see a shadowing forth of glory; you see enough and feel enough to lead you to say, "Oh, that the sun were shining clear and bright to-day!"

PICTORIAL PREACHING.

A TIME there was in the history of speech when every figure was a thought, and had a most obvious meaning. The time, perhaps, was, when there was no speech without figures; every word was synonymous with some natural sound, and all words again shaped themselves into simple and clear analogies with natural things. The first style of oratory is, and must be, eminently figurative. As we enter the council circles of primeval tribes, we find how they abound with illustrations, drawn from what is observed in nature; and even the ordinary speech of every-day life is full of the rich and abundant imagery of the waters, the woods, and the sky. In the advancement of the human mind

these words become combined with the more abstract moods and dispositions; and words, therefore, and sentences, are only adapted to the more thoughtful. There are, then, two classes of speakers;—the first, appealing to the senses, and through them to the imagination, and through the imagination to the passions;—the second, appealing to the inner world of introspections, of volitions, and emotions, and through these to the æsthetic or reasoning faculty. This explains to us the reason why the audience of the first must ever be so much larger than the audience of the last speaker. How few auditors, in a large assembly, have passed beyond the life of the sensations. The lowest life is the sensational life; the lowest mind-life is sensational. Intelligence, in its lowest regions, draws analogies, and augurs from the thing seen to the thing unseen. How popular, therefore, will he be as a speaker, who can command stores of figure. This is the secret of the fabulist's power; hence the mighty influence of the parable; hence, sometimes, the force of an allusion to some well known object in nature, or to some household circumstances. To such a mind,—to one disposed to lay itself out for such illustrations, the whole world is a mighty gallery crowded with objects. Every history,—every science furnishes them; every room presents them; no day can pass without them. The greatest of all lips have seized upon these methods to convey truth, and this method is so simple, that it is not denied to the humblest to be somewhat expert at it. The truth, itself, was perhaps distant, and ideal, and only remotely perceived; but the figure was truly a mirror, at once, and an interpreter. We started with pleasure and surprise to find a difficulty melting away.

WHY IS THIS?

FEW ministers attempt to instruct their people in any connected order. Sermons are too commonly separate discourses, each perfect in itself, but independent of all others, having no connection with any others, the subjects being chosen at random, from week to week, according to the fancy of the preacher, or as a text suggests itself.

Sabbath Schools.

BEAR WITH THEM.

THERE is a great deal to do in the Sunday school; there is almost as much to bear. It is a good place to test one's patience, and faith, and love—perhaps especially patience. For, indeed, in the tempers and behaviour of the children the teacher finds plenty to bear with. They, with their restless limbs and noisy tongues, little know how much their friend at the head of the class has to put up with while instructing them.

Yet, bear with them, teacher. They will repay you for all hereafter. If not, you are working for a Master who is not a hard task-master, but a loving, interesting Friend. And the children, when they grow up in long years to come, will give to the faithful teacher loving, grateful thoughts, which, could he know them, would be priceless treasures.

Bear with them. It shall not be in vain. Do not give up, when the next effort may be successful. Try again. Curb the hasty temper, repress the flash of the scornful eye. Be pitiful, for Jesus' sake. Think how He would lay His hands on those young heads and bless them. Think how He bore with unbelief, ingratitude, neglect. And, O Christian, dost thou not esteem it an honour to be like Him?

Bear with them. Many a child has been rescued from evil in the last few attempts—many a young spirit gladdened by the efforts made when all else seemed lost. Pity and love the chil-

dren. Do not give them up. Who will care for them if you do not? Who will teach them when your tongue is silent?

Bear with them, though the head aches and the whole frame is weary on the day which to others is a day of rest. Go again next Sunday, and every Sunday, praying and trusting still. For, it is promised, "in due season ye shall reap if ye faint not."

THE CANARY BIRD.

A LITTLE boy once had a canary bird which he loved very much. His mother was taken ill, and the singing of the pretty bird gave her great annoyance in her weakness. The boy was told by the mother that his little bird gave her pain by its singing. He went at once and gave the bird away to his cousin, and then came home and told his mother that the canary would not disturb her any more, for he had given it to his cousin.

"But did you not love it very much?" said the mother to him; how could you part with it?"

"It is true I loved the bird, mother," he replied, "but I love you much more. I could not really love anything that gave you pain."

Now, you must love God as this boy loved his mother, more than you love anything else; and also everything that grieves Him you must give up, however much you may like it.

QUESTIONS IN RHYME.

THE prophets of the Lord were men whose fears were seldom moved;
 But they with stern authority their wicked kings reprov'd.
 One told an Israelitish king he should not see his face,
 But that a better king than he stood very near the place.
 When Israel's king his wife dispatched to one who could not see,
 "Come in," the aged prophet cried; "I've heavy news for thee."
 "Break off thy sins by righteousness," said one to his proud king,
 One said, "in peace thou'lt not return, if I God's message bring."
 A king his subject killed, and took possession of his ground:
 A prophet met him in the field, and said, "I thee have found."
 A king to hide a fearful sin had laid a secret plan:
 A prophet, to arouse his conscience, said, "Thou art the man."
 Who were the kings referred to? and what was each prophet's name?
 And in what part of Holy Writ can seekers find the same?

Christian Work.

BLIND ASYLUM AT BERLIN.

IN 1860 a Society was formed for teaching the blind to read according to the system invented by Mr. W. Moon, of Brighton. Its present method of operation is the following:—A blind man is employed as a kind of evangelist and teacher. He holds Bible classes and prayer meetings, and has always a certain number of both old and young under instruction. Hitherto the support rendered, and the results achieved, have been very satisfactory. As soon as the way seems clear, it is intended to organise employments for the blind after the plans adopted in Holland and London. Most of them have already learnt some trade or other, but there needs a central depôt for the sale of their productions, and an inspector to purchase materials and conduct the sales. Notwithstanding that Moon's system of reading is incomparably easier than the old ones, it has not as yet made much way in Germany, though through the kindness of the British and Foreign Bible Society the sale of his Scriptures is very much facilitated. The chief hindrances are most probably prejudice and red tape.

SOUTH TRAVANCORE MISSION HOSPITAL.

DURING 1864, the number of patients recorded on the Register is 5,430, and on an average each of these returned twice. Upwards of 300 were indoor patients, residing either in the newly-opened hospital or in houses provided for them in the neighbourhood, for periods varying from one to eight weeks. About 200 patients were visited at their own homes.

Evangelistic work is systematically carried on among the patients, both at the dispensary and in the hospital. No secret is made of the fact that the great object of the agency is, while ministering to the diseased and the wounded body, to win souls to Christ. And knowing this, the natives are not deterred from applying for advice with the same eagerness as if the religious element were entirely excluded. Does

the Church at home even yet sufficiently realize the importance of this fact as applicable to all medical mission agency? Does she perceive, as clearly as she ought, that much precious seed is thus sown under circumstances peculiarly favourable, in a soil which, humanly speaking, would be almost inaccessible? Mr. Lowe mentions an interesting circumstance illustrative of this remark, that the number of high caste heathen patients who have availed themselves of the benefits of the hospital during the past year has been much greater than formerly, these being the persons whom the ordinary evangelistic agency fails, to a great extent, in reaching. Among indoor patients, and while visiting the sick at their own homes, advantage has been taken of the peculiar facilities afforded for urging upon the patients and their friends the saving truths of the Gospel.

GOOD NEWS FROM CAIRO.

A VERY hopeful movement has been going on here the past two months. Three of the young men of our theological class united with a few others not connected with us to open a room for reading the Scriptures and prayer. They took a room near the Patriarch's Church in the Coptic quarter, paid the rent themselves, as well as repaired and furnished it with seats, books, and lights, and drew up rules for their guidance, and have since met six nights a week, opening and closing with prayer, and spending the rest of the time in reading the Scriptures and conversing about the passages read, and once a week one of their number reads a paper on some branch of practical religion. This is a "Young Men's Christian Association," though these young men have never heard of the sister associations in England and America. The number of members is increasing, and at their meetings their room is usually quite filled. Others are taking up the idea, and now they say they are forming a similar society in Haret es Sakeen (a distant quarter of the city) and another in old Cairo. We trust these will prove the nuclei of future Protestant churches.

General Baptist Incidents.

MR. DONISTHORPE'S FIDELITY TO CONSCIENCE.

MANY of the early converts lost their customers through their zeal and fidelity. Mr. Joseph Donisthorpe was a signal instance. The farmers and tradesmen, on whom he depended for employment, took great offence at his frequent religious conversations. They were sorry that he should make such a fool of himself, as they chose to term it, and were determined to oblige him to desist. They went, therefore, in a body to his house, and in a friendly manner advised him to leave off exposing himself and disturbing the village. Finding this mode of attack not likely to succeed, they threatened him that if he did not comply with their wishes, they would take all their work from his shop, and hinted that they had procured another workman to serve them. Having now seven small children, and expecting the eighth, this was a trying occasion, yet he behaved with firmness and propriety. "Gentlemen," said he, "are you pleased with my work?" "Yes," they replied; "we find no fault with that." "And," resumed he, "are my wages reasonable?" "Yes," they replied; "we are satisfied in these respects; our complaints are of a different nature." "These, gentlemen," continued Mr. Donisthorpe, "are the duties which I owe to you. What concerns God and my own conscience, you have no concern with: God forbid that I should obey you rather than Him. The cause is His; and if, for the sake of His cause, you deprive me of the means of obtaining a livelihood, I have no doubt but He will support both me and it." Seeing him thus determined, his employers called for his books, discharged their bills, took away their work unfinished as it was, and left him without any visible resource.

Mr. D.'s confidence in the care of Providence was not disappointed. At first he thought of travelling the country to do jobs. This scheme strongly recommended itself to him by the opportunities which it would furnish him of making known the Gospel. But before he could put this design

into execution, an unexpected order from a London gentleman, a perfect stranger, prevented it. He executed the order, received payment for it, and a further order. But other work had then come in; and before he could set about the goods for London, he accidentally observed the name of his employer in a list of bankrupts. This appeared to him another instance of the care of his heavenly Father, who had supplied his wants in the time of need, and prevented him from suffering by this unforeseen failure.

A NOISE LIKE A PADGE.

AMONG the witnesses who appeared at the Leicester Assizes in 1751 against the disturbers of their religious meetings, was Joseph Bent. He excited a good deal of risibility in the court by the manner in which he gave his evidence. The examination ran as follows:—

Counsel.—What have you to say respecting Mr. F.?

Bent.—Why, he shouted, and whooped, and made a queer noise.

Counsel.—He shouted, and whooped, and made a queer noise. Well: and pray, Mr. Bent, what was the queer noise that he made? What was it like?

Bent.—It was like the noise of a padge.

Counsel.—And pray what sort of noise was that? Can you imitate it?

Bent.—Why, I don't know; but I almost think I can.

Counsel.—Come, then, let us hear what the noise of a padge is?

Bent.—Whoo—oo—oo—oo.

This was done so completely padge-like, that it might have been supposed there had been an owl in court. A universal burst of laughter crowned Mr. Bent's evidence.

("Padge" is a very common provincialism in Leicestershire for the owl.)

Science and Art.

A NEW FORM OF LIGHTNING CONDUCTOR, intended for the preservation of electric telegraph wires and apparatus during storms, has been invented by M. Bertsch. The apparatus is automatic, and has also for its object the preservation of the dynamic currents in great regularity by suppressing in the wires every trace of the tension of static electricity. Numerous wires are employed, and should the last of these be destroyed in the electric discharge, the instrument itself puts the line in connection with the earth, and thus no accident is to be feared.

GALAZYME.—Dr. Schnepf suggests this preparation of asses' milk as a successful remedy for pulmonary complaints. The idea of this preparation arose from the general belief that consumption is unknown among the nomadic inhabitants of the steppes of Russia, who are in the habit of drinking kumis, or fermented mares' milk.

CANNEL COAL IN NEW SOUTH WALES.—In making a railway about eighty miles from Sydney, a workable seam of this coal has been discovered. Its yield per ton is reported to be 17,500 cubic feet of gas. The discovery must exercise great influence on gas-lighting in Australia, the East Indies, China, California, and South America.

POWER OF PENCE.—Last November, when the accounts of the savings banks of the United Kingdom were made up, there were 930,708 depositors, none of whom had more than £20 in the bank, and nearly a quarter of a million not more than twenty shillings; but their united deposits amounted to £5,094,400! This is a larger sum than any private or joint-stock bank, except some few of the largest in the kingdom.

A PRIZE FOR INK.—The Paris Société d'Encouragement pour l'Industrie Nationale, has offered a prize of £60 for an ink which will not corrode steel pens.

SAD EFFECT OF FIRING HEAVY GUNS.—A considerable number of volunteer artillerymen have become deaf owing to the firing of heavy guns.

MR. GLAISHER, now so well known for numerous scientific balloon ascents, has been appointed to the Meteorological department of the Board of Trade, in room of Admiral Fitzroy.

WHEAT.—Mr. Robert Wardell has forwarded to the *Times* stems of wheat in the ear gathered at Margate. He says they are fifteen days earlier this year than he ever remembers.

PORTRAIT OF JEREMY BENTHAM.—Sir John Bowring has presented to the National Portrait Gallery a full-length portrait of this distinguished jurist, painted when he was thirteen, on first entering Queen's College, Oxford.

RAPHAEL'S CARTOONS have been transferred from Hampton Court to the South Kensington Museum.

MONUMENTAL.—A statue to Melancthon is to be erected in the marketplace, Wittenberg, near that of Luther. —Mr. Foley's statue of Sir Charles Barry will shortly be erected in the New Palace at Westminster. —Field-Marshal Seaton is about to have a statue erected to his memory on the Government Parade, Devonport. —A statue to Lord Canning is to be erected in Westminster Abbey, near the one of Right Hon. George Canning.

M. BECQUEREL has recently laid before the Academy of Sciences at Paris a memoir on forests and their influence on climate. He dwells upon the importance of preserving them, as being so highly conducive to national health and prosperity; and refers to Palestine and Syria, and other countries, as instances of sterility owing to their absence.

NEW FORM OF THERMO-ELECTRIC BATTERY.—This battery, invented by M. Marcus, of Vienna, is composed of a series of ten pairs of metal bars, formed of alloys, the ends being heated by ten small jets of gas. The effect produced is enormous, and when the pile is connected with an electro-magnet, will lift forty pounds. No consumption of the metal takes place, the heat being immediately converted into electricity.

Literature.

THE BROADMEAD RECORDS.*

THE simple story of one soldier's hardships and hairbreadth escapes speaks more eloquently to us of the horrors of war than whole volumes of general description of the most disastrous campaign. We may not learn more of the plan of the siege, by Grant, of the great rebel city, nor of the actual numbers who died of disease and war by a personal narrative from the lips of one who may live to tell the tale, but it will need such an autobiography to enable us fairly to estimate the fearful sufferings which the Northern army was then called to endure. This familiar fact will help us to see the value of the "Records" before us. Written by one who lived during a greater part of the heroic period of the Broadmead church, they recount, in quaint and homely phrase, the insults and annoyances heaped upon ministers, congregations, families, and individuals living in Bristol. Civil, military, and ecclesiastical officials united in this wholesale work of persecution. We have only to remember that what took place in Bristol was then happening to all Nonconformist churches in the country, and an appalling picture is at once supplied us of the social misery which bigotry inflicted on the most virtuous and godly part of the community.

Nor is this the only ground of interest possessed by this volume. The "Records" reveal the different phases of church life among Nonconformists of that era. Their lengthy devotional meetings, their rigid and jealous discipline, their intolerant notions of ordination and ecclesiastical order, the formal and repulsive mode of receiving members, their narrow charity, their sturdy independence, their faithful adherence to what measure of truth they had obtained, and their readiness even to die for their principles—stand out on the pages of this narrative as freshly

and vigorously as if they had been photographed but yesterday. If the fossil fish is eloquent of extinct seas, and the fossil plants of extinct forests, these pages as vividly illustrate the character and form of the extinct Puritan. The conditions of life helped not a little to give their peculiar impress to the sturdy and inflexible ancestors of modern dissenters. And dispute it as we will, the fact remains that the Christianity of to-day is tinged with the character of the times. In centuries yet to come our habits and character will provoke a smile, our narrowness awaken astonishment, even if our virtues evoke a spirit of laudable emulation in the members of the Free Churches yet unborn. We may assuredly learn from these "Records" to pride ourselves less in those things which are part of the machinery of our present work, and to cultivate more earnestly the things that will preserve their value through all coming ages. "Now abideth faith, hope, love: but the greatest of these is love."

Perhaps our readers will best learn the nature of the narrative which forms the greater portion of this volume from some few examples. The first thing which took our own attention was the account of "the gracious woman, who arose like a Deborah, with strength of holy resolution in her soul," one Mrs. Kelly, the widow of a grocer. "She was like a hee-goat," says the narrative, "before ye flock, was very famous for Piety and reformation, well knowne to all, bearing a living testimony against ye superstitions and traditions of those dayes, and she would not observe their invented times and feasts, called Holy-days. Att which time she kept a Grocer's shop in High-street, between ye Guilders Inn and ye High Cross, where she kept open her shop on ye time called Christmas-day and sit sewing in her shop, as a witnessse for God in ye midst of ye Citty, in ye face of ye Sun, and in ye sight of all men." About this time there came to Bristol one Mr. Hazzard, "a young preacher who minded good things." He was

* The Records of a Church of Christ meeting in Broadmead, Bristol, A.D. 1640 to A.D. 1698. By Edward Terrill. Edited by Nathaniel Haycroft, M.A. London: J. Heaton & Son, 42, Paternoster Row.

"a lecturer at Redcliffe publique place, till a minister was provided by those who had Donation." The "Records" tell us, that

"Ye good people perswaded Mrs. Hazzard, Kelly that then was, to be married to Mr. Hazzard, ye minister aforesaid; who at his, and ye importunity of ye good people, she was married. Who after some time being troubled by ye parson of ye parish where they lived in High-street, because Mrs. Hazzard would not conforme, and had openly in ye presence of ye congregation gone forth in ye midst of his sermon, when she heard him begin to bring in another innovation,—viz., he began to assert that Pictures and images might be used; when she heard that, away she went forth before them all, and said she would hear him noe more, nor never did to this day;—for that, together with not kneeling as aforesaid, trouble came on, and they knew noe way to Escape ye utmost rigour of his Envy, because their Spiritual Courts were soe busy. Whereupon she thought of takeing a house in Redclif-street for their family to spend ye Lord's day that they might be out of ye Parish, as before she had done in Phillip's parish that they might have ye benefit of hearing Mr. Yeamans, in her former husband's time and his. And as Mr. Hazzard and his wife were stept out of doores into ye street to goe to take a house, behold, Provisionally, ye Lord sent a woman, that came to them in ye street, and told them ye Minister of T'Ewin's parish was deceased, and that ye people of ye parish had chosen him to be their minister. Soe in some short time he was settled there."

Here is a second picture, this time of a minister, fond of dress and music. It occurs immediately after a curious account of "a Blackymore maide, named Francis," who became a convert, and who on her death-bed exhorted the sisters of the congregation "to take heed and lett ye glory of God to be dear unto them"—"a word," the narrative adds, "meet for the church ever to remember, and fit for a White heart to store."

"But at last divers of ye Members of ye Congregation began to be offended with Mr. Ingello's Conversation; as first, with his Flaunting apparell, for he, being a Thin, spare, slender person, did goe very neate, in a costly trimm, and in some time began to Exceed in some garments not becoming ye gospell, much lesse a Minister of Christ; which together with his being given so much to *Musick*, not

only at his owne house, but at houses of entertainments out of Towne, sometimes with some of his Relations, and gentry of ye City of his acquaintance, he would be at his Musick. Of which when some of ye Members heard They were much troubled and offended; and dealing with him for it by way of admonition and entreaty, they could not work upon him to leave his Musick, nor his soe frequent nor publique use thereof. For he tould them,—take away his *Musick*, take away his life; which offended and Stumbled them more, that is, ye Lively and most serious, watchfull members in those times; that their affections began to Alienate from him, and to hearken after another."

If our brethren in these times did not put much faith in holy water, they still held to the opinion that a special providence watched over those who were baptized, even in the most inclement seasons. In the February of the year when the great fire broke out in London, fourteen persons were baptized in the river.

"Here behould ye Miraculous hand and worke of ye Lord."

Most of these Persons now Baptized, had neglected and omitted their duty, (after they were convinced of it), all ye Winter, for fear of ye Cold; and then, about ye Beginning of February, or ye 12 month, it happened to be fine, warm weather; about which time they Pitcht upon this day to Passe under that Ordinance. And by reason our Pastor, by a fall that he received after he came forth of Prisson, had a paine that did use to take him in ye nature of a *Sciatica*, it was doubted for him to stand soe long in ye Water might encrease his said distemper; therefore ye Brethren of ye Church sent for Mr. Thomas, of Wales, pastor of a Church at Llantrission, to be ye Administrator.

And ye Lord in his wise Providence so Ordered it, That when he came, (according to ye day Appointed), it was such Extreme Cold weather, ye like had not been all That winter before, for Exceeding high and sharp pierceing *Wind, Frost, and Snow*. It was very violent, though ye Snow not very deepe, but ye Wind and Frost so much, that one of ye women to be Baptized, in going to ye place through ye Meadows, her Handkerchiefe received some wet, being about her Neck, was frozen; and a distemper upon her in such abundance, that her Maid that waited upon her, being only Privy to it, tould her if she went into ye Water she would not come forth alive. Alsoe another, Mr. Jenings, ye Minister, pained with ye

Tooth-ache soe great, that his face was very much swelled, bound up, and by reason wherof had not been out of his house near a weeke before, and that day very ill with it. Another of ye men about a weeke before sprained his legge; not able to goe, was carried upon a horse to ye place. Another man of them that was very weakly, thinn, and Consumptive, ye relations of whom were very averse to ye Ordinance. Wherefore some did fear ye Issue, seeing ye terrible sharpnesse of ye season. But ye Persons themselves that were to passe under ye Ordinance, Acted faith in ye Lord; and because ye Administrator was come so farr on purpose, according to appointment, they would not deferr it any longer.

And ye Lord, to declare his power, did, as it were, worke a *Miracle*, to give a President to others that should fear ye Coldnesse of any season to doe his will; that *ye Lord Preserved* them all; and not so much as one *Ill*, but rather better by it; and are all alive to this day, being about 10 years since, to speake of ye Lord's then goodness. Though some would faine have been then spectators, but they were afraid to goe, by reason it was such Extreme piercing weather, and continued soe for 3 days together, that those adversaries that heard of it after it was done, Looked upon ye People as madd, that they would Adventure on such a worke at such a season. *Therefore from all, Praise, Praise, Praise, and glory be to ye Lord.*"

Those who now undervalue the services of the sanctuary may learn a lesson of rebuke from the following:—

"In order to which, at our owne Meeting, to prevent Spies that might come in ye Roome as hearers,—and yet that noe Strangers, or persons we knew not, might be hindered from coming into our Meeting, whether good or Bad, to hear ye Gospell,—*we Contrived a Curtaine* to be hung in ye Meeting place, that did inclose as much roome as above 50 might sitt within it, and among those men, he that preached should stand; that soe if any Informer was private in ye Roome as a hearer he might hear him that spake, but could not see him, and therby not know him. And there were brethren without ye Curtaine, that would hinder any from goeing within ye Curtaine, that they did not know to be friends: And soe lett whosoe would come into our meeting to hear without ye Curtaine. And when our Company and time were come to begin ye Meeting, we drew ye Curtaine, and filled up ye Staires with women and maides that sate in it, That ye Informers could not quickly run up. And when we had notice that ye Informers, or

Officers, were coming, we caused ye Minister, or Brother that preached, to forbear, and sitt downe. Then we drew back ye Curtaine, laying ye whole roome open, that they might see us all. And soe all ye People began to sing a Psalme, that at ye Beginning of ye Meeting we did alwayes name what Psalme we would sing, if ye Informers, or ye Mayor or his Officers come in; thus still when they came in we were Singing, that they could not finde any one preaching, but all Singing. And, at our Meeting, we ordered it soe, that None read ye Psalme after ye first line, but every one bring their bibles, and soe read for themselves; that they might not lay hold of any one for preaching, or as much as reading ye Psalme, and so to imprisson any more for that, as they had our Ministers.

Which meanes ye Lord blessed, that many times when ye Mayor came they were all singing, that he knew not who to take away more than another. And soe when ye Mayor, Hellier, or ye other informers, had taken our names, and done what they would, and carryed away whom they pleased, and when they were gone downe out of our Roomes, Then we ceased Singing, and drew ye Curtaine againe, and ye Minister, or Brother, would goe on with ye rest of his Sermon, until they came againe, (which sometimes they would thrice in one meeting disturb us), or untill our time was Expired. This was our Constant manner during this persecution in Ollive's Mayoralty, and we were by ye Lord helped that we were in a good measure Edified, and our Enimies often disappointed. *Laus Deo.*"

We give another citation from the same "Records." It relates to the annoyances inflicted by the minions of the law on the quiet worshippers. A party of constables came into their place of meeting, sent for ale and bread and cheese, ordered the congregation to depart, and because "the people sate still and did not regard," nailed up both the doors, and departed.

"We being thus nailed up began to improve ye Time, and first sang a Psalm; then Br Ellis pray'd, and after him Br Terrill spake from 2 Tim. ii. 12. After about an Hour they came again, and broke open ye left-hand Door, and came up and took our Names. We askt him, why he nailed us up? He said, to take us into Custody till we were convicted: for tho' we were stubborn, and would not go, they would not be hindered in their Work. Then they bid us depart again, but we, fearing they would keep us out in ye afternoon, would have staid. Then they began

to be angry, fearing their Dinner would be spoiled, clamoured, and began to be rude. So fearing they should charge us with a Riot, B. Ellis desired Helliier to go first, and see whether we would not follow; which we did. And then a Guard of ye Night-Watch was ordered to come with their Bills, and keep us out in ye afternoon; as they did. Helliier lays hold on his Cousin Tyler to go and dine with him, and said he arrested him if he would not, and threatened he would send over his Conviction. So Br. Tyler went with him. Then Jasper Cause comes and hastens Helliier from Dinner, to go about more Work. Our Meeting and Mr. Weekes' were guarded, and ye People flockt to ye Door, and stood in ye Street. Helliier commands Bro. Tyler to go with him to disturb other Meetings, but Br. Tyler said, he had rather go to Prison than do that; so at ye end of ye street he let him go. After that, Br. Terril came to our Meeting, and ye Watchmen let him go up, and several others got up afterwards, ye Watchmen being weary. And when ye People were come up ye Watchmen came up also, and sate down to see who would pray or Preach. Then we sung ye 46 Psalm, by a private Sign, each looking in a Book; and then Br. Terril said we would sing ye 36th Psalm. By this Time it was 3 o'clock, and a little after We departed. In ye meantime, Helliier had routed Br. Gifford's and ye Quakers' meetings. Br. Dickason was taken up that day in ye street, and sent first to Bridewell, and afterwards being brought before Aldm. Ollive, was that Evening committed to Newgate."

The unheroic period of the Broadmead church, that is, from 1688 to the present day, is told with admirable effect by the editor. Two remarkable circumstances in it must not be passed over unnoticed. The first relates a novel and not now unnecessary method of bringing young men to their senses, who first win the hearts of maidens, and then abruptly discard them; conduct as disgraceful and unmannerly as it is obviously unchristian. We prefer to give the narrative in Mr. Haycroft's own words.

"In March, 1778, a case occurred in which the church seemed to constitute itself a court for assessing damages for 'breach of promise.' The church being informed that Brother Jos. Bird, sen., having courted and engaged to marry our sister, Elizabeth Bissick, and appointed the day for marriage, and promised to call on her at her mother's at ten o'clock, without any just cause or reason altered

his mind, and did not fulfil his engagement, and exposed himself to censure, and put her to unnecessary charge in preparing for it, and took her out of a good place. The church appointed brethren Harris, Bull, and Page, to hear the case from him, and to recommend his making such satisfaction as they judged equitable; and if he refused to do what appeared to be just, that they should let him know that he was suspended from the communion of the church till he did.' This case, which began so inauspiciously, had a happier ending; for 'he soon after married, and so was not suspended.' Whether the dread of ecclesiastical discipline, or the promptings of affection, had the greater influence in determining the issue, has not been recorded."

The next incident refers to a blind missionary. To our thinking, this is one of the most touching incidents in the whole volume.

"In 1806, a poor blind young man, named Thomas Jones, was received into the church, who subsequently became an eminently devout and useful man, and left a name which will long be fragrant in the church. He was for many years occupied as a humble missionary, in a district of Bristol in which the Broadmead church has long taken a deep interest, and where the students of the College have been accustomed to preach. Notwithstanding his blindness, he was an extensive visitor in the homes of the poor, and kept up a personal acquaintance with many of them through a long series of years. By his eminent devoutness and exemplary holiness of life, aided by his tender interest in the welfare of others, he, though a poor man, acquired great influence, and was the means of accomplishing much good. Many ministers of the Gospel, now in prominent positions, retain a vivid recollection of their intercourse with him, and a high veneration for his character and labours. Groping through life in darkness, and dependent on others for support, he displayed an energy of character, and a loftiness of purpose, which invariably inspired respect; and, while moving in a very obscure sphere, and content to toil without reward, he combined the virtues of a saint with the zeal of an apostle."

The editor of this volume deserves well of his brethren. He has not only reproduced the original MS. with scrupulous exactness, but has done not a little toward making it readable. His "sketch of religious legislation in England from the dawn of Protestantism to the Revolution," will be

very acceptable to those who are unfamiliar with this portion of our National history, and his "notes" to the "Records," and "Gems" from Mr. Hardcastle's letters to his flock written while he lay in Bristol jail, greatly increase the value of this fascinating volume.

THE DOCTRINES OF THE BIBLE.*

THE title of this volume scarcely suggests to the reader the miscellaneous nature of its contents. More than half the sermons touch upon scientific topics, as for instance, the antiquity and remodelling of the material world, the material world beneath the waters and delivered from the waters, the sea as a source of life, health, and power, and a symbol of God, the dissolution and future of the material world. Mr. McAuslane writes clearly and forcibly, and every sermon is full of instruction. In these days of sensational preaching it is pleasant to find that there are still men who aim to be "teachers sent from God." Sermons of this kind may not draw feverish crowds, but they will do a work which all the sensational preaching in the world can never effect—provoke thought, help to form opinion, and fortify, not only for the duties of life, but for its conflicts. We

* A Course of Sermons. By Alexander McAuslane, Minister of Finsbury Chapel. Vol. I. London: Elliot Stock.

give the following passage from the sermon on the "sea a symbol of God."

"It is a symbol of the independence of God. How entirely different from the land, in this respect, is the sea. Sternly, absolutely, and perpetually it refuses to acknowledge the lordship of man. It allows him to pass over its surface, just as the nobleman permits the stranger to walk through his grounds, but it will not suffer him to erect a residence, or to pitch a tent anywhere upon its vast regions. It allows him to fight his sanguinary battles within its confines, but it will not bear the weight of a single monument, to perpetuate the memories of the defeats and the victories. It allows him to make its bosom the great highway of trade and commerce between the nations of the earth, but it will not retain a single impression of his footsteps, for after he has just passed, it is as if he had never been there. Man has climbed to the mountain top, and engraven his title there; he has descended to the interior of the land, and quarried his signature there; but whoever wrote his name upon the sea? Xerxes made chains for the Hellespont, and lashed the billows with whips because they had dared to wash away his boat. Canute placed his chair upon the beach, and commanded the waters to retire. But what cared the sea for either the one or the other? It looked upon both with triumph; it laughed their threatenings to scorn; it said to them, 'Hitherto, thy empire comes, but no further;' and if they had not speedily departed from its presence, it would have rolled itself over them, and not a floating bubble would have marked the spot where they had disappeared."

Intelligence.

Our Churches.

CONFERENCES.

THE NORTH DERBYSHIRE CONFERENCE was held at Duffield on Good Friday. Brother Allen presided.

1. The church at Wirksworth withdrew from this Conference, intending to join the "Midland."

2. Several other churches did not send any report.

3. The Secretary, who had fully intended resigning, was earnestly requested to hold office another year.

4. It was stated that the Midland Conference had invited the churches composing this Conference to unite with them; but as no communication of that kind had been received *directly* from the Midland Secretary, the subject was not dwelt upon.

5. There was considerable conversation relative to the best means for improving the Conference.

6. The next Conference to be at Belper (D.V.), on the first Monday in August next. Brother Allen, of Duffield, is requested to preside. A preparatory tea and conversation meeting to be held at Duffield on Whit-Monday.

7. Twenty-nine were reported as baptized, with nine candidates for baptism, &c.

8. The evening meeting was addressed by brethren Allen, Wooley, Yates, &c.

The Duffield friends provided a comfortable tea. The attendance at the meetings was small.

N.B.—Only three churches paid their contributions to the Conference, viz., Duffield, Milford, and Tagg-hill.

T. YATES, *Secretary*.

The MIDLAND CONFERENCE was held at New Lenton on Whit-Tuesday, June 6.

Although the day was unusually propitious, and Lenton is hard-by Nottingham, the attendance was small. Rev. J. C. Pike, of Leicester, kindly filled the place of those brethren who were appointed to preach, but from various reasons declined. Rev. W. Hill, recently returned from Orissa, read the Scriptures and prayed; and at the afternoon meeting Rev. W. R. Stevenson, M.A., prayed. Rev. C. Burrows presided. Many churches sent neither representative nor letter. From the reports received the following is the sum: sixty-eight baptized since the last Conference, seventy-seven are now candidates for baptism, and nine have been restored to fellowship. The doxology having been sung, and the minutes of the last meeting read, the subjoined matters of business were transacted:—

1. *Belper Case*.—The Committee appointed to attend to this case not having presented any report, it was agreed: "That the Belper case be left in the hands of the Committee, and that they be requested to report to the next Conference.

2. *Applications for Admission into the Conference*.—(1.) *Mechanics' Hall, Nottingham*—A hundred and fifteen friends having seceded from the Stoney-street church, and at present worshipping in the Mechanics' Hall, Nottingham, reported that they had been formed into a church by Rev. W. Underwood, and requested admission into the Conference. The parent church not opposing, it was agreed: "That the church at present meeting in the Mechanics' Hall, Nottingham, be received into this Conference, and be recommended to the Association for admission on the list of recognized

churches.—(2.) *Wirksworth*.—The church in this place having withdrawn from the North Derbyshire Conference, applied for admission into the Midland Conference. It was agreed: "That we accede to their request."

3. *Conference Sermon*.—Rev. J. C. Pike preached an admirable and timely sermon on baptismal regeneration. It was agreed: "That Rev. J. C. Pike be affectionately and earnestly requested to print the sermon, and in as cheap a form as will secure for it a wide circulation.

4. *Triennial Conference of the Liberation Society*.—The Secretary, as a delegate from the Midland Conference, gave a brief report of the meetings held in Freemasons Tavern, and also of the Soiree in Hanover Square Rooms.

The collection for incidental expences was £2 2s. 4½d., leaving a balance against the Conference of £1 1s. 5¾d.

The next Conference will be held at Ilkeston on the third Tuesday in Sept. (19th.) Rev. W. R. Stevenson, M.A., to preach; or, in case of failure, Rev. W. Chapman.

The Secretary preached in the evening.

J. JACKSON GOADBY, *Secretary*.

The LINCOLNSHIRE CONFERENCE was held at Peterborough, on June 1st.

In the morning brother Mathews read and prayed, and brother Greenwood preached from Matt. vi. 10.

In the afternoon, it was ascertained from the reports of the churches that thirty-two had been baptized since the last Conference, and that sixteen remained candidates for baptism.

The Home Mission accounts for the year were brought forward, and a balance in hand reported of £2 16s. 7d.

The following grants were made for the ensuing year:—To Holbeach, £10; to Whittlesea, £10; to Lincoln, £20.

Resolved:

1. That the thanks of this Conference be presented to the Treasurer for his services, and that he be requested to continue in office another year.

2. That brethren Mathews, King, Cholerton, and R. Johnson, be a committee to inquire as to some other suitable sphere for Home Mission effort for this district.

A report having been presented by brethren J. Wherry and Barras, as to their visit to St. Ives, it was resolved

that the same brethren, with Mr. Bayley, be requested to make further inquiries as to the renewal of the trust deeds of our chapel property there.

Resolved that the following cases be sent to the Association:—

1. That the spiritual wants of our population, in the rural districts as well as in our rapidly increasing towns and cities, require that greatly enlarged means be employed for their evangelization. Spiritual ignorance cannot be dispelled by mere book learning, nor vice by the ceremonialism urged in many places on the people, nor ungodliness by the cold lessons of morality. It is therefore indispensable that we employ many more missionaries and lay agents; and to this we should be encouraged by the zeal of other sections of the Christian church, as well as by the interests of our own denomination.

2. *To His Excellency the Hon. Charles Francis Adams, Envoy Extraordinary and Minister Plenipotentiary of the United States of America at the court of Her Most Gracious Majesty Queen Victoria—*

Sir,—We, the Representatives of the General Baptist churches of England, at our Annual Association held this year at Birmingham, most respectfully beg leave to express, through you, our sincere sympathy with your people on the occasion of the tragic death of your late honoured President by the abhorred act of an assassin; and particularly to tender our condolence with his widow and family; but at the same time to utter our heartfelt congratulations to President Johnson, and all the people of the United States, on the termination of that dreadful conflict which has for four years been productive of much bloodshed and misery; and very especially that, in this instance, the restoration of peace is associated with one of the grandest and most gladdening events in the history of the human race—the abolition of slavery in your country. For this we offer our most hearty thanks to the Almighty Disposer of all events; and to Him we offer our fervent prayers that your great nation (whom we regard as our own kindred) may, through all time, enjoy the manifold blessings of unity and liberty, of intelligence and piety, of peace and prosperity.

3. That we suggest to the Association the desirableness of establishing a Board of Reference to facilitate the removal of ministers and the supply of churches.

Resolved:

1. That we recommend brethren

Johnson, of Hitchin, and Roberts, of Bourne, as suitable members of the Foreign Mission Committee for this district.

2. That the next Conference be at Boston, on Thursday, Nov. 2, and that brother Tetley be requested to preach in the morning. The Conference next midsummer to be at March.

In the evening a good Foreign Missionary meeting was held, in which brethren R. Y. Roberts, W. Sharman, Hill, Wilkinson, Colman, and the Secretary, took part.

THOMAS BARRASS, *Secretary.*

The YORKSHIRE CONFERENCE assembled at Wellington Road, Todmorden, on Tuesday, June 6.

In the morning Rev. J. Wolfenden opened the service, and preached from Titus ii. 13, after which a collection was made for the Home Mission.

In the afternoon Rev. J. Finn, minister of the place, presided, and Rev. B. Wood prayed. Representatives were then called for, and reports from the churches given. From the latter it appeared that thirty-six had been baptized since the last Conference, and ninety-four remained as candidates.

The doxology was then sung, as usual, and the following attended to:—

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

2. *Northallerton, near York.*—A letter was read from Rev. W. Stubbings. Resolved: That we are glad to hear from the church at Northallerton, but do not feel competent to advise them about the purchase of a chapel. We hope they will be divinely directed.

3. *Dewsbury.*—There was a lengthened conversation on the state and prospects of the young interest at this place, and the following were agreed to:—(1.) That the rent of the preaching room (£40) be guaranteed for another year. (2.) That the ministers and churches in the district be requested to help in supplying the place another twelve months on the same terms as heretofore. (3.) That the Dewsbury Committee receive the thanks of the Conference, and be requested to continue. (4.) That we appoint the Revs. B. Wood and C. Springthorpe to solicit further pecuniary help for Dewsbury from the General Home Missionary Committee.

4. *Building Fund.*—That the further consideration of this business be deferred.

5. *Arch View, near Todmorden.*—The Committee in this case reported that their efforts to promote a reunion between the church at Arch View and the Lineholme church had not been successful, and unanimously advised the reception of the Arch View church into Conference, and a recommendation of its reception by the approaching Association. An amendment to the foregoing was proposed and carried, viz.: That the Arch View church be *not* received.

6. *Home Mission.*—The treasurer gave his report, received the thanks of Conference, and was re-elected. The Secretary had not completed his report; Revs. B. Wood and T. Gill, with the Secretary, were requested to attend to it. The Secretary resigned, and Rev. W. Gray was appointed to succeed him.

7. The Secretary of Conference received thanks for his services, and was requested to continue.

The next Conference to be at Clayton, on Tuesday, Aug. 15. The Rev. W. E. Winks to preach in the morning.

Mr. Stansfield kindly gratified the friends by allowing them access to his gardens during the day, and received cordial thanks.

THOS. GILL, *Secretary.*

BAPTISMS.

SHORE, near Todmorden.—Such a baptismal scene was never before witnessed in this region as the one presented on Saturday afternoon, June 10. The day was very fine, and the assembled crowd behaved with remarkable seriousness. Mr. Gill baptized forty-one persons (twenty-one men and twenty women) in the baptistry in the open air near the chapel. The time occupied in the administration of the ordinance was fourteen minutes, and all was done "decently and in order." Among the candidates there were nine husbands and eight wives or mothers, also twelve young men whose ages ranged from seventeen to twenty-six. The youngest candidate was fifteen—the oldest seventy-seven. One old man, aged sixty-seven, bowed down partly by the weight of years, and partly by a rheumatic affection, had to "go down into the water" supported by crutches. He had lived regardless of

God and eternity within a few yards of God's house for forty years. The whole of these, with two others restored, were received into the church the following day, when the Lord's supper was attended to in the large school-room, the bottom of the chapel being too small to accommodate the communicants. We expect to baptize a number more in a short time. This delightful ingathering is the result of a good work which commenced in the early part of the year, and has continued until a short time ago. Perhaps a more detailed account of it may be sent for a future number.

EPWORTH.—On Lord's-day, June 18, two sisters were baptized in the "Old River Torn," in the presence of a large number of spectators. Rev. W. M. Anderson, our minister, delivered an impressive address founded on the words, "Tell us by what authority thou doest these things." The address was listened to with marked attention.

QUORNDON.—On Lord's-day morning, May 14, after a sermon and an address by the Rev. T. Bumpus, of Loughborough, two persons were baptized, and in the afternoon of the same day were received into the fellowship of the church.

BROUGHTON.—On Sunday, March 26, the ordinance of believers' baptism was administered in this place to two persons. On June 4, two others put on the Lord Jesus Christ by baptism. All were from Willoughby.

SHEFFIELD, Cemetery Road.—On Lord's-day, May 28, six persons were baptized in the presence of a crowded assembly. Four of the candidates were teachers in the Sabbath school.

J. F. H.

VALE, near Todmorden.—On May 17, fourteen persons followed Christ's precept on baptism, being immersed as His disciples into the name of the triune God.

OLD BASFORD.—On Lord's-day, June 4th, after a sermon by the Rev. J. T. Bannister, five persons put on Christ by baptism. W. B.

STALYBRIDGE.—On Lord's-day, April 2nd, we baptized six, and on June 4, six, all of whom were received into the church.

HEPTONSTALL SLACK.—On Saturday, June 17, two persons were baptized and added to the church.

MINISTERIAL.

SHEFFIELD, Cemetery Road.—The public recognition of the Rev. Giles Hester, the pastor of the above chapel, took place in the month of May last. A considerable number of the members of the congregation and their friends sat down to tea in the school-room, and afterwards a public meeting was held in the chapel, the Rev. E. Stevenson, of Loughborough, in the chair. He was accompanied upon the platform by a large company of ministers of the town.—The chairman, in opening the proceedings, said that as an old friend of the newly-appointed minister, he looked upon the present proceedings with the greatest interest. But while he congratulated the church upon their election of Mr. Hester to the honourable and onerous position to which he had been elevated, it was with the deepest regret that he viewed his absence from the place in which he had been accustomed to see him, because of the great friendship which had existed throughout their intercourse. In conclusion, he urged the members of the church and congregation to support their minister in his work, and to strengthen his hands.—Dr. Stacey, of Ranmoor College, offered his contribution to the general welcome which had been extended to Mr. Hester by the ministers of the town.—The Rev. W. Evans, of Stalybridge, addressed the meeting in a brief speech, in which he referred to a fourteen years' acquaintance with Mr. Hester; and he was followed by the Rev. J. P. Campbell, who congratulated the church and congregation upon the selection they had made. He liked the look of Mr. Hester—he thought he would do for Sheffield, and that was no little to say, for after some years' experience he could say that if a man would do for Sheffield he would do for almost any place. He urged the necessity of combined action on the part of the church and pastor, for without this success could not possibly attend the cause.—The Rev. H. Tarrant, in an earnest speech, welcomed Mr. Hester, in the name of the various congregations of the town, and extended to him the right hand of fellowship. He had been acquainted with Mr. Hester for some time, in counties of which both would always have pleasant recollections; and

he now rejoiced to welcome him to a larger sphere of labour, where men were needed who could give hard blows.—The Rev. Giles Hester heartily reciprocated the kind expressions of feeling from the Chairman, to whom he was already under many obligations for kindnesses received; and he acknowledged gratefully the kind welcome extended to him by Mr. Tarrant, who stood that night in a representative position. To all the ministers present he was deeply obliged for their attendance and kind words, and he hoped that he would be found worthy a position among them, and that he would never bring any disgrace upon them. He felt that he had been guided by the hand of God to a faithful and loving people, and he hoped that the kindly and affectionate intercourse so begun would be continued, and that their connection would be a lasting and profitable one.—Short addresses, in which the most affectionate allusion was made to Mr. Hester, followed, from the Revs. W. Best, B.A., of Leeds, Jas. Brukey, Brewin Grant, B.A., D. Loxton, J. Flather, R. Stainton; Messrs. Thos. Marshall and B. Baldwin, of Loughborough, and others. This meeting, which was of a highly interesting character, was brought to a close at a late hour. It will be remembered by all with exceeding pleasure and profit.

J. F. H.

CHAPELS.

DEBBY, Mary's-gate, was re-opened, after being closed for six weeks for the purpose of being painted, ventilated, &c., on Lord's-day, May 21; the Rev. R. Balgarnie, M.A., LL.B., of Scarborough, preached two excellent sermons—in the morning from 1 John iv. 8, and in the evening from Luke xv. 24. On the following Tuesday a tea meeting was held; afterwards the Rev. W. Landels, of Regent's Park, London, preached a most eloquent and edifying sermon from 2 Pet. i. 4. The collections on the occasions, including the proceeds of the tea meeting, to which a number of trays were kindly given, amounted to upwards of £75. The spacious chapel has passed through a very pleasing transformation, and has now an appearance of elegance and neatness it never had before. Improved ventilation has been obtained by the insertion of two large patent venti-

lating apertures in the ceiling. The outlay will be about £400, towards which a subscription has been commenced, and a bazaar is shortly to be held towards defraying the expenses.

PACKINGTON, near Ashby-de-la-Zouch.—Two years and a half ago a new and beautiful chapel was built at Ashby by the members who form the Baptist church at Ashby and Packington, and the members three months ago determined also that their Packington chapel ought to be internally restored and beautified. The money was to be obtained first. A few friends zealously set to work, and on Tuesday, May 30, a bazaar was opened in the village, which was visited by about 400 people, and which has realized the sum of £120. Many articles are not yet sold, and £20 had been previously raised for the purpose.

MISCELLANEOUS.

SAWLEY.—On Lord's-day, May 21, two sermons were preached on behalf of the Sabbath schools by the Rev. G. Needham, of Ripley, to large congregations; the collections were not so good as in some previous years. On the following day the children of the Sabbath and day schools had their annual treat. Tea was also provided for friends, to

which about 120 sat down. A field was lent by Mr. Bennett for recreation and amusement after tea, which was patronized extensively. C. T.

CROWLE, Lincolnshire.—On June 3, a deputation from the members of the church and congregation worshipping in the Baptist chapel here, under the pastorate of Mr. Wilberforce Saunders, waited upon him at his residence to congratulate him on the occasion of his marriage, and in the name of the church and congregation presented him and Mrs. Saunders with a handsome and valuable tea service.

HEPTONSTALL SLACK.—On Lord's-day, May 21, Mr. Richard Weaver preached our school sermons. The day was fine. The service at night was in the open air. About 4,000 persons were present to hear the "converted collier." Collections, £63 12s. 6d.

The annual juvenile missionary meeting was held on Whit-Monday Tea was given to subscribers. The superintendent announced that £14 would be sent to the treasurer of the Foreign Missionary Society.

BROUGHTON.—On Sunday, June 11, we had our Sabbath school anniversary. Rev. E. Stevenson preached. Congregations good; collections rather below last year.

Obituary.

JOHN BRITAIN was born at Sutton-in-Ashfield, on Dec. 30, 1789. It was not his lot in early life to be privileged with even an ordinary education, but as soon as his strength would permit he was put to such employment as he could do. He was apprenticed in the year 1807 to Mr. John Watson, of Bleak Hall, Kirkby Woodhouse, a worthy deacon of the General Baptist church. My revered father always regarded this as the turning point in his history. Being naturally of a thoughtful disposition, his inclinations even at this period were toward religion; but while home influences and early associations had been opposed to the fostering of any religious desires, his introduction into the family above-named was a check to the vices to which as a youth he was subject. His guardian led him to the house of God, and sought every opportunity to press upon him the importance of religious decision; and the constant manifestation of unass-

suming piety in the family deepened his convictions. A number of friends commenced a Sabbath school in the house of Mr. John Higton, Kirkby Woodhouse, at the latter end of the year 1806. This formed the nucleus of a school at the chapel, opened on Jan. 6, 1807, and my father was one of six of the first scholars; and continued therein as scholar, and eventually as a teacher, till the formation of the school at Kirkby.

Herein, under God, he was led to religious decision. His compunction on account of sin was deep and bitter; his attachment to the means of grace was ardent, and he loved the company of God's people; yet he found no settled peace. In this state he spent four long and weary years, hoping and despairing, trying to work out for himself a legal righteousness. The Scriptures were almost his only companion. He spent much time in reading the Epistle to the Romans, but could not

understand the apostle's unfolding of the Law as subservient to the Gospel, and its application to himself; until one day, while meditating in a place dear to him (a spot he has often with deep emotion pointed out to the writer), it pleased the Holy Spirit to reveal unto him Christ as the end of the law for righteousness, and he was enabled to accept Christ as the only Saviour, and to rejoice in the fact that being justified by faith he had peace with God through our Lord Jesus Christ. Having now given himself to the Lord, he wished to be united with his people, and was baptized by Mr. Hardstaff, then pastor of the church, in September, 1813. About this time, or perhaps one or two years previous to his baptism, he became a teacher in the school at Woodhouse. Some little while after his connection with the church, the friends, and especially the worthy deacon with whom he lived, urged him to exercise his gifts in exhortations at the prayer meetings, which he did with general acceptance, and afterwards received the sanction of the church to go out to preach the Gospel in the neighbouring villages. As a preacher, however, he never excelled, nor was this work so congenial to his own spirit as the quiet homely exhortation at the social weeknight prayer meeting. However, he and a dear companion now living, went forth weeping bearing precious seed, and sowed broadcast the word of life, and it sprung up and bore fruit unto eternal life; and the memory of those early labours at High Spenny, Bagthorpe, Pinxton, and other places were fragrant to the last. As many of the scholars who composed the school at Woodhouse came from Kirkby, it was deemed necessary to make an attempt to establish a school in that village. Some regarded this scheme as Utopian, and from others the only encouragement they received was, "*they would soon be stoned down the hill back again.*" Nor was the aspect of affairs at Kirkby much more promising—the village being subject to High Church influence; a deep antipathy against the new sect prevailed, and the cause of dissent was but little known. In 1816, nothing daunted with these unpromising circumstances, Mr. Brittain, with some other friends, made the attempt, and engaged the club room at the "Green Man Inn;" and there a school was established, and eventually in it the Gospel was preached, and prosperity crowned their labours. The room having become too strait for them, a plot of land was bought, and a neat chapel was built thereon, which was opened for public worship in 1821. This became a branch of the church at Woodhouse, and so continues to this day.

In 1824, Mr. Brittain was married to Miss Ann Lee, of Kirkby. About this time the church was in a very unhappy state, and he separated from its fellowship, and till the close of Mr. Hardstaff's pastorate did not rejoin the church. He nevertheless watched over the new interest at Kirkby with a peculiar affection and tender care, and with the exception of a brief interval of domestic affliction, he was the school's superintendent from its formation to the day of his death. At several different times he was elected, and for various periods served, in the deacon's office. There were but few events of a public character in which he took any part; of retired habits, he pursued his own quiet way. Though unread in the literature of the age, his mind was well stored with Scripture truth. Especially fond was he of conversing on the use of the moral law, and its fulfilment by Christ; the perfect satisfaction yielded to the demands of justice by his death, and faith in the atonement as the only ground of a sinner's acceptance with God; also the nature and meaning of the various offices Christ sustains. He knew in whom he had believed, and his hopes rested not in flighty emotions, but upon fixed principles, and were therefore as an anchor to the soul both sure and steadfast, and was at all times ready to give a reason for the hope within him. This having been of so much comfort to himself, he was always very anxious that candidates for fellowship and the young friends should be well instructed in the fundamental truths of the Gospel. His attachment to the means of grace was ever strong and ardent, and all that pertained to the interests of the cause of Christ were dear to him. With Zion's prosperity he rejoiced; when she mourned and was languid, he wept; he esteemed Jerusalem above his chief joy. No society to him was like the society of God's people, and especially the ministers of the Gospel; none were more welcome to his heart, and for many, many years to his home. For nearly fifty years he was enabled (by divine grace) to maintain a consistent Christian profession, and was respected by the inhabitants of the village. Yet he had human imperfections, and these, as they related to and influenced his spiritual life, were best known to himself and his God; but his ever longing desire and prayer was, that his entire self might be brought in obedience to Christ, that he might be found in Him without spot or wrinkle or any such thing. He may at times have erred in judgment, but with none the less purity of purpose; and whether right or wrong, there had been for a season prior to his death a want of

fraternal Christian sympathy and love between himself and some of the brethren. His illness was but of short duration, and from the first he seemed to have the conviction that it would be unto death. He took cold, which brought on fever, and although naturally of a robust constitution, this proved too much for his failing strength. All that medical skill and unwearied attention could do were in vain. He sunk rapidly. For several days he was delirious, and it was only at intervals that we could get an intelligible sentence from him as to the state of his mind in prospect of his speedy dissolution; but it pleased our Heavenly Father to restore to him his reason for four days prior to his decease. Precious indeed were the seasons thus afforded for Christian conversation with friends who visited him, with whom he talked freely as far as his wasting strength would permit, on the rich consolations and sublime hopes of the Gospel. The young disciple he urged to Christian constancy and faithfulness, and to those more advanced he spoke with glowing paths of nearness to home, future blessedness, and eternal reward. Indeed, so fully absorbed was he in heavenly contemplations, and patiently waiting till his change should come, that he never once during his illness asked about his business. He had done with earth—sublimar hopes and a grander theme were his!

On the Sabbath morning prior to his death, at his request I read some portions of Scripture, which were sweet morsels to him while in the house of his pilgrimage; and Romans, the eighth chapter, affected him much. "There is now therefore no condemnation to them that are in Christ Jesus;" and with clasped hands and streaming eyes, he exclaimed, "No, blessed Jesus, I am a poor sinner, but saved by grace, and there is no condemnation to them that are in Christ Jesus." I read also some of his favourite hymns—

"How great the Christian's portion is!
What endless joys, what endless bliss,
The Lord for them prepares!" &c.

And also—

"Now I have found the ground wherein,
Sure my soul's anchor may remain!
The wounds of Jesus for my sins,
The Lamb of God for sinners slain!" &c.

But his greatest favourite was—and frequently during the silence of night, when sleep had departed from him, he would be tuning it to himself—

"There is a fountain filled with blood," &c.

And more especially this verse—

"Dear dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more."

I spent the greater portion of the day in his company, and the conversations, which proved to be the last I was privileged to have with him, cannot soon be forgotten. He spoke with composure and calmness of his approaching dissolution, and of soon entering into the presence of Christ; of unending fellowship with the redeemed who are before the throne; the recognition of friends in heaven who had gone before him, and the re-union of friendships never more to be broken.

On Monday he was much worse, but on Tuesday he seemed somewhat better. During the day he said to a friend who had chiefly attended him during his affliction, "Thou must stay with me again to-night; it will be the last time." No perceptible change took place till after midnight, when his breathing became worse; he appeared to have much pain, and wished to be got up, and several times said, "Let me die—let me die." The last sensible question he asked was, "*If I had come,*" as he was expecting me on Christmas Eve to spend a few days at home. After this he sunk rapidly, but during the few hours he lingered, even after distinct articulation had ceased, it could be told that he was still tuning his favourite verse—

"Dear dying Lamb! thy precious blood."

This was the last song on his lip before he joined the song of the glorified in heaven—"Unto Him that hath loved us, and hath redeemed us by His own blood;" and a little before five o'clock on Wednesday morning, Dec. 24, 1862, without a struggle or a sigh, the spirit took its flight, aged seventy-three years within six days.

On Lord's-day morning, Dec. 28, the school children were permitted to take their last fond look of their superintendent, and in the afternoon his mortal remains were consigned to the grave, in a spot many years ago selected by him in the Woodhouse chapel yard, attended by the deacons, a large number of the members of the church, scholars, and townspeople. Mr. John Plowright officiated, and the old chapel was crowded to excess, and numbers were unable to gain admission.

On Lord's-day evening, Jan. 12, 1863, the Rev. J. Wood, of Mansfield, preached his funeral sermon at Kirkby, from Psalm cxvi. 6—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee;" a text he had chosen many years ago for that occasion. The chapel was filled in every part. By his departure the church has lost one of her most constant and faithful friends—the widow an affectionate husband, and I a fond and loving father. Our comfort is, "That they who sleep in Jesus will God bring with him."

A. B. N.

Notes of the Month.

ECCLESIASTICAL.

"THE Associations" may sound oddly to those who have been too much wrapt up in "our Association" to take note of other Baptist meetings bearing that familiar name. But to the majority of our readers it is surely superfluous to say that what we still call "the other section of the Baptist body" holds annual county Associations late in May or early in June, and that there are nearly forty of such meetings convened in England and Wales. Reports of a few of these have already appeared. The Anglesey Association was held at the end of May at Beaumaris, and the general aspect of the churches in the island was declared to be highly encouraging. On the same day, the East Kent and Sussex Association met at Margate. The circular letter, written by Rev. J. Wilkins, of Brighton, was on "Female agency in connection with our churches." A considerable increase in numbers, in scholars, congregations and churches was reported. The Gloucester Association met at Chalford. Rev. P. Prees read a paper on "Fidelity to our Principles," which was adopted as the circular letter. A large number of ministers and "messengers" were present. At the Bristol Association, held in Broadmead chapel, the clear increase averaged only two for each church. No circular letter is announced, but the preacher, Rev. D. Wassel, spoke on "Strong faith as essential to success in Christian effort." As the subject for the discourse at the next meeting is selected, it would seem that this plan is adopted in lieu of the time-honoured "letter to the churches." The Southern Association met at Forton, Gosport, and the letters from the churches are spoken of as "on the whole of an encouraging character." The Lancashire and Cheshire Association met at Birkenhead. Rev. E. C. Pike, B.A., preached the Association sermon from Eph. iii. 8, or "The Message of the Gospel overwhelming the messenger with a sense of his own insignificance." The circular letter was read by Rev. S. G. Green, B.A., on "Tests for Church membership." From

the statistics of the churches it appeared that the numerical gain during the year was very small. The Shropshire Association was held at Pontesbury. The subject of the letter was "The duty of the churches in reference to the Association," and the writer, the Rev. T. How. From the intelligence received, it was evident that a spirit of union and harmony very generally prevailed, while the numerical increase in the churches, though small, was larger than last year. The Yorkshire Association met at Halifax. A paper was read by Rev. T. Pottenger on "Pastoral Visitation," and the circular letter by Rev. H. Dowson, on "Domestic piety essential to the prosperity of our churches and the propagation of our principles." The clear increase to the churches was about four hundred. The Herts and Beds. Association met at Luton, Rev. H. Ashbery in the chair. The statistics were incomplete, and the clear increase could not therefore be determined. The Home Mission work in the district is to be the subject of the next circular letter, and the preacher, Rev. H. Ashbery, or in case of failure, Rev. T. R. Stevenson. The Northern Association met at South Shields, the writer of the letter, Rev. G. V. Barker, and the subject, "The importance and the best method of seeking the conversion of the young people in our congregations, especially such as are the children of pious parents." The Leicestershire Association met at Monk's Kirby. A clear increase of fifty-six members was reported in fifteen of the churches. The Rev. W. Bull, B.A. read a concise and interesting history of the rise and progress of the churches of the Association—We may now pass in our review to the opposite pole of theology—the church of Rome. During the past month, no little stir has been made by the consecration of Dr. Manning as the successor to Cardinal Wiseman, and head of the Romish Church in Great Britain. There were singing men and singing boys without number, a vast array of bishops and priests, and a gorgeous show of ecclesiastical millinery. The man who is said

to resemble Laud religiously, and Antonelli politically, the chief actor in this Romish drama, has since issued a "pastoral." He has the effrontery to speak of the sameness of "the Catholic Romish Church" from the *first age to the present*, and evidently takes for granted that the readers of his letter are as ignorant of church history as they are of the private life of King Cheops. The style of the pastoral is very unlike the grandiose English, half Italian, half monkish Latin, with which Cardinal Wiseman was wont to enlighten the faithful, but the writer speaks of his "docility and obedience" in such a manner as will not fail to disarm the latent disaffection among the Papists at his appointment. Dr. Manning's apology for the zealous proselytizing of the Romish church is extremely rich; "it would not be aggressive if England were in the light and unity of the Catholic church!" But enough of this. Despite all their efforts, we are now told by the *London Review* Ecclesiastical Commissioners that the Established Church has far less to fear from Rome than from Dissent, especially in the metropolis. We rejoice to hear it, and coming from a quarter avowedly favourable to State churches, the verdict is significant. Certain it is that some sections of Dissenters, the Independents to wit, are making great strides in London and its suburbs. New chapels are springing up on every side, and are speedily filled with hearers. A fresh vigour has also been thrown by the same body into their County Associations, and evangelistic efforts are now being made in many parts of the country. They are trying in this way to overtake the spiritual need in outlying districts, and have determined to send an evangelical messenger to those villages where the gospel is not at present preached.—We have recently heard that the bishop of Peterborough, although anxious to remove a drunken clergyman from his office, finds that it will cost not less than £500 to do it, and so hesitates before taking the prescribed legal measures. And *this* is the "freest church in Christendom." *Credat Judæus!*

GENERAL.

THE Prince of Wales rejoices in another son. The Queen and the rest of the royal family have returned from their

short visit to Balmoral.—The first notes of the election strife have already been heard. Political quidnuncs predict a severe contest. It is unfortunate that in so many places liberals are opposing liberals, but we shall have little fear that there will be a great gain of right men for the House of Commons, if only Dissenters will be "honest." The next Parliament will have much work to do, some of it very important, and we must have suitable men to do it. Reform is one item of business; perhaps not a few ecclesiastical questions may also be taken up: one, the Irish Church. Let us by all means take care to send the very best Dissenters we can get. Before our next issue is out, we shall doubtless have learnt the result of the elections.—The last relic of the cotton famine has happily now passed away. "Hands" are scarce in the cotton district. Some of the old mill-hands have taken to out-door work, and, while they get less wages, are content to remain at their new occupations.—The season for railway accidents has commenced earlier this year, and has set in with great severity. Already three frightful accidents have occurred, and more than a score lives have been sacrificed to the gross blundering of railway officials. Some more stringent government supervision is needed, or the "excursionists" of modern days, like the old travellers by pack-horses, will need to make their wills before their departure from home, and even to reckon this as a necessary part of the preparation for their journey. We wish it could be shown that every accident lessened the danger of succeeding travellers.—The French Emperor has returned from Algeria, hearty and sunburnt. He is said to have borne the heat better than any of his staff.—The emperor of Austria has visited Hungary, and has, strange to say, been received with enthusiasm. It is not unlikely that the long-continued dissension between Francis Joseph and his subjects in that part of his dominions will speedily cease.—Victor Emmanuel and the Pope have been "transacting" business, through their agents, respecting the appointment and number of Italian bishops. The Italian liberals do not like this coquetting with the Vatican, and think it bodes evil. Certainly you cannot touch pitch without being defiled.

Marriages.

March 10, at the Lal Bazaar Chapel, Calcutta, by the Rev. Mr. Sale, the Rev. Isaac Allen, formerly of Bristol, now Baptist missionary at Dacca, Bengal, to Miss Hannah Robinson, daughter of the late Rev. J. Robinson, formerly missionary at Dacca.

April 26, at Cuttack, by Rev. J. Buckley, assisted by the Rev. W. Miller, Mr. David T. Poole, of York, to Mary Ellen, eldest daughter of Mr. W. Brooks, Cuttack.

May 9th, at Vernon chapel, King's-cross road, by the Rev. Charles B. Sawday, Mr. Samuel S. Chapman, formerly of Stratford-green, Essex, to Miss Elizabeth Sarah, eldest daughter of Mr. W. Jenkinson, of Stratford, Essex, formerly of Colchester.

May 15, at New Church-street Baptist chapel, Edgeware-road, London, by the Rev. Thomas Tollerfield, of Southsea, Mr. Joseph Davis, builder, of Southsea, to Miss Caroline Turner, of Trowbridge,

May 16, at the Baptist Chapel, Henrietta-street, Brunswick-square, London, by the Hon. and Rev. Baptist W. Noel, M.A., the Rev. Harvey Phillips, B.A., of Wigan, to Emily Jane, eldest daughter of the late William Saies, Esq., of Milford Haven, Pembrokeshire.

May 30, at the Independent chapel, Gainsborough, by the Rev. H. Luckett, Mr. Wilberforce Saunders, minister of the of the Baptist church, Crowle, to Eliza, only daughter of the late Mr. W. Bates, of Gainsborough.

June 1, at the Metropolitan Tabernacle, Newington, by the Rev. G. Rogers, the Rev. David Gracey, Classical Tutor of the Rev. C. H. Spurgeon's College, to Mary Nelson, eldest daughter of James Bigg, Esq., of Tulse-hill and Parliament Street.

June 1, at Square-road Congregational church, Halifax, by the Rev. William Roberts, assisted by the Rev. Enoch Mellor, M.A., of Liverpool, J. Hodgson Wright, Esq., of Halifax, to Lily, elder daughter of John Crossley, Esq., of Manor Heath.

June 1, at Regent's-park chapel, London, by the Rev. John Hayden, uncle of the bride, William Duncan, son of William Knight, Esq., of 13, Stanley-crescent, Kensington-park West, to Agnes, second daughter of Edward Bean Underhill, LL.D., of 13, Camden-square, N.W.

June 1, at Trinity-road chapel, Halifax, by the Rev. J. Drew, Mr. W. Meadowcroft, to Miss Mary Anna Scott, both of Sowerby.

June 1, at the Baptist chapel, Ashby-de-la-Zouch, by Rev. C. Clarke, B.A., assisted by the Rev. I. Stubbins, Mary James Lockwood, to Rev. Josiah Finn, Todmorden.

June 8, at West street chapel, Dunstable, by the Rev. D. Gould, Henry Staines, of 18, Great St. Helen's, London, to Elizabeth Sarah, eldest daughter of Joseph Gutteridge, Esq., of Dunstable, Beds.

June 10, at the Baptist chapel, Horsforth, by the Rev. J. Harper, Mr. James Hudson, to Miss Hannah Taylor, both of Horsforth.

Deaths.

May 16, at sea, while on his passage home from Madeira, Mr. Edward Cordey, of Tooley-street, and Clapham-park, aged 53.

May 17, at Devizes, Wilts, Mary Overbury, widow of Mr. Thomas Overbury, of Nailsworth, Gloucestershire, aged 83.

May 18, at West-row, Mildenhall, Albert, infant son of the Rev. W. A. Claxton.

May 21, aged 30, Alice, wife of the Rev. Edward Parker, Baptist minister, Farsley, near Leeds.

May 22, in his eighty-first year, at the residence of his son-in-law, 30, Malpas-road, New-Cross, Mr. James Box, fifty years a member of the Baptist church meeting in Spencer-place, Goswell-road.

May 22, aged 20, Miss Mary Marshall, of Vale Terrace, near Todmorden.

May 22, aged 42 years, Mrs. Horsfall, of Cornholme, the wife of Mr. Horsfall, recently pastor of the church at Shore.

May 28, at Cinder Hall, Saffron Walden, Essex, in his eighty-second year, Mr. S. Wakefield, for many years a respected deacon of the Baptist Congregational church in High-street, Saffron Walden.

June 8, at Sydenham, Sir Joseph Paxton, M.P., aged 62.

June 11, at Gravesend, the Rev. Richard Pryce, formerly for many years pastor of the church at Coate, Oxon, aged 85.

June 15, aged 57, the Rev. Jabez Tunnicliff, minister at Call-lane chapel, Leeds.

June 18, at Barnbank-road, Hamilton, Lanarkshire, Mrs. Livingstone, aged 82, mother of Dr. Livingstone, the African traveller.

Missionary Observer.

THE ANNUAL MISSIONARY MEETING.

On Wednesday, June 21st, 1865, the annual public missionary meeting was held in Circus chapel, Birmingham, J. H. Hopkins, Esq., in the chair. The corresponding secretary, Rev. J. C. Pike, read selections from the report. Through his kindness we are able to give our readers portions of these. Some £40 more than the debt of £1600 which pressed upon the society last year have been contributed by the liberality of churches and individuals. The venerable and long tried friend of the Mission, J. Heard, Esq., of Leamington, promptly fulfilled his kind promise to pay the last £200 of the debt. Notwithstanding the effort made for the removal of the debt, the ordinary receipts of the society are more than £300 in advance of last year, and nearly equal to those of the year 1860, when this portion of the income reached its highest point since the formation of the society. There is still a deficiency of some £400, owing to the extra expenses of the year, but it is thought that the reduced scale of expenditure is such that the ordinary income will suffice to meet all claims and remove this debt in a year or two. The report referred to the death of our esteemed sister, Mrs. Stubbins, for so many years an earnest and devoted labourer in the Orissa mission-field. The following resolution in reference to our departed sister was heartily passed at the Committee meeting: "That this Committee, in presenting to their beloved brother, the Rev. I Stubbins, an expression of their deep sympathy with him under this bereaving dispensation of Divine Providence, desire to record their high estimation of the useful, disinterested, and indefatigable labours of their departed sister, Mrs. Stubbins, in training the young, in instructing native Christian females, and in embracing every opportunity of seeking to enlighten and benefit her degraded sisters among the heathen population of Orissa. The Committee magnify the grace of God which enabled her from the period of her girlhood, and during the twenty-eight years she was associated with the mission, to consecrate a large portion of her time

and energies to such works of Christian benevolence, and they pray that all divine consolations may be richly imparted to her sorrowing husband and family." As our readers know, Mrs. Stubbins died at Calcutta, on her way home. Our esteemed and veteran missionary brother, Rev. I. Stubbins, felt, under the circumstances, that it was his duty to continue his journey to England. The Committee, while deeply regretting the necessity of his return, since this step involved the loss of his able services and large experience to the Society in India, heartily welcomed him to England, and expressed their best wishes for his future happiness and usefulness. It will not be out of place to mention here, that at the large Committee meeting on Tuesday night, it was felt that, in recognition of our brother's long, faithful, and eminently successful service in India, some testimonial should be presented to him. It was agreed that this should be at once undertaken. The testimonial is to consist of not less than a hundred guineas, and will be raised by voluntary subscriptions. We feel assured that the fact of such a testimonial being on foot has only to be known to secure for it the most prompt and hearty support. The subscribers and friends of the mission will greatly regret to hear that R. Pegg, Esq., who, for twenty years, has served as the treasurer of the Society, has resigned his office. The kindness, ability, and liberality shown by Mr. Pegg are well known, and deepen the regret with which the fact of his resignation is received. Mr. Thomas Hill, of Nottingham, has been unanimously invited to fill the vacant office, and has consented. Rev. W. Hill, of Berhampore, finding that it would be absolutely necessary that Mrs. Hill should return to England next cold season, proposed to return at once with his family, and take charge of a church in England until the funds of the Society were relieved, and his return to India was practicable. The honourable and disinterested feelings displayed by Mr. Hill in this proposal, led the Committee at once to sanction his return, and to give him a cordial welcome on his arrival here. As a brother well qualified to feed the church of Christ, and

anxious by all means to gather in souls to the Saviour, the Committee recommend our brother to churches now destitute of a pastor. The report referred to the heavy loss sustained by the mission church at Berhampore by death of two of its most consistent members, Juggernath and Goria. Mr. Bailey mentions a singular fact in reference to Padre Pella, the branch station of Berhampore. "The rice crops throughout the district, owing to the scarcity of rain, were a general failure, but at this Christian village the rainfall was so abundant as to secure for our native friends little less than an average crop. The contrast between the fields of the Christian and the heathen cultivators excited general surprise. The fact is simply stated, without any attempt to account for it, although we know that it is God who giveth rain upon the earth, or commandeth the clouds that they rain no rain upon it. In this instance he enabled his servants to take up the gladsome language of David—'Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary.'" Rev. J. O. Goadby had taken three extensive tours into Khondistan in the last cold season, although he had had no coadjutor, Rev. Thomas Bailey having declined to "go with him to the work." The tours occupied about three months, and in one of them Mr. Goadby and his companions walked more than two hundred miles. The details of these journeys are full of interest. The Committee have pledged themselves to send out at the earliest opportunity practicable a suitable co-labourer to Mr. Goadby.* The peculiar

nature of the work in Khondistan makes it imperative that there should be not less than two brethren in that field. Piplee has not at present a resident missionary. Mr. Stubbins' return has necessitated the removal of Rev. W. Miller, its former pastor, to Cuttack. Mr. Miller will retain the pastoral superintendence of the church until another missionary be appointed. Only this would calm the excitement among the native Christians, when they heard that they were soon to lose their beloved minister. "Four persons, two men and two women, who a short time ago came out from the heathen, after giving satisfactory evidence of true conversion, have been baptized and added to the church. Two more, a man and his wife, were candidates for baptism. The husband had been for many years a wandering boishnob, and the head disciple of Arta Das, the old gooroo who a few years since became a Christian. He therefore became the old man's successor, and received the offerings of the deluded disciples. He was very indignant at his old gooroo becoming a Christian, and determined no longer to read, hear, or think about Christianity, as he had occasionally done. The more effectually to accomplish this object, he removed to a retired place thirty miles away, and there laboured hard to close every avenue of his soul against the entrance of the truth. In spite, however, of all his efforts, thoughts of the love of Jesus in dying for sinners, and his gooroo's example, would come before him. He felt his sin to be a great burden, and could obtain no relief and no peace: hence he returned to his house, and after carefully reading Christian books, and obtaining very clear views of his own state as a sinner, and the work of Christ, he, with his wife and son, an interesting boy twelve years of age, renounced idolatry and began to attend the house of God. The son, who, covered with idolatrous marks, used to go about singing songs in praise of Krishnoo, and receiving the

[* We beg to call the special attention of our readers to the subjoined note. It was received at too late an hour for insertion in its proper place, but is too important to be delayed till our next issue.—Ed.]

THE KHOND MISSION.

MR. EDITOR—

Dear Sir,—It has occurred to me since the Annual Committee Meeting of the Foreign Mission, that in the great pressure of business, no step was taken to redeem the pledge given to the Rev. J. O. Goadby, to send him a colleague and fellow-labourer in his important Mission among the Khonds. I presume this was partly for want of an application from some suitable brother. I should have rejoiced to hear that some young man, blessed with a vigorous and healthy constitution, and a fair aptitude for the acquisition of language; also having a heart burning with love to Christ and compassion to the souls of those perishing mountaineers, had offered himself, saying, "Here am I, send me." I

apprehend that the reception of such an application would render the path of the Committee more clear; and there surely is no time to be lost. Some one ought to reach Russell Condah in time to accompany Mr. Goadby in his next cold season tour. Praying that the right man may be forthcoming, and that a yet richer blessing may rest upon our interesting Mission in the mountains and plains of Orissa.

I am, yours respectfully,
June 26th.

ALPHA.

offerings of the people for his father, is now a scholar in your Piplee school, and may be daily heard singing the Jewel Mine, and other Christian poems and hymns. Arta Das, the old gooroo, was a most exemplary and useful Christian, and a few months since finished his course. During the hot season last year, Mr. Miller spent three months at Pooree, and was joined, before the great festival, by Messrs. Buckley and Brooks, from Cuttack. The festival was late, the attendance comparatively small and unusually quiet. There were but few cases of cholera, and no accidents to life or limb. "Even in Pooree" our brethren met with some encouraging incidents, and with "a few" who were not ashamed of the name of Jesus. It is thirty years since the work was begun in Choga. There are not wanting evidences of present prosperity. Mr. Buckley says—"We rejoice to report that four have been baptized since our last report was sent, and while we listened with interest to the profession they all made of love to Christ, we were exceedingly encouraged by the clearness and feeling with which one of the number narrated his Christian experience." Both brethren W. Bailey and J. Buckley speak with much feeling of the loss which they have sustained by the return of their former colleagues to England, Messrs. Hill and Stubbins. The labour of revising the Oriyan translation of the Old Testament has been continued by Mr. Buckley. The Pocket Edition of the New Testament, to which work the Bible Translation Society have generously contributed £150, is in hand. The new fount of Oriya type is now complete, and a specimen page of the Pocket New Testament has been forwarded. The report referred to the labours of our American brethren in the northern Indian mission, and thus closes—"The facts detailed afford ample encouragement to the friends of the Mission to persevere in their benevolent work for the enlightenment and salvation of the perishing heathen; yea, it is believed they are such as to encourage and justify yet more liberal giving to the holy cause, and yet more earnest prayer for the blessing of God to rest upon it." So great is the famine of the bread of life, and so much does yonder man in his secluded village prize a volume of your Christian tracts, that he has kept it for

years, and actually worshipped it. When chided by your missionary for doing so, he answered, "Are not these the words of God, and should I not reverence his Word?" Tears rushed to the eyes of one of your missionaries as he heard the wild lament of a bereaved brother. "My brother, O my brother! whither art thou gone? Why do I see thee not as once these eyes saw thee? We went to the jungle day by day in company, but now I must go alone. My house is dark; you cease to light my dwelling: how can I sit lonely there? I call thee by name, but I receive no answer. Why speak not to thy brother? See how I sit and weep beside thee. O my brother, why die and leave me thus?" Who of us could have refrained from weeping at such a scene, as he thought, with your missionary, how dark is their future who know nothing of life and immortality that are brought to light by the Gospel? A missionary life is no sinecure. One picture from this report presents itself vividly to the mind. A large party, consisting of Oriyas and Khonds from the neighbouring villages, with a native preacher and others, are sitting in the evening round a huge fire of logs of wood under a tree near the tent. The missionary takes his wicker stool night after night, and joins the interesting group. Sometimes their discussions are continued till midnight, occasionally interrupted by the roaring of a tiger in the jungle; presently the noise is so startling and apparently so near, that they all jump up, expecting every moment to see the unwelcome visitor charge into their midst. Nor is it fancy only. On more than one occasion they actually see the savage beast, but the glowing of the fire proves a safeguard to them. Your brethren are willing to risk danger that they may carry the tidings of salvation to the dying—danger from the wild beast of the forest, and greater danger still from prostrating disease in a deadly region of the earth. Is it too much that the friends at home should give a little of their money to sustain the labourers who are engaged in the arduous and perilous enterprise, and at the same time cry mightily unto God for their preservation and success?"

Dr. Burns, of London, moved the first resolution, which was as follows: "That the report, an abstract of which is now read, be received and printed under the

direction of the Committee. That the meeting rejoices to hear that the finances of the Society are in a more satisfactory state than last year, and trusts that the improvement will continue until the income from year to year shall be sufficient to meet the necessary yearly expenditure." Dr. Burns said that although there was no fire in the resolution, he supposed the secretary thought there would be fire in the speaker. He thought the resolution too cold, and that there ought to have been some more emphatic reference to the successful efforts to get off the debt. He should not soon forget the depression at the Boston meetings; but the friends came away with a right spirit. The debt was large, for so small a body; and remembering that fact, he could not but feel that it was a matter for congratulation that the debt was removed. Nor was that the only ground of congratulation. The ordinary income had not suffered, the receipts being actually larger than last year by more than £300. That was a proof that the missionary spirit was not dead in the churches of our body. There is not on the face of the earth a more magnificent Christian mission than the Orissa mission.

Rev. J. P. Barnett, minister of the Circus chapel, seconded the resolution. He thanked the Committee for the honour of speaking now. It afforded him an opportunity of saying for himself and friends how glad they were to place this chapel at their service. He had reason to like the General Baptists. Although he belonged to what was called the Calvinistic or Particular Baptist body, he entirely agreed with what was said about the freedom of the human will in the splendid sermon they had heard that morning. His (Mr. Barnett's) father had been pastor of a General Baptist church for a short period, and had baptized during that time that eminent missionary, Rev. John Buckley. Mr. Barnett replied at some length and with admirable skill to a statement of Dr. Chalmers that he utterly despaired of the universal spread of Christianity in the world as the result of specific missionary processes.

Rev. W. Hill, missionary from Berrampore, moved the second resolution, which was as follows: "That the best

thanks of the meeting are due and are hereby presented to Robert Pegg, Esq., of Derby, for the very able manner in which he has served the society for the past twenty years in the office of treasurer. The meeting regrets that the state of Mr. Pegg's health will not permit him longer to continue his valuable services." He moved this resolution most heartily. Mr. Pegg was his teacher when he was in the Sabbath school, and had been his good friend during all the subsequent period. Mr. Hill thought that the "saving principle" on which the Committee had been acting unwise. The missionary staff had been reduced, and so the operations would be necessarily curtailed. He was glad the society was out of debt; but he was grieved to see four missionaries on the platform. He wished he could make the friends understand the extent of the country in which our friends were working. The first possession of the English in India was a piece of ground near Madras, one mile broad and five miles long. If we could take the present English possessions in India, and make slips of land like it, the land would pass round the globe sixty times. It would take a man two hundred years to walk over the ground, if he were to travel at the rate of twenty miles a day. A friend had sent him a parcel to be delivered, and when he came to look at the direction he found that the person for whom it was intended lived eleven hundred miles away. People often said that the railways in India must be a great convenience to missionaries. Now he happened to live between two stations, but one was four hundred miles away, and the other was distant seven hundred miles. It was thought by the friends at home that one way of relieving the mission funds would be to amalgamate with the other Baptist missionary society. But what would they think of an English invalided minister ignorant of French going to Paris when his health was broken down, that he might preach the Gospel as soon as he had learnt the language; and when he could speak French, removing to Vienna, or to Rome, or to St. Petersburg, and having to begin again in each case his work as a student of the respective languages of the country? Perhaps

the largest chapel in the world was Mr. Spurgeon's chapel. Now the number of people in India was so large, that if Hindoos were to fill that place twice a day, it would take thirty years for every Hindoo to hear the Gospel once. There were many difficulties for missionaries to face in their work in Orissa. If you told the native that there was one God, he would reply, "O, we have three hundred and thirty-three millions." If you tell him about the revelation of God, he will reply, "We have a revelation given by our gods millions of years ago." If you speak about the incarnation, he will say, "We have the 'ten incarnations of Krishnoo.'" If you speak of the miracles of Christ, he will say, "Our gods are wonder-workers. One crossed the ocean at a step, another churned it with a stick, and another swallowed it at a draught." If you say that Christ cleanses from sin, he will reply, "We have gods who can destroy sin as a piece of cotton wool is destroyed when thrown into the fire." Caste was a fearful evil. He (Mr. Hill) could scarcely convey to the mind of the English any adequate idea of its hold. A dirty, ragged ploughboy in India, would, because of this caste, think himself disgraced to sit down to dinner with the Viceroy of India, Sir John Lawrence. Mr. Hill told a humorous story about the natives asking the missionaries to come into the jungle to shoot some of their monkeys, who, though gods, were very troublesome. One of the unfortunate creatures was killed, and suspended by his tail upon a tree, as a warning to their godships the other monkeys in the jungle.

Very able and effective speeches were given by Revs. W. Jones, Derby, H. Wilkinson, I. Stubbins, and G. Taylor. Mr. Jones referred to the tempting offer which had been made to Rev. J. O. Goadby, and his noble self-denial in refusing it; to the need to guard now against penuriousness; and to the disgrace that would cover us if, at the Jubilee of the Mission, we should have no larger European force in the field. We wish our space would allow us to advert to the other speeches, each of them good of their own kind. The meeting was well attended, and the attention and interest well sustained throughout.

NOTES OF A VOYAGE FROM CALCUTTA TO LONDON.*

WHEN off the coast of Africa, we encountered a "fresh gale, with hard squalls." It came up rather suddenly about midnight; and what with the howling wind, the flapping sails, the pouring rain, the rolling ship, together with the noises occasioned by giving orders, taking in sail, and rushing about the decks, there was but little opportunity for sleep. When the hurricane was at the highest, I went on deck, and the scene presented was terrifically grand. With the exception of the fore and main topsails, which were close reefed, and essential to manage the ship and keep her out of the troughs of the sea, all sail had been taken in. The wind howled as it rushed through the rigging, while the monster white-crested waves, which had been lashed into fury, came dashing upon us in ceaseless succession. Nobly and triumphantly did our gallant ship ride forward, shivering the waves into spray, and surrounding herself with a beautiful wreath of phosphorescence, which was emitted from the troubled waters. Towards day dawn the gale subsided, and with the exception of one or two sails which were slightly torn, the ship sustained no damage.

On Monday morning, March 6, after being forty-eight days at sea, we sighted St. Helena. Viewed from the ocean, the island has a very barren appearance, and presents but little more than an assemblage of lofty, stony hills, intersected with deep and narrow valleys. It is generally supposed to have had a volcanic origin, and from its cinder-like appearance this is altogether probable. But before saying more about the island, let me first refer to our arrival. As when we sighted the island we had light winds and were fifty miles distant, we did not anchor off James's Town till four o'clock in the afternoon. I at once went on shore to inquire after Dr. Bertram, a most devoted minister, who, unconnected with any society, visited the island twenty years ago, where he has laboured ever since, and established a Baptist cause—but was sorry to find that he was absent in England. My informant, however, told me that Mr. Janisch, the magistrate, who carried on the cause during Dr. B.'s absence, was in the pub-

* Continued from page 239.

lic garden, listening to the band from the Russian frigate riding at anchor. Introducing myself to Mr. J., we were soon—thanks be to the Gospel of Christ!—at home in each other's company, though we had never seen or heard of each other before. As we were not to sail till the following afternoon, he kindly invited us all the next day to his house to spend as much time as we could, which invitation we gladly accepted, being only too delighted to get a few hours on shore after being so long at sea. Sweet and hallowed intercourse was enjoyed in this pious family, who with ourselves acknowledged "one Lord, one faith, one baptism." Mrs. J. was quite delighted to meet with those who had known our late revered secretary, and observed that "through his works he had often preached to them at St. Helena." Mr. J. is of Dutch descent, and was born on the island, of which, for a number of years, he has been the magistrate. He was among the first-fruits to Christ of Dr. Bertram's labours, and for twenty years has been a preacher of the Gospel. The church contains about two hundred members of various races and colours, among whom are the sable sons of Africa who were rescued from slave ships, and who now rejoice in that liberty wherewith Christ makes His people free. From the first, or nearly so, the cause has been self-supporting, and for various objects has raised about £300 per annum. A chapel and minister's house were completed several years ago at a cost of about £3,000, both of which are now fast falling to ruin, owing to the small but destructive white ants. Till within the last few years these destructive little creatures were not known, and it is supposed they were introduced among the cargo of some ship. Be that as it may, they have now spread over the island, and have completely gutted many of the houses; all the beams, window frames, &c., have to be replaced by a more substantial material. One of the churches is closed, being not considered safe; and though our Baptist friends are at present able to hold service as usual, the wood-work is fast being devoured, and will shortly have to be renewed. Owing to this unfortunate and unforeseen circumstance, our friends feel the pecuniary burden pressing very heavily upon them, and should the reader be

able to help those who amid much opposition have so long and so nobly sustained the cause of Christ in this solitary island, such help would be duly appreciated and could not be better bestowed. It is perhaps worthy of remark that the best specimen of a Christian character which the church contained was a native of Loughborough. She came to the island in early life, and whether she was a member of our church there I am unable to state, but she was well acquainted with Dr. Yates. My worthy host never wearied of talking of her: he described her as a perfect missionary—as a host in herself—as having a suitable word for everybody—and as the noblest specimen of a Christian female he had ever known. She died a few years ago after a brief illness, but was always ready and looking for her Lord's coming.

St. Helena, in a commercial point of view, is a very important place, as it is in the centre of the south-east trade winds, and in the direct route of ships coming from the East. It is, indeed, the only island in the Atlantic between the Cape and England where ships can obtain water and provisions in large quantities. Some idea of its importance may be gathered from the fact that the average number of ships which have touched at the island for the past six years has been *nine hundred and five*, having an average tonnage of more than half a million tons. In a military point of view, the island is naturally very strong. Nature's fortresses, in the shape of high perpendicular rocks, everywhere present themselves to an invading force; and there are only two or three places where such a force could possibly land. These places, it is needless to say, are well covered with guns, which are planted in the hill batteries, and from which shot might be thrown through a ship's decks. St. James's Town, the principal and only town in the island, is situated in a gorge, on either side of which rocks rise to a considerable height. The other houses in the island are scattered, and occupy the strangest possible positions—now far up the side of a mountain, and now at the bottom of a deep valley or chasm. As a rule, the houses are very low and small, with flat roofs; and to nearly all the country houses there is a piece of land attached, which abounds with peach, apple, and other kinds of fruit trees, together with

various kinds of vegetables, by disposing of which the occupants obtain a livelihood.

But St. Helena is perhaps best known as the place where Napoleon Buonaparte was imprisoned and died. The room in which he first slept on his arrival in 1815 was pointed out to me, and also the house in which he resided for several months till the house at Longwood was completed. I also, in company with my host, who was well acquainted with the island and everything relating to it, paid a visit to Napoleon's tomb. It is in a secluded spot at the bottom of a valley, and the site was selected by Napoleon himself. He was interred on the 9th of May, 1821, and on the 17th of October, 1840, his remains were removed to France. Some time before the disinterment took place, my host had heard Frenchmen declare that they had been mutilated and destroyed, and in fact had no existence. When the tomb was opened, however, together with the coffins, to let the French authorities see that the body made over to them was that of Napoleon and no one else, it was found to be perfect, having undergone little or no change except a little sinking about the eyes. The features were perfectly recognizable. Among the French authorities there was a general who was present at the funeral, and who, before the coffin was fastened down, raised his master's hand and kissed it. That hand was still raised when he was disinterred, and to the old general was satisfactory evidence that it was the identical body. The tomb is now covered with a plain stone, and is enclosed with iron palisades, around the inside of which geraniums are planted. Near it there is a spring of water, at which Napoleon used to quench his thirst. The land around the tomb for about twenty yards is marked off by wooden pailings, and is planted with fir trees. As we stood gazing at the tomb, my friend observed, "While living, the world was too small for him, but a very small space held him at the last." Surely man at his best state is altogether vanity.

The tomb, as also the house at Longwood in which Napoleon lived and died, is now the property of the French Government, and in the charge of French officers. Many attempts were made to purchase them, but till the Crimean war permission was peremptorily refused, when it was, in the opinion of many, un-

wisely given. The French, it is said, now look upon their possessions in St. Helena as a small French empire, though really the property is, like that of any other freeholder, subject to the British crown. The land in which the tomb is situated belonged the family of Mr. J., and was sold by them to the British Government, who negotiated the matter for the French. Many incidents were related to me about Napoleon, but these I have not time to record. From the first he was greatly chagrined, and would never look upon Sir Hudson Lowe, the then governor of the island, as a gentleman, but as a gaoler. Being thus insulted and irritated, it is scarcely to be wondered at that Sir Hudson Lowe should become somewhat severe and summary in his treatment of Napoleon, especially when plots were being formed for the latter's rescue. Thus thwarted and watched, Napoleon became increasingly irritable. For the man who had commanded armies and conquered empires to be followed wherever he went by a few soldiers, and to be kept a prisoner on a small solitary island, was more than his proud, ambitious spirit could bear. He went out less and less, and at length confined himself almost entirely to his house and garden. There, however, he was the victim of his own passions. His unconquerable ambition, like a devouring flame, not being able to find vent without and to feed upon conquered kingdoms, turned itself within, where it preyed upon its unfortunate possessor till it levelled him with the dust.

When off the Azores, or Western Islands, we encountered a severe gale, and were near the centre of a cyclone. It commenced on Friday afternoon while we were at dinner, and did not cease till the afternoon of Sunday. Some of the squalls were as severe as the captain had ever experienced, and the wind blew with "all the venom it could." The waves rose mountains high; now we "mounted up to the heavens, and now we went down to the depths." To keep our feet was almost impossible, and not a few came in for falls. At meal times the scene presented was most ludicrous. Dishes, plates, and glasses, though held by cross-bars which are used in stormy weather, went slipping about the table, depositing their contents sometimes on the cloth and sometimes in the laps of the ladies. To eat was a

most difficult performance, and we had to hold on to the table with one hand while the other was raised to the mouth. Even then it was a common occurrence to slip over on one's neighbour. The poor children fared much worse, and when the ship gave a lurch it would often send a dozen of them with their chairs rolling down the cuddy. So long, however, as they were not hurt, it was good fun, the idea of danger never entering their minds. On Friday night there was so much noise and motion that we could get no sleep; but Saturday night was terrible. All night long the wind was howling in the most awful manner, and the ship was tossing so violently that it was with the greatest difficulty we could keep in bed. At every lurch something appeared to get loose, and in one cabin or other smashes were incessantly taking place. Sea after sea struck the ship and washed over her bulwarks, making her tremble from end to end. With one sea especially she seemed to be lifted out of the water. One lady in a great state of alarm rushed into our cabin and prayed that "Christ would have mercy upon us." She inquired whether we were not lost, and before I could well give her a reply a still heavier sea struck the ship with great violence, washed over the bulwarks, and came rushing down the hatchways. "There," said she in great consternation, "are we not going down now?" After this there was a rushing about for lights, and it was found that a scuttle in the military hospital had been stoved in, through which the water was rushing and carrying the traps of the soldiers from side to side; that the plate glass window of the captain's cabin, which looked on the quarter-deck, had been smashed to atoms; and that the captain's cabin, the stewards', and several others were a foot deep in water. The quarter gallery window of one of the upper stern cabins was also stoved in. So high did the wind and waves become,

that it was found necessary to "lay to," i.e., take in all sail and simply ride out the gale. Had they attempted to drive her along, they would have driven her under water. It was, I can assure you, a sight never to be forgotten, and truly thankful were we when daylight appeared and we were all safe. The wind was still high, and the waves washed over the ship, but their violence was passed. We were not, however, able to have service in the morning, but in the evening had it in the cuddy, when, after "prayers," I preached from Rev. xxi. 1, last clause—"And there was no more sea." In that land may we all meet, when the dangers, the doubts, the disasters, the divisions of the sea of this life shall be no more.

"There shall be no more sea,
No sea—no night—no storm—no blind farewell,
No gloom o'er fond hearts from death-shadows fell
No baleful possibilities to quell
The glory and the glee."

Derby, May 1st.—From the Western Islands to the Downs we experienced light and contrary winds, which protracted our voyage longer than we anticipated. In the English Channel the easterly winds were intensely cold, and as it was also very foggy we saw but little of the coast. Off the Isle of Wight we obtained a steamer—and afterwards a second—by which we were taken in tow; but so dense was the fog that the pilot was unable to see the signals, and on several occasions we had to come to an anchor until the fog cleared away. The troops landed at Woolwich, where we were met and welcomed by our esteemed Secretaries and Mrs. Wilkinson; and after being on board 102 days, we landed in the docks, and again set our feet on English ground on Wednesday afternoon, April 26. Of the fine ship in which we came, and of the kind, excellent captain who commanded her, we shall ever think with pleasure, while to the Father of all mercies would we ever ascribe the praise for bringing us to our desired haven.

The Rev. J. C. PIKE, of Leicester, requests us to announce that for the next THREE MONTHS, viz., from the beginning of *July* to the end of *September*, his address will be at

QUORNDON, NEAR LOUGHBOROUGH.

His friends will oblige by taking a note of the above, and addressing their letters accordingly.

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

THE

GENERAL BAPTIST MAGAZINE.

AUGUST, 1865.

“POLITICAL DISSENTER.”

SOME men are as much frightened at a nickname as the superstitious pagan was at the flight of an owl. If they do not resort to his curious arts to avert the unfavourable omen, they quiver with a fear equally foolish. Now without allowing ourselves to be duped into forgetfulness of our disabilities and consequent duties as Nonconformists by an epithet, let us ask whence came the term “political Dissenter,” and what it really implies. On a review of both it may be found to be a title of which every Dissenter who has earned it should be justly proud, and of which every Dissenter who lacks it should be eagerly covetous.

“Political Dissenter” is supposed to be a term of reproach, is meant to be a term of reproach, and, whenever used, reveals the position and animus of the user. Now we do not find that either men or parties of men are accustomed to give themselves what are intended to be reproachful nicknames. They leave that work to their opponents, social or political. And if the cause be weak, and your opponents know it, perhaps none better, they will cease to resuscitate thrice-slain arguments, and throw mud at you in the shape of an epithet. Is not this very much the case with the said term? It could never have been invented by Dissenters, and it is the insanest folly to think it was. It had only one origin. It sprang up solely from their necessities by whom it was invented. It originated with the adherents of the State church. It sprang out of the known weakness of their cause; for surely nothing in the way of nicknames was ever more inapt and unfortunate. According to the musty adage, “those who live in glass houses should not throw stones;” and if ever men lived in glass houses, those who shelter under the Establishment must be reckoned among them. The partizans of a church fed by the State, patronized by the State, dependent for the appointment of its chief officers on the State, controlled in the matter of its ritual, its lectionary, and its doctrine by the State, if the term “political” has any meaning and fitness whatever,—when applied to Dissenters who disavow all State patronage and control—it is applied to the

wrong persons. It is patent to the dullest and least observant eye that the State trammels the Episcopalians in Britain. They can neither secure by her aid purity of doctrine, uniformity of worship, nor oneness of action. You might as well try to weld iron when it is cold as try to fuse together by the State the heterogeneous materials of the Establishment. The High, Low, and Broad church parties are as far asunder as the poles, and have only this in common—that the State claims them. But there is no liberty, no cohesion, except the liberty of license, and the cohesion like that made by a frost. It is also notorious that the very shelter afforded by the Establishment to men who are doing their best to undermine the out-works of Christianity, has created a scandal which the decisions of the Privy Council have only helped to exaggerate. A Dissenting church can at once separate herself from her heretical teacher: but a church whose formularies and articles are interpreted by the State, must wait till the judgment of a Lord Chancellor is pronounced, and then discover her utter impotence. A church, then, so intertwined with the State as to resemble the cypress trees of Cephalonia, and rendered by her union completely powerless in her most critical emergencies, is the last church in the world which should dare to stigmatize Dissenters as "political." In seeking to condemn others, she condemns herself.

But what does the nickname really imply? This, if we are not greatly mistaken: that Dissenters have at length awakened from their guilty slumbers; that they are no longer contented to be merely "tolerated;" that they are earnestly seeking by all constitutional means to acquire for themselves a full and impartial freedom. All that the great bulk of Nonconformists desire is—a fair field, and no favour; and until there is perfect equality in the eyes of the law for all sects, such a field and such an impartiality are impossible. In various forms imposts are still levied upon Dissenters for the maintenance of a church from which they have voluntarily separated. Irritating oaths still remain on the Statute-book which Dissenting magistrates are called upon to take. The graveyards of the nation are claimed by a dominant sect, and burial in them by Dissenters has again and again been the occasion for indecent and priestly annoyance. The Dissenter is taunted with his want of culture, although entrance to the great seats of learning is virtually denied to all except those who will subscribe to the creed of the State; a practice very much akin to that of clipping the wings of an eagle, and then jeering it because it cannot fly. In all parts of the country well-endowed schools exist, enough to educate the whole population free of charge; but no man, be he ever so well qualified, can be elected as a responsible master in any one of them, unless he bring with him a cheaply-earned diploma from the Universities whence the Dissenters are excluded; and no Dissenting pupil in them, however distinguished, can hope to obtain one of the scholarships for Oxford or Cambridge, except by signing away his freedom.

Now as this state of things exists by law, there is only one way of altering it. You may educate the people up to the point of seeing its injustice, and State churchmen will call your education "political." But you can only sweep away these relics of a past age through the Parliament of the nation, and in the attempt to move it in this direction you will assuredly be known as a "political Dissenter." Yet is not this a self-evident axiom—that the Parliament which makes the church, can, when it pleases, unmake it? or this: that various social and educa-

tional injustices depend for their continuance on the Legislature, and that Parliament has only to withdraw its sanction from them for each one to disappear? But this is not what the batteners on the present system desire. And hence, when Nonconformists begin to touch it with one of their fingers, or even to show that it needs to be touched, they are straightway called "destructives." Remain passive and silent under indignities, and you are a "religious Dissenter;" speak out your mind about the same, and try to rid yourself of them, and you forthwith become "political." When men filch away your rights, or deny them, thank them heartily, and you are "religious;" but call them robbers for their theft or tyrants for their usurpation, and seek to win back what you may have lost, or secure what is your right, and you are "political." "Like to be despised," spit upon, snubbed, or "tolerated," and you are "religious;" but stand up like an Apostle for your rights, and you are transformed into that horror of State church men—"a political Dissenter." Considering that our manifestoes are before the whole world, it is really time that Episcopalians had learnt that Dissenters, as hearty and uncompromising believers in civil and religious freedom, are not enemies to Episcopacy, but only to Episcopacy as allied with the State. We should be false to the very first principle of our creed if we sought to limit the preferences of men to any one form of church organization. "Pray, gentlemen, select what you please, or what you conceive to be right; only step aside from the State, give back her subsidies, relinquish her patronage, and you will then be free from her irksome and mischievous control."

The very condition in which Dissenters find themselves in these realms necessitates their close attention to politics. We have not yet a perfect equality, and are pushed off with "toleration;" we are endured, watched, despised; but it is not very difficult to foresee, judging from the airs and assumptions of some teachers who wear the livery of the State, that to keep the liberties we have it needs that Dissenters be on the alert. Under the profession of freeing us from certain imposts, there are men who would not scruple to rob us of our citizen rights. The gifts of the Greeks are dangerous; and the concessions proffered by not a few prominent men among the Conservatives demand a careful and even suspicious examination.

But suppose there were already obtained for Dissenters the fullest religious and political equality, is it not right that men who enjoy that equality should take their fair share of its obligations? and what else is this but being "political?" Every man as a citizen has citizen duties as well as citizen rights. If he claims the one, let him not shirk the other. They are co-ordinate, and therefore to be equally respected and enforced. Before, then, we can cease to be "political"—that is, cease to have any interest in politics, and all thereby implied—we must cease to be members of a civilized community; we must pass out from all law and government into the sheerest barbarism; or we must have some impossible guarantee, if we remain under Cæsar, that his "officers shall be peace, and his exactors righteousness."

This being granted, a "political Dissenter" is one who does not sink his manhood in his citizenship, nor his citizenship in his Nonconformity, nor his love of good government in his Dissent. Let no blush ever mantle the cheek of him who has fairly earned this badge of honour—"political Dissenter." But let shame cover the face of that man who, while avowedly believing that he is God's offspring, yet seems to apologize

for his own existence; who, growing careless of his birthright, sells it to the first bidder for a mess of pottage; who, professedly maintaining the personalness of religion, hurries with indecent haste to bow his supple knee with the crowd before every idol Nebuchadnezzar sets up; and who, under the plausible cry of "Peace, peace," when there is no peace, tamely submits to every species of indignity and injustice rather than be thought by his enemies to intermeddle with politics.

MY BIRTHDAY.

THIS is written on the fourth of July. A memorable day. American Independence was declared on the same date; how many years ago? I must leave that to those who have been to school last; for the moment I forget. Garibaldi was born on the fourth of July. No doubt if we were to get a number of almanacks, we should find other remarkable events occurring at that time. There is one occurrence, however, which took place between thirty and forty years since which interests me more than all other anniversaries. On July the fourth I was born. My memory is not retentive enough to tell me what I thought of the world and its inhabitants when first I honoured it with my august presence. I am obliged in this, as in reference to a thousand other things, to make humiliating confession of my ignorance. For all that I know of the period in question, I am indebted to my maternal ancestor, and also to a certain aged lady, usually clad in a rusty sort of stuff dress, walking with a limp, wearing enormous silver-rimmed spectacles, and called by all the family "nurse." I understand from these eminently well-qualified authorities that it seemed probable for some time that I should not remain long in my new abode. Symbolic of not a few ups and downs since, I had a weary and protracted struggle for existence. Life and death had a tremendous pugilistic encounter. The bone of contention was as to whether I should stay or go. It seemed as if death were to be victor; he gave his fellow-combatant some awful blows, I can promise you. He attacked him mercilessly right and left. Had he kept on in the same style a little longer, he would have left the ring with the champion's belt around his waist, in which case it may be hazarded as a plausible theory that this article in the present magazine would never have been written. Fortunately, however, his antagonist summoned all his strength, "gathered himself together," as boxers phrase it, and gave his foe such an eye-closing, such a head-cracking stroke, as sent the latter reeling to the ground, oppressed with the disagreeable conviction that he had lost the game and gained innumerable bruises.

This beautiful summer's morning I have been looking at the past. As a bee or a butterfly flits restlessly from flower to flower, my thoughts have been recurring from one birthday to another. I sit here in my *sanctum*, the open window letting in a gush of glorious sunlight, and at the very moment I write this a gush of equally glorious music from a bird in one of the garden trees. When I look up from my paper I see the leaves of the said trees all tremulous with the cool wind that is blowing the branches gracefully to and fro. And here let me be forgiven for saying, by way of parenthesis, a word or two to ministers. Please to

forget that I am not grey-headed. Imagine that I am. Picture to yourself a wrinkled brow, hollow cheek, sunken eye, and tottering hand. To my pastoral brothers I would, with venerable wisdom, say, have, if possible, a cheerful look-out from your study window. I know quite well that earnest Christian men ought not, must not, be fastidious. Albeit, there are a number of little things that add wonderfully to the comfort of life, and surely it is advisable to lay them under tribute to us. Do as certain reptiles do, my friend. Throw out feelers and catch all the waifs and fragments that can be turned to "good account at last," as Dr. Watts remarks. Lay hold of them by all means. Of course, many noble thoughts are born in dismal rooms. No doubt some of the best discourses are made in dingy apartments. The fact that a man has nothing but bricks and mortar to look at, can hardly get a glimpse of the blue overhead without stooping down, has a delectable odour of soot wafted indoors, and hears the clanking, booming, humming sounds of a factory not afar off,—is no proof that his mind is not bright and brilliant enough. Notwithstanding, we are insensibly influenced by our environments. Therefore I maintain that it is excellent policy to have matters pertaining to the study pleasantly arranged. Let the "thinking-shop," as Aristophanes called it, be a comfortable and attractive place. A little money spent on a few really good pictures is not money lost. Oh, the real ease that it gives one to go from the noise, excitement, and hurry of the outside world into a cool, tidy, quiet study! If there has been a tiresome case of discipline brought up at the deacons' meeting, or just enough cross-fire at the church-meeting to make you uneasy; if you have been preaching out of doors in a part of the town whose sin and ignorance depresses your spirits, or have heard, in the course of your pastoral visitations, (which it is to be hoped you have learned not to sneer at as you did when you were a student) of some malicious thing that has been said about you; if these or any other annoyances have occurred, what a relief it is to call your wife away from the bassinet, go upstairs into the familiar room, and tell her all about it. There all is tranquil. You use your mental safety-valve, let off the compressed steam of your righteous indignation, and feel all the better for it. And even when a significant infantine cry summons her away to whom you have been unburdening yourself, still the very quiet and order of the room help to soothe your overwrought nerves. The paper on the wall, the furniture, the blotting-pad (scribbled over by a little but dear hand with curious portraits of a zoological kind), and, above all, the silent, faithful friends that stand, row above row, on the book-shelves, have a familiar consolatory look. They seem to say, "Welcome here. What! you have been into that nasty, disagreeable world again, and it has vexed you, hasn't it? Never mind. You are all right here. No intruders dare venture here. Now sit down. Don't trouble any more; it won't mend matters to worry yourself. Quiet yourself. As they declare at Conferences, 'We are at peace among ourselves;' be the same, there's a good fellow."

After this digression I must try to find my way back to the track of thought from which I wandered. Let me see, what was it? I recollect now. I was speaking of the review of one's birthdays. Well, I shall not be so unreasonable as to inflict upon my reader all the reflections that suggested themselves to me. There, are, however, some that may not be unwelcome, because, perhaps, they resemble what others have had as well as he who writes this. One sentiment characteristic of the present and

like occasions is, that time seems to fly too rapidly. How differently people regard time at different periods of their lives! When we are young it goes too slowly, when we are older it goes too quickly. In the one case it is a snail's-gallop, in the other an express-train.

"When first our scanty years are told
It seems like pastime to grow old;
And, as youth counts the shining links,
That time around him binds so fast,
Pleased with the task he little thinks
How hard that chain will press at last."

To be a man and "put away childish things" was our great ambition when boys. We longed so eagerly for the day on which we should doff juvenile attire and assume the *toga virilis*, that it appeared as if the greatly anticipated epoch would never come. And when it did, oh the delights! Do I not realize it again as I think of it? How well I remember it all: getting up very early on the Sunday morning to try on the new raiment and to look how it fit,—feats not accomplished without marvellous proofs of the flexibility of the human neck when brought into the vicinity of a mirror. Then when my brother and I went down a street, Stoney by name as well as by nature, to the chapel in which the Rev. H. Nimrod preached (and preaches still), how different it made us feel to wear real broadcloth and genuine hats. Of course, there was considerable chaffing from divers relatives, such as the remark, "I have not the pleasure of knowing you," and sundry speculations as to whether there must not be a rise in certain branches of manufacture. But what a total change of feeling *now* touching time. Instead of wishing to accumulate years, one longs to lessen their number. If we could but go back half a score twelvemonths, and have our present experience, how differently we should spend them.

"Could I trace
The imperfect picture o'er again,
With power to add, retouch, efface,
The lights and shades, the joy and pain,
How little of the past would stay."

No man in his senses can glance thoughtfully at the past without feeling what a strange medley of folly and wisdom, good and evil, it has been. It is almost impossible to contemplate it without the dreary conviction being forced home upon us—"How much better you might have done if you would but have been guided more by the Unseen Hand." When a calm occurs at sea, the wind falling, the ocean as placid as a lake, the ship lying lazy hour after hour, how provoked the captain, crew, and passengers become. They cannot refrain from thinking of the distance they would have been on their voyage but for this ill-timed feat of Boreas. Who does not feel something akin to this in reference to the bygone past of his life? How much farther on our heavenward career we might have been if we had not allowed the celestial breezes to escape us.

Yes: if we are existing to any good purpose, we wish we could "have our time over again," for then it should be better spent. Let us hope that it would. But the wish is useless. No magician's rod can bring back transpired years. This, however, we can do—begin to-day to make a more conscientious use of that time which passes from us all too hastily. Such a course will be the best proof that were the clock of our lives put back, we should profit by the charge.

It is but repeating a commonplace truism to remark what large scope for thankfulness a birthday affords. At the same time the absence of such an observation on an occasion like the present would surely be a grave omission. The very fact that it is possible for people honestly and hopefully to wish you "many happy returns of the day" is cause for deep gratitude. Honestly and hopefully, I say, for I can conceive circumstances under which the compliment could not be paid with any show of reason. I recollect a sad instance of this. A relation and I were with a dear invalid, far from home, seeking, as a last resource, the benefits of the genial atmosphere in the West of England. No sooner had he arrived there than his health grew worse, and it was soon evident that rapid consumption would speedily take him to the grave. During the time that we watched by him his birthday occurred. What was to be done? To pass it by would seem unkind. On the other hand, to wish him "many happy returns" appeared almost cruel mocking, for it was morally certain that he could not be here much longer. The difficulty was a painful one. Happy are we if Providence is giving us such a degree of physical strength as to make the familiar expression something more than a hollow form.

Birthday recollections have a dark as well as a bright side. None of us, I suppose, experience the anniversary in question without calling to mind beloved friends who have died since this time last year? Some of us find terrible gaps in the circle of our associates. Did bereavement make scars upon the soul as weapons of war do upon the body, we should find many an ominous mark made by the King of terrors arrows. A solemn thing it must be for soldiers to hear the muster-roll read the evening after a great battle. What fearful omissions there are! How many names are called out to which their owners will never again respond. Nor is it otherwise in the conflict of human life. As one sits "thinking of the days that are no more," it is as if "the Captain of our salvation" read the muster-roll of his troops to remind surviving warriors of their mortality.

"All is dying: hearts are breaking,
Which to ours were once fast bound;
And the lips have ceased from speaking,
Which once uttered such sweet sound;
And the arms are powerless lying,
Which were our support and stay;
And the eyes are dim and dying,
Which once watched us night and day."

"The bright light" in this "cloud" is well known to all Christian men and women. We cannot too often recur to it. The perennial source of consolation is the fact that the best Friend is "alive for evermore."

I must bring my cogitations to a close. Let me not do so, however, without reminding my reader and myself that, by and by, another birthday will most surely come, the most eventful of all. As we were born into this world, so shall we shortly be born into another. When that birthday will come is wisely and kindly hidden from us. The one question for us to ponder is this—Into what part of that world shall we be born? Will it be a region of darkness, depravity, and despair? or will it be a city so glorious that language is impotent to describe its grandeur? It need not be the former; it may be the latter. Oh for that unseen spiritual influence which shall conduct us heavenward! Precious indeed will be the congratulations and invaluable the gifts that we shall receive on that memorable birthday!

Theology.

THE CHRIST OF THE GOSPELS.

THE model and means of individual culture it is of the highest moment to obtain, and they are found in the Gospel of Christ. Here is presented to us the one perfect pattern and prototype of humanity in the life of the Lord Jesus. As he stands upon Olivet giving his last words of injunction and command to his disciples, we may see in him the consummation of the past and the prophecy of the future. He gathers up and concentrates in himself the old and earlier dispensations of type, and shadow, and preparation. He is the embodied law, entabled on Sinai; the perfect sacrifice, foreshadowed in the temple; the consecrated life set forth in the old ritual; the wisdom and power divine desired of the nations. In Him, also, the future of the world is imaged and revealed. He is the type of regenerated humanity, the pattern and pledge of the resurrection to immortal life, and the prophecy of what the faithful are to be when the years have died away. And what a character is His! As we survey its features, so artlessly delineated by the evangelists, we are lost in love, in admiration and praise. The tongue would fain be dumb, and the heart receive in silence the impress of its power. It is the mightiest miracle of the gospels, retaining its force in all time,—the story of a perfect life that reveals and describes itself, sketched with the simple language of the child. It is not a picture, but a photograph; and no pencil but the light of truth has touched the grandest or the minutest of its lineaments. It lives upon the page, without a line of

trayal. The life is there; the character unfolds and elucidates itself. No fancy of poet, no genius of philosopher, no mind or imagination of man, has ever created or conceived what the evangelists present without concert and without art. It is the highest ideal of man the world has known or can know. In the life of the Lord Jesus is no flaw, upon word or deed no shadow of guilt. In Him is no sin, neither is guile found in his mouth. In Him is the symmetry of perfect moral excellence, the harmonious blending and interweaving of all holiness and virtue; of divine purity and human sensibility, of heroic strength and womanly tenderness, of manly comprehensiveness and childlike simplicity, of the highest wisdom and the lowliest condescension; of endurance without murmuring, and trust without presumption; of self-discipline without seclusion, and spirituality without asceticism; of the grandest proportions and the most gentle grace; of the most inflexible purpose and the most loving sympathy; of a will so strong and firm that the flatteries of men or devils could not bend it, nor the buffetings of earth and hell turn it aside; of a heart so soft and tender as to glow with congratulation at the marriage feast, to run over with benedictions upon the infant group, and to melt with sorrow at the grave of a friend; and of a spirit so devout and fervent that the mountain and the garden are hallowed for evermore by His prayer, and the stars of the night the eternal witness of His supplication. And in its breadth and completeness and power, this wondrous character, so divinely human, so humanly divine, transcends the boundary of class and of nation,

of age and clime; and is the model for universal man, imitable in all its purity and greatness by the humblest and most exalted, by the rudest and most cultured of our kind. Verily, He is of the race of Abraham, of the house of David, of the womb of Mary, but He is the Son of Man.

Family Miscellany.

HOME AFTER CHILDREN HAVE GROWN UP.

NOTHING on earth grows as fast as children. It was yesterday, and that lad was playing with tops, a buoyant boy. He is a man, and gone now. His foot is in the field, his hand is upon the sword. There is no more childhood for him or for us. Life has claimed him. When a beginning is made it is like a raveling stocking; stitch by stitch gives way, till all are gone. The house has not a child in it. There is no more noise in the hall—boys rushing in pell-mell. It is very orderly now. There are no more skates or tops, bats, balls, or strings, left scattered about. Things are neat enough now.

There is no delay of breakfast for sleepy folks; there is no longer any task before you lie down of looking after anybody and tucking up the bed-clothes. There are no disputes to settle, nobody to get off to school, no complaints, no importunities for impossible things, no tears to mend, no fingers to tie up, no faces to be washed, or collars to be arranged! There was never such peace in the house! It would sound like music to have some feet clatter down the front stairs! O for some children's noise.

What used to ail us that we were hushing their loud laugh, checking their noisy frolics, and reproofing their slamming and banging the doors? We wish our neighbours would only lend us an urchin or

two to make a little noise in these premises. A house without children! It is like a lantern and no candle; a garden and no flowers; a vine and no grapes; a brook with no water gurgling and rushing in its channel. We want to be tired, to be vexed, to be run over, to hear child-life at work with all its varieties.

During the secular days this is enough marked. But it is Sunday that puts an English home to proof. That is the Christian family day. The intervals of public worship are long spaces of peace. The family seems made up on that day. The children are at home. You can lay your hand on their heads. They seem to recognize the greater and the less love—to God and to friends. The house is peaceful, but not still. There is a low and melodious trill of children in it. But Sunday comes too still now. There is silence that aches in the ear. There is too much room at the table, too much at the hearth. The bed-rooms are a world too orderly. There is too much leisure, and too little care.

Alas! what mean these things? Is somebody growing old? Are these signs and tokens? Is life waning?

INTERIOR OF THE EARTH.

A FACT of great interest has been proved by the boring for Artesian wells in the suburbs of Paris, namely, that as we go toward the centre of the earth the temperature increases

at the rate of about one degree for every fifty feet. That the whole interior portion of the earth, or at least a great part of it, is an igneous ocean of melted rock, agitated by violent winds, though I dare not affirm it, is still rendered highly probable by the phenomena of volcanoes. The facts connected with their eruptions have been ascertained and placed beyond a doubt. How then are they to be accounted for? The theory prevalent some years since, that they are caused by the combustion of immense coal beds, is perfectly puerile and is entirely abandoned. All the coal in the world would never afford fuel enough for a single capital exhibition of Vesuvius. We must look higher than this; and I have little doubt that the whole rests on the action of electric and galvanic principles which are constantly in operation in the earth. We know that when certain metals are brought together, powerful electric action is evolved, and a light is produced, superior even in effulgence to the splendour of the sun. Now if a small arrangement produces such results, what may we not expect from the combination of these immense beds of metal to be found in the earth? Here we have the key to all the grand phenomena of volcanic action. An illustration on a small scale may be seen in an instrument called the thermo-electrical battery, made of zinc, bismuth, and antimony, packed in a box and varnished. In this, heat is evolved below, while the top is cold; and here we have the very cause of the volcano, when in the interior a fiery ocean is heaving its surges, while its peak is capped with everlasting snows.

DON'T DO IT.

DON'T speak that harsh, unkind word, and thus make sad the heart of another. Speak gently; 'tis better.

Don't let others say that you are selfish, and care only for yourself.

Don't live for your own comfort and enjoyment alone; live for others.

Don't neglect that precious soul committed to your charge; remember, it must live for ever!

Don't waste the holy Sabbath; its hours are too valuable.

Don't turn away from the Bible; it is the Book by which you will be judged!

Don't live merely for this world; remember the *endless future*.

FAMILY WORSHIP.

OUR feelings in any place depend chiefly upon the associations connected with it. Even on a week-day we enter alone a chapel, a room where we are accustomed to meet Christians to praise and pray, and we are affected by the association of ideas. The mind is impressed and the thoughts are lifted up to God. May we not take advantage of this mental principle in the domestic circle? Let the fireside be hallowed as the scene of morning and evening devotions, and its associated ideas will tend to repress sinful thoughts, to promote purity and awaken holy love. The influence of these devotions will linger around that fireside. The very walls and lintels will become fragrant as with the odour of incense. It will be to that family the dearest spot on earth, where not only earthly affections are purified and made intenser, but where the religious sensibilities are quickened and love to God enkindled in the soul. The domestic fireside may be associated with ideas of purity, and holiness, and heaven. It may be to each household the very "holy of holies." And these associations will cling around the heart through years of separation. The child may grow up to mature years, may go out from that parental roof-tree, and from

that domestic sanctuary; time and distance may intervene, other duties and other cares may engross the thoughts—and yet the magic chain of those early associations will not be broken. That place of prayer will be a green spot in all the wastes of the past. While life lasts, its memories will stir the soul with strange power. Who that has had praying parents does not experience this? Often the conversions of middle life or of old age can be traced back to the remembrance of a father's or a mother's prayers in childhood.

“A BOY WANTED.”

ANNOUNCEMENTS similar to the above are not unfrequently seen in the columns of the daily newspapers, and in the windows of shopkeepers.

Of course, boys *are* wanted. Who doubts it? None but the most superficial thinker, we are sure, could entertain such a thought for a moment. In a few brief years, the boys who are now living will be wanted to proclaim the gospel—will be wanted on the judges' bench—in the governmental and presidential chairs—in the halls of learning; in short, to fill the places now occupied by the mighty millions of earth.

Boys are wanted *now!* They are wanted to fill our public, private and Sabbath schools; to store the intellect and the heart with the useful and the pure; to take the initiatory steps to becoming good and useful citizens.

Yes, boys, you are wanted, not only on earth, but in heaven. Are you ready?

Poetry.

LOVE.

For the love of the true-hearted,
Thanks we give Thee, Lord of love;
Truest treasure Thou hast given,
Fairest link 'twixt earth and heaven,
Sunshine from above.

May this love that Thou hast given,
Light, and hope, and joy to be;
Filling all our lives with meaning,
Teaching truest strength in leaning,
Draw us nearer Thee.

For the love Thou sendest shows us
How that stronger love must glow,
By its very depth revealing
Other depths of deeper feeling
God alone can know.

Teaching us of love unuttered,
Ever springing, ever new,
Whose unfathomed depth and beauty
Cheers our sorrows, gilds our duty,
Perfect, constant, true. F. L.

CONTENTMENT.

SOME murmur, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue:
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task
And all good things denied?
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

—R. C. Trench.

General Correspondence.

NOTICES FROM THE ASSOCIATION.

MR. EDITOR—

Dear Sir,—The enclosed circular from the Baptist Union was read at the Association, and a resolution was passed referring it to the District Conferences, and also requesting that it should be printed in the Minutes and in the Magazine.

Will you kindly print it in the Magazine, and bring it before the Midland Conference?

The Association also adopted the following:—

“We recommend the Association to advise all the Conferences to consider, at their next sittings, how far it may be possible and desirable to unite their efforts. Also, that for this purpose, a special general committee be appointed, consisting of one minister and one other brother from each Conference, (the Midland Conference appointing four, two for each district,) and that this committee meet as early as practicable to take the whole state of our Home Missions into deliberate consideration. Further, that the Rev. W. Chapman, General Secretary, be the convener of this meeting.”

Will you also bring this before the Midland Conference?

I am yours most truly,

THOMAS BARRASS.

Peterborough, July 14, 1865.

BAPTIST UNION.

My dear Sir,—Will you have the kindness to lay before the brethren assembled at their Annual Association Meeting the following Resolution in reference to the *Enrolment of Chapel Deeds*, which was unanimously adopted at the late Annual Meeting of the Baptist Union:—

“That it is highly important that the TRUST DEEDS of Baptist Chapels not yet enrolled in the Court of Chancery should be so enrolled without delay, as the period allowed for doing so will expire in May, 1866, and great risk will be incurred by Trustees not complying with the regulations.”

From the accompanying instructions you will learn what steps it is necessary to take in case Chapel Deeds are not yet enrolled. May I be permitted to suggest that no time

should be lost, as legal proceedings are proverbially slow.

Trust Deed Enrolment—Instructions.

1. In order to ascertain whether a deed has been enrolled or not, it is only necessary to refer to the deed itself. All deeds which have been duly enrolled have a certificate of this fact signed by a Registrar or Deputy Registrar of the Court of Chancery, either on the back or on some part of the deed.

2. In order to ascertain whether any deed which has not been enrolled requires enrolment, it must be ascertained whether it is a conveyance of land, or money to be laid out in land for charitable or religious uses, in which case it requires enrolment; but not if it be only a mere purchase deed, or lease for a full and valuable consideration without trusts, and there be a separate deed declaring the trusts.

3. Only the original deed declaring the trusts need be registered, and not subsequent appointments of new trustees, unless connected with a further conveyance of land, or money to be laid out in land. But in case the original deed is lost, and the subsequent appointment of trustees, or any other deed recites the original trusts sufficiently clearly, the Court of Chancery will upon application, and upon being satisfied of the above facts, allow the subsequent deed to be enrolled in the place of the original lost deed.

4. Every deed still requiring enrolment, must be enrolled in the Record Office before the Sixteenth of May, 1866; and must be acknowledged by one of the parties to it, who must attend with it before a Solicitor who is a Commissioner for taking oaths, or at the Enrolment Office, London, for that purpose, unless the deed was executed before the Seventeenth of May, 1861, in which case acknowledgment is not required.

5. The Secretary of the Baptist Union, Baptist Mission House, London, will, if requested, obtain advice whether a deed requires enrolment, and get same enrolment.

May I be permitted to take this opportunity of bringing some other matters of importance before the attention of the Association?

1. That it would be of great denominational service if notices of Ministers' deaths, of the commencement of new Causes, and of the erection of new chapels, were for-

warded direct to me for insertion in the Handbook.

2. That the Autumnal Meeting of the Union is to be held at Bradford, Yorkshire, this year, most probably in October.

3. That a Committee of Privileges has been appointed by the Baptist Union, "to receive information and report to the Committee on all cases of Ecclesiastical oppression, or interference with liberty on account of fidelity to conscience in matters of religion; and to report whether any plans can be devised for increasing the efficiency of churches in villages, and for meeting other difficulties." Communications on the questions here referred to may be addressed to the Secretary.

4. That the excellent paper of the Chairman of the Union, "The Baptist Denomination a Necessity, &c.," and that of Rev. J. T. Brown, on "The Difficulties of the Village Ministry," are now printed as tracts, and may be had very cheap of the publisher, Mr. H. J. Tressider.

5. That it is hoped that every Baptist minister will become a personal subscriber to the Union, that influential laymen will personally subscribe, and that every church in your Association will send an annual subscription. These subscriptions are payable either direct to the Secretary, or through the Secretary of the Association, who will kindly transmit them. It is the desire of the Committee to raise the income of the Union to £500 per annum, at the least, with the view of promoting important denominational objects.

I am, Dear Sir,

Your obedient Servant,

J. H. MILLARD, *Secretary.*

Baptist Library, London,

May 22nd, 1865.

REPLY TO THE ADDRESS ON THE DEATH OF PRESIDENT LINCOLN.

MR. EDITOR—

Dear Sir,—Will you please insert in your next Magazine the following reply which I have received from the Hon. C. F. Adams, and oblige,

Yours most truly,

THOMAS BARRASS.

Peterborough, July 14, 1865.

"The Minister of the United States has the honour to acknowledge the reception of an Address of sympathy from the Representatives of the General Baptist Churches of England.

The Minister desires to express, on behalf of his country, his grateful sense of

the feeling which prompted this communication.

*Legation of the United States,
London, July 11, 1865."*

OUR STATISTICS.

MR. EDITOR—

Dear Sir,—It was intimated at the close of the Association that there would probably be a *decrease* in our number of members, and I regret to find that such is the fact, as "The Minutes" will shew.

Although the figures for the past year give an increase of nineteen for the year, when they are compared with the total number of members returned last year, there is a *decrease* of thirty-five. There is also a decrease in the number of "Sabbath Scholars" of 598; and of Teachers of 151.

There is reason to fear that if a strictly accurate return could be obtained from *every* church, the case would be even worse. Is there not much to humble us before God, that with all our preaching and teaching we should absolutely have declined in numerical strength?

Would not our churches do well at an early meeting to give this matter their earnest and prayerful attention; and might it not also be considered at the next meeting of the district Conferences, when the subject of Home Missions has to be brought forward?

Sincerely praying that the present year may be a far more prosperous one than the past,

I am, yours very truly,

THOMAS BARRASS.

Peterborough, July 18, 1865.

THE LAST ASSOCIATION.

MR. EDITOR—

Dear Sir,—Will you kindly allow me a small space in your Magazine to point out what I humbly conceive to be an error in the transaction of some of our Association business?

It does not seem to me that our time should be spent at our annual gatherings in discussing questions and passing resolutions, and then have them entirely ignored in future. I will not dwell on the "Denominational Literature" question, that is glaring enough.

I simply refer to the appointment of preachers for the year following. I know that some dissatisfaction was felt, and that, too, by one of the chosen, at the hurried and unbusiness like way in which this was done. A good brother was proposed and seconded, and the motion was carried, before any one else could be nominated, as I knew the attempt was made to nominate a second, on the supposition that we were to proceed according to law, but the attempt failed, through the whole thing being done in so hurried a manner. Now, I beg respectfully to refer to the Minutes of the Boston Association. There we have the following:—*“That the election of Chairman and Preachers for the Association be by ballot with nomination.”* *“That we first elect the morning preacher.”* *“That two brethren be nominated, the first to be the*

preacher, the second the preacher in case of failure.”

Now, I ask, of what earthly use is it our meeting to do business at all, if we are not to respect our own resolutions? Surely the officers of our Association knew of such resolutions! Why, then, allow them to be ignored? My appeal is “to the law and the testimony”—to the Boston Association, 1864. Let us either do away with these resolutions, or else act up to them, and then we shall have no cause to complain.

I have not a word to say against either of the good brethren appointed—nothing of the sort. My sole object in writing is, to call to a point of order and consistency. Let us respect the laws we make.

Yours truly,
W. GRAY.

Birchcliffe, July 18, 1865.

Preachers and Preaching.

PREACHERS—NATIVES OF LEICESTERSHIRE.

NO. VII.—ROBERT HALL.

(Concluding Paper.)

MR. HALL spent the longest portion of his ministerial life in the town of Leicester. While here he gave to the world some of his most useful and practical publications. It was here that he engaged in the celebrated Communion Controversy. Several causes combined in effecting the removal of Mr. Hall from his sphere of active and successful labour in Leicester. Some of these causes were of a painful character. One arose from the existence of unpleasant feeling in the church. His conduct met with opposition. There were factious, conceited, and troublesome spirits, which caused him great uneasiness. They rudely invaded his rightful prerogatives as pastor and minister of the church. A secret cabal was formed. “Inuendos were conveyed in anonymous letters, garbled statements appeared in a local newspaper, accompanied with reflections on the severity of his procedure,” in a case of church discipline. The pastor, however, was firm and inflexible in the discharge of his responsible duty.

His personal friends were grieved, and became deeply concerned in his behalf on account of the rude treatment he had met with; and though he continued his ministry with great composure, he began to fear that much of his usefulness would be suspended.

At this trying and important crisis of his ministerial history, Dr. Ryland, of Bristol, died. On the ground of a long and intimate friendship, Hall was invited to preach his funeral sermon. He was greatly moved on this occasion. Dr. Ryland had been a most pious and estimable man. His loss to the churches was universally deplored. Mr. Hall discharged the duty imposed upon him in the most touching, affectionate, and impressive manner. The discourse is regarded by critics as one of the masterpieces of the great preacher. It is less brilliant and gorgeous in its imagery than some others, but it is suffused with the outflowings of a chastened piety, and bears the rich traces of a ripened wisdom. Important results followed. “During this mournful visit some of the friends took the opportunity of becoming acquainted with the grounds of uneasiness which existed at Leicester, and anxiously availed themselves of it in

order to effect his removal." Soon after his return a letter was sent to sound him on the subject. A very strong desire existed to secure him as pastor of the church at Broadmead. Subsequently a deputation waited on him to urge the matter on his attention. For a long time Mr. Hall remained in a state of hesitation and doubt as to what was his duty. After protracted deliberation, attended at times with agony of mind, he came to a definite conclusion to accept the invitation. On the 21st of December, 1825, he addressed the following letter to the church at Broadmead, Bristol:—

"Dear Brethren,—After long and mature deliberation and earnest prayer, I write these lines to inform you that I accept the invitation you have been pleased to give me to the pastoral office. That it may become a mutual blessing, and that you and myself may reap the fruit of it, in the glory of God, the spiritual improvement of each other, and the conversion of sinners from the error of their way, will, I trust, continue to be as it has already been, the object of your frequent and fervent supplications at the throne of grace. Be assured I feel deeply my utter inability for the adequate discharge of the weighty duties which devolve upon me, and particularly my unfitness to walk in the steps of your late venerated pastor. My only hope amidst the discouragements arising from this quarter is placed in your prayers and the supply of the Spirit of Christ Jesus. Conscious as I am of innumerable imperfections, I must rely on your candour for a favourable construction of my conduct and reception of my labours.

Permit me, my dear brethren, to conclude by commending you to God, and the word of His grace. R. HALL."

The closing services of Mr. Hall's ministry in Harvey-lane chapel were of the most affecting and impressive character. He preached his farewell sermons March 26th, 1826. In the afternoon several candidates were admitted for the first time to the table of the Lord. The pastor's heart melted in the tenderness of a father's love for the flock he was about to leave. His manly face was suffused with tears. Every heart swelled with emotion, which finally burst forth in expressions of tenderness and love. It was a scene never to be forgotten. Only a Christian assembly can witness such a spectacle. The late Mr. Eustace Carey was present, and addressed a

few composing words to pastor and people. The departure of Mr. Hall from Leicester occasioned an almost universal grief in the town and neighbourhood. The ministers united in presenting him with an affectionate address.

Probably no place in England had such charms for Mr. Hall as Bristol. The scenery and the local associations had a strong hold on his imagination and heart. The days of his earlier manhood had been passed there. For five years he held the onerous and dignified post of classical tutor to the Baptist college, in which he had finished his own education. And now, under the directing hand of the Providence of God, he felt he was conducted thither to close his earthly course, and finish the work his Master had given him to do. An influential circle of intelligent and pious friends gave him a hearty welcome into their midst. During the latter part of his life he was accustomed to spend his evenings with some of these intimate and affectionate friends. It was a great privilege to be admitted into these circles. The grave and thoughtful John Foster, whose fame for deep thinking and powerful writing had gone abroad throughout the land, was often a guest in these favoured parties. The Preacher and the Essayist were often seen face to face, and warmly engaged in discussing some knotty point in metaphysics, or animadverting on some of the political and religious measures of the day.

These great men loved, respected, and feared each other. Foster writes of Hall at this period—"Hall is still in our sort of circle the great primary object, to talk of and to hear talk, whether in his public or private position." On Hall's arrival at Bristol, Foster at once suspended his lectures, and being asked the reason, replied, "Now Jupiter is come, I can try it no more."

Mr. Hall's closing labours at Bristol were of short duration. In three or four years there were signs that his health was giving way. His affectionate people paid him every attention. His sufferings at times were of the most distressing nature. "I fear pain," he said, "more than death. If I could die easily, I think I would

rather die than live longer, for I have seen enough of the world, and I have a humble hope."

Disease gradually advanced upon his system, and on Feb. 21st, 1831, he died, in the sixty-seventh year of his age. His medical friend has tried to picture the last moments. "It is not in my power," he says, "adequately to represent the solemn and awful grandeur of the last scene. Our beloved pastor died from a failure of the vital powers of the heart, amidst the most vigorous energies of consciousness and volition; his placidity and complacency of spirit being in striking contrast with the wild and powerful convulsions of a frame yielding in its full strength. The last struggle was violent, but short. The pains of dying were extreme, but they were borne with genuine Christian magnanimity. Peacefully he closed those brilliant eyes, which had so often beamed upon us with benignity and intellectual fire. Calmly, yet firmly, he sealed those lips which had so opened our ears with messages of grace and mercy. And as he lay a corpse over my shoulder, he exhibited a countenance combining such peace, benevolence, and grandeur, in its silent expressions, as has seldom been witnessed in the dead. Oh, what a moment was that, when we paused for his next breath; but it came not—and all was over! Our beloved friend was separated from the flesh. His faith had terminated in sight, and he was present with the Lord."

The great and good man has entered into his rest. There is no "pain" in heaven. He left his body, the seat of pain and torture, behind; his spirit has entered into the ineffable light of heaven.

Robert Hall takes his stand among the great preachers of modern times. He was endued with great natural capacities. Imagination, wit, humour, reason, all met in the composition of his mind. His profoundest thinking was illuminated with the brilliant colours of his powerful imagination. His wit and humour sometimes flashed out like the scathing lightning. Vanity and conceit were withered up in his presence. Many of his sayings have passed into familiar household words, and will endure as long as the language

lasts. Hall was essentially a man of genius. His mind was a wondrous world of thought and imagery. He possessed, also, the courage of the lion and the tenderness of the lamb. He could attack an ambitious government, and console an afflicted widow. "His mind," says his eloquent successor, the Rev. J. P. Mursell, "was large as well as microscopic, all-embracing in its range, and especially adapted to the study of the more massive and mighty themes. His intellect was at once comprehensive and minute—like the trunk of an elephant, equally adapted to root up a tree or pick up a pin. His mind was emphatically a cultivated region; less like a storehouse than a spacious vineyard; resembling not so much a granary in which the precious grain of a former harvest lies in wealthy heaps, as the productive lands in which it yields its treasures to the waving breeze, and spreads them in golden affluence beneath the autumnal sky."

There was something bordering on the supernatural in the preaching of Robert Hall. He often seemed to be caught up into the third heavens himself, and he carried the people aloft out of their personal consciousness. When he had finished his sermon the greater part of the congregation has been known to be standing. His mind was susceptible of the greatest excitement, and, as a kind of spiritual magnetic influence, his own intense excitement was communicated to others. One well acquainted with the preaching of Mr. Hall has spoken of his eloquence in the following terms:—"On the noble modern road over the Alps, formed by the engineers of Napoleon, one gains here and there a view of that mountain track by which the passage had been made before. In moving quickly up the long traverses and sweeping curves of the new ascent, you trace on some opposite height the short angular zigzags of the path before it. One might compare the eloquence of Hall to this great work; carrying you with ease to the loftiest elevations, winding with a graceful and simple, though elaborate course, amidst varied sublimities, gliding smoothly beside snowy summits where angels would seem to tread, and over gulfs where the voice of the wind or

torrent might bring to mind the lamentings of the lost."

It is worthy of notice that writers of all denominations unite in their testimony to the remarkable preaching abilities of Robert Hall. The following is from an eminent writer in the Church of England, the author of the "History of the Puritans":—

"The English pulpit has produced no preacher superior to Hall; and no moral or politico-religious essayist has left a greater impression on the age than Foster. Robert Hall himself, the son of a Baptist minister, and little indebted to the advantages of early training, good models, or the still more specious aids of manner, voice, and figure, placed the art of preaching on a height, in England at least, unknown. Wanting something of their excursive fancy and brilliant imagination, he had all the grace and purity, the pathos and the force, of the most accomplished foreign preachers of a previous age. Every sentence was exquisitely polished, or, if not, the chasteness and simplicity of his manner hid the defect from the keenest critic. The hearers seemed to listen, half-entranced, to a swelling tide of the noblest thoughts, uttered in the sweetest strains and the most appropriate language. When he preached at Cambridge the wisest and most learned men crowded the little Baptist chapel, while, at the same time, the poor and illiterate heard him with instruction and delight. As an author, though less celebrated, he will always stand amongst writers of a high, though not, perhaps, of the highest, class. His treatise 'On the Work of the Spirit,' and his sermon 'On Modern Infidelity,' will surely never cease to be read. Nor are his controversial writings less worthy of attention."*

Comparisons have often been drawn between Robert Hall and John Foster. They were as unlike as two men could be. They differed in their mode of thinking, writing, and speaking. Hall was rapid; Foster slow. Hall attracted; Foster repelled. Hall was hopeful and bright; Foster melancholy and gloomy. Hall had faith in the Gospel to remedy the world; Foster had no hope but in a new and miraculous dispensation. These stars moved in separate orbits, one absorbing and emitting light, the other too often hidden behind the clouds.

In an elaborate review of the Life of John Foster, Dr. Vaughan has sketched

with a masterly hand the different characteristics of these two great men. "Nearly all the points most observable in the preaching of Hall and Foster were points of contrast. Even their presence in the pulpit was the presence of contrast. The figure of Hall, while somewhat above the usual height, was more remarkable for its almost colossal breadth than for its altitude—an appearance which resulted in part from his custom of standing lower than most persons in the pulpit, so as to rest himself in part, if required, upon the cushion of the Bible. Foster, on the contrary, gave you the impression of his being a tall man; and his erect person, strongly formed, but without the least approach to corpulency or fulness, seemed to stand tree-like before you; or if bending slightly forward, it was only in such degree as is seen in some of the oaks of our island, when exposed to a western wind. The countenance of Hall, even during the delivery of those very simple sentences or paragraphs which were preliminary to his discourses, always bespoke a measure of excitement, and prognosticated more. The tones of his voice, the serious earnestness of his aspect, and especially the restless onward glancing of his eye, seemed to say—the preacher will soon break away from his present hesitancy, and will expand and kindle with his theme. But in Foster there was no such appearance, nor anything to raise such expectations. Foster's elocution never rose to excellence."

Another great man was contemporary with Robert Hall in whom are points of resemblance and contrast—Samuel Taylor Coleridge. They were both great sufferers, and equally remarkable in the gift of speech. They were renowned in conversation, but the colloquial flash of Hall was very different from the stately monologue of Coleridge. In speaking of their conversational powers Foster once said, "Hall commands words like an emperor, Coleridge like a magician."

The three great thinkers and eloquent writers have all gone to their last home. Their works remain as monuments of the breadth, depth, and copiousness of the human mind.

GILES HESTER.

* Maraden's Christian Churches and Sects. Vol. 1. Article—Baptists.

Sabbath Schools.

THE EYES OF CHILDREN.

EVERY one who has been much among children ought to have learned one thing about them, that they are keenly observant. Few things escape their notice. They are something like that mystic being spoken of by the Hebrew seer, and described by him as "full of eyes." They watch us when we little suspect it. People fancy it an easy thing to deceive the young. Alas! they make a fearful blunder. It is easier to hoodwink adults than juveniles. One sometimes hears folks talk in an exceeding "knowing" and confident style about "getting on the blind side of children." But the fact is that it is not, after all, a very easy thing to find the said "blind side," and often when we are deluding ourselves with the notion that we have found it, lo! there are a pair of large watchful eyes fixed on us all the while. Rest assured it is a dangerous thing to presume too much on the ignorance of the young.

FOUR SERVANTS OF SATAN.

SATAN has a great many servants, and they are very busy running round, doing all the harm they can. They ride in trains; they follow the soldiers; they do business in the city; they go into the country; they enter houses and break open stores; they visit our schools. Some of their favourite sports are colleges, and academies, and schools, where our boys are. Boys, do you hear that?

Indeed, they are very fond of young people everywhere. Some of Satan's servants are "like roaring lions, going about seeking whom they may devour." You are not much in danger from them, because you can keep out of their way. Some are so vile looking, that you would naturally turn from them in disgust; others are such fellows that you would not be seen in their company; and there are still others you would rather keep clear of, without exactly knowing why. You know they are not good, and that is enough. But all of Satan's followers are not so quick to show their colours. Some are cunning, and pretend to be a great deal better

than they are, in order to deceive people; and they do deceive people, horribly. It makes my blood run cold to think of it. I know four of them, and some of the mischief which they have done. I found out their names, and I want to put you on your guard against them, for they are very sly. They will make believe to be your friends. They appear sociable, easy, good-natured, and not in a hurry. They seem to wait your own time, and entice you when you least expect it.

"O, we want you to enjoy yourselves," they say, "and not be so particular," and the arguments they use are very taking; at least I must think so, since so many of the young listen to them, and are led away by them.

And all, I believe, because they did not know in the first place *who* was speaking to them. They were deceived. They did not see that it was Satan's uniform they had on. Do you ask for their names? Here they are:

"*There's no danger.*" That is one.

"*Only this once.*" That is another.

"*Everybody does so*" is the third; and

"*By-and-by*" is the fourth.

SELF-GOVERNMENT.

Do all in your power to teach your children self-government. If a child is passionate, teach him, by gentle means, to curb his temper. If he is sulky, charm him out of it, by frank, good humour. If indolent, accustom him to exertion, and train him to perform onerous duties with alacrity. If pride comes in to make obedience reluctant, subdue him by counsel or discipline. In short, give your children the habit of overcoming their besetting sins. For want of this self-government many young people fail when they leave the home-circle, or the circle of the Sunday school. They miss their old props, their old advisers; and now that they have to walk alone, make wretched work of it. Parents, teachers, don't neglect this teaching of self-government. It costs more trouble at the time; but it is the only government that will be lasting.

Christian Work.

MR. ZELLER'S WORK AT NAZARETH.

MR. ZELLER lived seven years in Palestine, first at Nablous, and now at Nazareth. His regular work, in which he has the aid of a valuable catechist, comprises of course teaching and preaching. There are schools for boys and girls, numbering about seventy children; and on the Sundays he holds two services in Arabic, at which the usual attendance is seventy-five. It is easy to understand that a great prejudice existed, in the first instance, against any attempt to elevate or educate the women. Much, however, has already been effected through the quiet and happy agency of Mrs. Zeller (a daughter of Bishop Gobat). In the cool weather, Mr. Zeller takes his tent, and itinerates in the neighbourhood. Speaking Arabic fluently, and possessing considerable influence among the natives, he proceeds, in the first instance, to engage them in friendly conversation on ordinary topics, leading them on by degrees to his Divine message, and he seldom finds either reserve or shyness on religious subjects.

This of course is an enormous advantage for missionaries, and one which they duly appreciate. The only thing is, they must know what they are about. To challenge controversy in the presence of a whole village, only to have the worst of the argument, is no gain to Truth.

EVANGELISTIC WORK IN ITALY.

DURING the last year a steady advance has been made. One new centre after another has been opened, until almost all the large provincial capitals, and some few even of the small towns and villages, have their regular Evangelical ministry of the Word. Thus in Turin, Genoa, Spezia, Vercelli, Casale, Alessandria, Milan, Pavia, Intra, Como, Brescia, Bergamo, Carvaggio, Cremona, Parma, Guastalla, Modena, Carpi, Bologna, Ferraro, Pesaro, Ancona, and perhaps some other places which I have

overlooked in this rapid survey, exist more or less frequent Evangelical services; in most of them is established a resident minister or Evangelist, in some of them more than one, and in many of them the work of direct preaching is strengthened by popular schools. The last-opened centre has been that of Bergamo. Bergamo is one of the head-quarters of the priestly reactionary party, infamous throughout Italy for the ignorant fanaticism of its bishop, and the number and profligacy of its clergy.

As might be expected, early on the day announced for the service a vast crowd of people was surging in the little piazza in front of the house in which the hall had been taken. Through the midst of this noisy expectant rabble, at the appointed hour, passed the Evangelist, unrecognised, until he reached the door of the house, which unfortunately he found closed through the terror of the inmates. On turning to go, and seek assistance from the authorities, the whisper passed through the crowd that it was he, the arch-heretic. A posse of peasants, labourers for the most part on the lands of the priests, rushed upon him, hurled him to the ground, commenced belabouring him with kicks and cuffs, and would very likely have proceeded to more deadly violence but for the providential arrival of the Colonel of National Guards, by whom he was rescued and despatched forthwith to Milan. In these scenes of violence, however, the citizens of Bergamo had taken no part; all was the work of rustics from the country parishes, infuriated by the preaching and not unlikely bribed by the money of their priests; as soon, therefore, as what had occurred was known in the city, a loud and just indignation was awakened, and a company of young Garibaldians seizing their arms were with difficulty restrained from avenging, with Lynch-law, the stain cast upon the good sense and civilization of their native place. The civil authorities afterwards protected the evangelist from all molestation.

General Baptist Incidents.

THREE WORTHIES.

MR. TWELLS.

THIS eminent Christian was, for more than twenty years, an honourable, active, and useful member of the church at Ilkeston. He was very cheerful, and enjoyed, in an extraordinary degree, the assurance of his interest in Christ. Though he never affected to be considered as a preacher, yet he was in the habit of going about to neighbouring villages to hold meetings for prayer and reading; and, for some of the last years of his life, he took frequent opportunities of addressing the people in a manner that evinced a deep sense of the wretched state of sinners, an ardent desire to promote their eternal welfare, and a strong attachment to the doctrines of the cross. These addresses were often blest to the souls of those who heard them. He was called to his reward, Oct. 2nd, 1803, in the forty-sixth year of his age. Having to descend to inspect a coal-pit, through a defect in the machinery by which he was suspended, he was precipitated suddenly to the bottom, a depth of more than thirty yards, and received so much injury that he died in two days. He left a widow and seven children.

MR. STEPHEN SMALL.

THIS pious and useful Christian was about seventy-five years of age; and had been an honourable member of the church at Boston, Lincolnshire, for upwards of fifty years. He was liberal to the poor, and generous in the support of religion: often repeating his favourite maxim, "God loves a cheerful giver." He set out to go to a prayer meeting, on the evening of Jan. 19th, 1808, and was found some time afterwards, dead in the river. It appeared probable, that, through an awful mistake, he had walked into the water, at the quay, where he intended to go over the bridge. A few days after his funeral, Mr. W. Taylor, his pastor, improved the affecting event, from the appropriate exhortation of our blessed Saviour, "Be ye also ready."

MR. BARTOL.

MR. BARTOL's labours at Spalding being well approved, the congregations continued to increase, and the cause daily gained strength. The members had risen to forty-two, when an unexpected event cast a sudden gloom over every mind. On the morning of July 18th, 1810, their pastor, who had then attained his seventieth year, being employed in pruning a fruit tree which was trained to the walls of his house, by some accident, fell from the ladder, struck his head against the ground, dislocated his neck, and instantly expired. This affecting dispensation was improved by Mr. Burgess, at Gosberton, where Mr. Bartol was interred, from 2 Cor. v. 8; and at Spalding, from Psalm xii. 1.

GENERAL BAPTIST REPOSITORY.

A MONTHLY publication, entitled the General Baptist Magazine, was undertaken by a society of well-wishers to the body, under the sanction of the Association. Mr. Dan Taylor was appointed editor: and, for some time, it promised to be of great service to the Connexion. It did not, however, obtain sufficient support; and was, therefore, discontinued in December, 1800, at the close of the third volume. The profits, had any accrued, were destined to aid the funds of the Academy; but its failure involved the parties concerned in considerable loss.

In 1802, after the failure of the General Baptist Magazine, Mr. Adam Taylor, at the request of the Association at London, undertook to publish a periodical miscellany, under the title of "The General Baptist Repository." It was designed to serve as a register of the transactions of the New Connexion, as a medium of communication and appeal on subjects of general interest, and as a repository of original communications. At first, a number appeared every six months; but, in 1810, it began to be published every three months, and at length became a monthly organ.

Science and Art.

PALM-TREE SUGAR.—M. de Vry advocates the cultivation of the palm-tree as a new source of supplying sugar. The Japanese, he states, obtain sugar from this tree in great abundance. It has already been introduced by the British into Ceylon. The sugar obtained from it by the natives is called "jaggery."

THE RECENT ERUPTION OF ETNA.—M. Fouque has published an account of his ascent of Etna, and states that the eruption in February has not materially changed the configuration of the great crater.

THE SHAPE OF HAILSTONES.—Mr. H. F. Blandford, in a recent article, illustrates the varied crystalline structure of the hailstones which fell in March. All were more or less of the oblate or discoid form, some rudely elliptical in section, while the larger ones were shaped as irregular discs. The interior was formed by alternate opaque concentric rings, separated by rings of less opacity, and the outer portion consisted of transparent ice, containing numerous air-bubbles.

A STEAM PIANO has arrived in Paris from America. It is in the form of a locomotive, but its progress in musical art is not rapid.

THE NEW ATLANTIC CABLE is now being paid out by the *Great Eastern*. The shore-end of the cable was spliced without any accident. This time there is every reason to believe the cable will prove a success.

A NOVEL UMBRELLA.—M. Drulep has invented a cane, which, attracting the rain to itself, spreads the rain out in the form of an umbrella. M. Drulep will not explain the principle of it, but the marvellous effect produced by holding up this stick to keep off the rain is ascribed a new application of electricity, the stick acting on the well-known *tournoquet électrique*.

THE ABBE LABORDE has been investigating the spectrum produced by the lightning-flash, and states as the results of his experiments, that he has seen on three or four occasions the several bright lines of which the spectrum is composed. The lines seen are all of a dull white or lead colour; but

one of them is always more distinct than the other, and is sometimes the only one observed. This line appears to be situated close to Fraunhofer's line E.

ACCIDENTS BY LIGHTNING.—M. Boudin's paper presented to the French Academy of Sciences, gives some curious statistics of accidents by lightning. In the year 1835 the number of persons killed on the spot was 2,238. From 1854 to 1863, out of 880 sufferers from lightning, there were only 243 females. In many cases the lightning falling in the midst of a group of persons of both sexes, struck men in preference to women. In a great number of cases, the electric fluid killed whole herds upwards of a hundred strong, whether horned cattle, pigs, or sheep, and yet sparing the shepherds, though they were in the midst of the herd. Of the victims by lightning, at least one-fourth were struck while standing under trees.

MR. GALE has discovered a method by which gunpowder may, without injury, be made non-explosive. When mixed with this non-explosive impalpable powder, a red-hot iron poker may be stirred in it, with no other effect than the explosion of a few grains singly. On sifting away the impalpable powder and putting in a slow match, the gunpowder at once explodes, showing that its combustible power is not in the slightest degree impaired.

MR. CARL WERNER has commenced the publication of his views of the Holy Land. The plates now offered are, Jerusalem, with the Mount of Olives, the ridge of Bethlehem, and an interior view of the Grotto of the Holy Nativity.

THE ARUNDEL SOCIETY have just issued a chromo-lithographic copy of the triptych by Memlinc, representing in the centre-piece "the adoration of the Magi." The peculiarities of the Flemish painter are produced with marvellous fidelity. The same society have also issued a line engraving from the series of frescoes by Fra Angelico in the chapel of St. Nicholas the Fifth in the Vatican. It represents St. Sixtus giving money to St. Lawrence for alms.

Literature.

BINNEY ON MONEY.*

THESE lectures made no small stir in Weigh-house chapel when they were delivered. The consciences of men were awakened on the subject as they had never been awakened before, and, so close and searching were the appeals, that men trembled as to what might next fall from the lips of the preacher.

The original purpose of Mr. Binney was, to bring before his congregation the claims of the "Systematic Benevolence Society." He intended to give two lectures, but they grew into fourteen. They are given here as originally delivered in the pulpit, and hence the descriptive and very appropriate phrase on the title-page—"a popular exposition in rough notes." Mr. Binney has gathered together all the references in the New Testament to money, and uses them in his own characteristic way. The two main points sought to be illustrated are, (1) *Money may be a bad thing*; and (2) *Money may be put to a very good use*. Under the first head are grouped the facts of the New Testament, showing the working of the "money-lust," in resisting the acceptance of truth, in its antagonism to religious impressions, and to the rise, progress, and perfecting of inward and outward obedience, in the church, among ministers, in the future of this world, and in its ultimate issues in the world to come. In the second part Mr. Binney touches upon beneficent acts as matters of obligation, as peculiarly acceptable and pleasing to God, as held by God in special remembrance, and followed by reward. The third part treats solely of "stewardship and systematic beneficence."

As random examples of Mr. Binney's quaintness as an expositor, we give the following:—

"*Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.*" Without, at present, attempting to expound the whole story of the parable

* Money: a Popular Exposition in Rough Notes, with Remarks on Stewardship and Systematic Benevolence. By T. Binney. London: Jackson, Walford, & Hodder.

in question, it will be sufficient to notice the mixed impression which these words make upon us. Mammon signifies wealth, riches, worldly property. When it is said, ver. 12, 'No servant can serve two masters; . . . ye cannot serve God and mammon;' Mammon is personified. It is represented as an idol, which men may be subject to and serve as a god. The words 'righteousness' and 'unrighteousness' employed in relation to it, do not mean that riches are always the product of fraud and injustice; but that, if they are 'served,' looked up to, made an idol of, they will be found to be false and deceitful; that is, they will prove to be 'unrighteous' in the sense of promising what they never perform. They will be like a painted bubble which vanishes when grasped; or like 'a broken reed' that pierces the hand of him that leans upon it. Like certain teachers who 'promised liberty' to their disciples, but who, when believed, left them like themselves in 'bondage to corruption,' so Riches offer everything, but, being trusted to, are found 'to make themselves wings and fly away!' They have not only no quality entitling them to supreme and exclusive confidence, but they are distinguished by other qualities which, (speaking in a figure), lead them knowingly and deliberately to deceive. Mammon *over us*—made the object of affection and faith—will be found in time to have none of the attributes corresponding to such sentiments. The idolator of wealth, like other idolators, will discover one day, that the thing he worships will turn out 'a devil and not a god.' On the other hand, if, instead of serving mammon, a man compels it to serve *him*; if, instead of making it his master, he uses it as his slave; if, instead of looking up to it, he places it beneath him, makes it look up towards himself, to know his will and do his bidding; if he thus regards it as an instrument, and employs it, as it may be employed, for the promotion of great and good objects:—why then, its very nature will change; it will be faithful and devoted, pure and upright, tender and true, for it will partake the character and be filled with the spirit of its Master and Lord. The great brazen idol—when deposed from its unrighteous pre-eminence, broken to fragments and stamped to dust under the foot of the man who stands over it—will be found to have become most precious. Its dust then turns into living seed, which can be scattered abroad by the strong hand, and sown beside all waters; and which will spring up and be abundantly productive,—productive of

that golden grain which is worthy of being gathered into the garner of God."

This occurs in the eleventh sermon:

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." The virtue of hospitality was of great importance in ancient times. But it involved expense; it was not always tendered, therefore, without grudging, or with a cheerful aspect, and was sometimes flatly, and rudely refused. The apostle suggests a motive to encourage its exercise involving a general principle of universal application. 'Receive the stranger—he may be an angel in disguise. He may bring with him the atmosphere of heaven. With him conversing, you may come to forget trouble and care,—receive light and knowledge,—have difficulties removed, and doubts quenched, and devotion quickened,—and feel like the disciples when 'their hearts burned within them' as the Lord 'talked with them by the way!' And when the stranger departs, he may leave behind him a joy in the memory, and a peace in the soul which shall not die. And all this you would have lost, not only if you had rudely shut the door in his face and refused to take him in, but if you had neglected to open it,—selfishly enjoying your own comforts, and forgetting that a brother might be in want of a bed. You are not to entertain strangers because all of them are angels; nor be disappointed and angry if they don't happen to turn out what you expected. But you are to 'exercise hospitality' 'without grudging,' simply because it is right and kind and acceptable to God so to do,—and it may happen that sometimes you will find 'that you have received an angel unawares.' Of course, the more frequently you show kindness to the stranger, the greater will be your chance of being favoured with the company of an angelic visitant. All this admits of a very obvious application to ourselves. Let us not be forgetful to do kind acts, as we have opportunity; we shall often find that we get in return—and often in direct religious benefit—from those we assist, far more than what we give."

It is to be hoped that this book will be carefully read by rich and poor, since it concerns them both. One class have opened to them the New Testament teaching on a matter that at present is less understood among Protestants than Papists, and less acted upon in this country than in America. Unless voluntarism is to be pronounced a failure, there must be very much larger and heartier response to the claims of Christian beneficence. The rich men of our day have need to learn

that God has not entrusted them with large wealth for their own selfish ends, but for His work, and that they are only stewards of this "gift." Now it is required of a steward that he be found faithful. Careful reading of this book will help to encourage faithfulness in the rich. It will also quicken habits of thrift in the poor, so that every man may really give "as God has prospered him."

*The Relation of the Gospel to Man's Intellectual and Practical Life.** Those who had the pleasure of hearing this able and splendid sermon at the Circus chapel, Birmingham, will rejoice to know that it is now published; and to those who had not that pleasure, we say—Buy it at once. In our judgment, the preaching of this masterly discourse will always make the Birmingham Association of 1865 famous in the annals of our body.—*The Christian Campaign.*† This is what is called "the mission sermon" for 1865. Mr. Gould touches with a vigorous hand upon the following points in connection with the Christian campaign:—Our position, our adversaries, our equipment, our hindrances, and our encouragement.—*Blunt Iron: or physical violence the consequence of personal ignorance.*‡ There is a good deal of plain speaking in this sermon, and old and familiar truths are set forth with not a little novelty. We have no doubt the audience who first listened to it appreciated the quaintness and force of the preacher's remarks. It is a very good pennyworth of strong common sense, and is well worth having.—*"Quit you like Men."*§ A discourse on the duties of Protestant Dissenting Electors at the crisis just passed. The duties are five-fold: a consistent regard to our position and principles, an enlightened and sleepless vigilance, a fearless and manly demeanour, self-control to ensure combined strength, courtesy.—*The Chamis; the First False Step.*|| Admirable stories.—*Cornwell's School Geography.** That this book should have reached a thirty-sixth edition is not a bad sign of its usefulness. It is by far the best school geography published.

* Simpkin Marshall, & Co. † Yates & Alexander, ‡ D. T. Lingham, Sheffield. § Winks & Son, Leicester. || Elliot Stock.

Intelligence.

Our Churches.

BAPTISMS.

LOUTH, Northgate—On Sunday evening, May 28th, in the presence of a large congregation, after a sermon from the Rev. W. Orton, the pastor, from Acts xxiv. 14, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers," nine persons received the ordinance of baptism.

BIRMINGHAM, Second Church.—On Wednesday evening, June 28, two persons were baptized; and, on the Lord's-day following, were received into church fellowship. This is the first baptism in connection with the new cause. J. S. C.

ALLERTON.—Our pastor, Mr. W. E. Winks, baptized five believers on Wednesday evening, July 19, and received them into the fellowship of the church on the following Lord's-day.

CHAPELS.

NANTWICH.—The Baptist chapel in this place has passed through a number of vicissitudes. The ground on which it stands, with burying ground, was presented to the church by Mr. Samuel Acton, who was a well-to-do tradesman of the town, and minister of the congregation. The first deed bears date 1726, though it is believed the chapel was built some time before it was put in trust. The celebrated Matthew Henry preached his last sermon in Nantwich, and died suddenly on the following morning. This was in 1714. Mr. Acton, it is said, "took very particular notice, on the day before the funeral, of the great loss the church of God had sustained." About A.D. 1720, Bishop Gastrell says there were in Nantwich one hundred and fifty-seven Presbyterians, one hundred and nine Anabaptists, and thirteen Quakers. Hence it is not improbable the chapel was erected before 1726. There is evidence that Mr. Acton began his ministry as early as 1688, for in a work published by him in 1714, he says, that for forty years he had lamented the needless contentions among Christians, and for *thirty years* he had been striving to induce a greater union amongst them in

truth and love. Mr. Acton laboured honourably and usefully until old age rendered him incapable. After his death the cause rapidly declined. In 1772 the chapel was engaged by the Wesleyans, and it was in their possession in 1812. Mr. Acton was a General Baptist, and a sound Trinitarian. The present writer is not aware of any evidence tending to shew that the church degenerated in doctrine after his death. It suffered by death and discord, and by the general difficulty of the age—a paucity of sound and Christian teachers. It unfortunately became *extinct*,—not Calvinistic, Arian, or Unitarian. In 1813 the chapel was re-opened by the General Baptists of the New Connexion, and a church was formed. In 1819 Mr. J. Cooper was ordained pastor of the church, by Revs. J. Taylor and H. Hollinrake, from Yorkshire. The church was reported to the Association as in a flourishing condition. In a very short time a disastrous change took place, which caused much trouble and some expense to the Association. Mr. Cooper became a Unitarian, and being a trustee, and still calling himself a Baptist, the chapel and small endowment were lost to the denomination. From that time to the present the General Baptists of Tarporley and Wheelock Heath have kept a vigilant watch over the property. They have made repeated efforts to regain it. In 1862 there were only three trustees remaining; two of these gave our friends authority to take possession of the chapel, it having for some years ceased to be used for public worship. On the 27th April, 1862, our esteemed brother Pedley, of Wheelock Heath, with the church he had that day formed, entered it under these circumstances, and conducted the public worship of Almighty God. As there appeared some doubt about the safety of the trust, but little was done to make the place comfortable. The Cheshire Conference adopted Nantwich as its Home Mission station, and at the beginning of last year the writer became minister of the congregation under the auspices of the Committee. It has all along been intended to alter and improve the chapel, or to erect a new one. Several liberal sums were promised towards the

latter project, but it was ultimately abandoned. The friends at Tarporley kindly offered the pulpit, pews, &c., of their old chapel for our use. Being in excellent condition, this offer was thankfully accepted. A thorough renovation has now been effected, and both internally and externally the premises have been very greatly improved. Property has also been purchased at the back of the chapel (having a frontage into one of the principal streets of the town), and a vestry, school-room, and other conveniences have been made. Altogether, the alterations have secured the cordial and unanimous commendation of friends, and of the townspeople generally. The chapel was reopened by Rev. R. Kenney, on Lord's-day, May 21. Large congregations, good collections, edifying discourses, and many grateful emotions to the Giver of all good, made up the day's enjoyments. On Monday, May 29, a public tea meeting was held in the Town Hall. A very respectable and numerous assembly came to our assistance, including friends from Audlem, Tarporley, and Wheelock Heath. Several ministerial brethren were present, and contributed largely to the edification and pleasure of the meeting. Mr. R. Pedley, junr., as treasurer to the Committee, made a statement respecting finance to the following effect:—That the expense incurred had been £127 13s.; and that the sum raised by subscriptions, collections, and tea (including £15, being part of a bequest by the late Mr. Kirkham), was £126 17s. 6d. During the week the property was conveyed to ten new trustees; and thus, after a period of forty-five years, the General Baptists have again a house of their own in Nantwich, in which they can, without let or hindrance, worship the God of their fathers. A great deal of prejudice has still to be removed, and a little hostility to our views of the ordinances conciliated, yet we are not without hope, with God's rich blessing, of ultimate success.

J. B. L.

MISCELLANEOUS.

CLAYTON.—On Lord's-day, June 25, three sermons were preached on behalf of the Sabbath school. Rev. W. Evans, of Staleybridge, preached morning and evening, and Rev. W. E. Winks, of Allerton, in the afternoon. The chapel was crowded in all parts. A selection of hymns and anthems were sung on the

occasion, and a number of the children gave recitations. The collections were considered good, though not equal to the previous year. They amounted to £31 0s. 11d.

E. H.

BIRCHCLIFFE.—Our annual sermons in behalf of our Sunday school were preached this year on June 4th, by Rev. W. Underwood. Collections £40.

W. G. B.

CHILWELL COLLEGE.

THE Treasurer begs to acknowledge the following sums received on

Purchase Account.		£	s.	d.
Rev. W. R. Stevenson, M.A. Nottingham	.....	10	0	0
Mr. Thos. Hill, Nottingham	..	5	0	0
Rev. J. Maden, Macclesfield	..	2	10	0
Mr. J. Goadby, Ashby	.....	3	0	0
Rev. J. Lewitt, Scarborough	..	2	0	0
Rev. J. Batey, London	.....	1	0	0
Rev. Dawson Burns	..	1	0	0
Mr. Kirby	..	0	10	0
Mrs. Woollard, Boston	.....	1	0	0
Mr. W. Stanwell	..	1	0	0
Mr. J. Perry	..	0	5	0
Rev. O. Hargreaves, Burnley	..	1	0	0
Rev. T. Bailey, India	.....	1	0	0
Rev. J. Salisbury, Hugglescote	..	1	0	0
Mr. John Gibson, Slack	.....	1	0	0
Rev. W. Lees, Walsall	.....	1	0	0
Rev. G. Towler, Whittlesea	....	1	0	0
Rev. W. Orton, Louth	.....	1	0	0
Mr. Esberger	..	1	0	0
Goods sold from Bazaar	.....	3	10	3

Other Congregational Churches.

SCARBOROUGH, *Mechanics' Hall*.—Services of a decidedly interesting character have recently been held in the above place in connection with the settlement of the newly-elected pastor of the church, the Rev. J. Lewitt, late of Stoney-street chapel, Nottingham. On Lord's-day evening, June 4, a sermon was preached by the Rev. J. Acworth, LL.D., after which he suitably addressed the friends who wished to be associated together as a Christian church, and affectionately gave them the right hand of fellowship. The Lord's supper was then administered by the pastor, and several members of other Christian denominations accepted the invitation to join in commemorating the Saviour's death, and thus to show the oneness of the Lord's body. On Tuesday evening, June 13, the recognition services commenced, when prayer was offered by the Rev.

R. Bayly, pastor of the first Baptist Church, and the Rev. H. Dowson, of Bradford, gave a very affectionate and impressive charge to the pastor, and cordially wished him success in the name of the Lord. The charge to the church was given by the Rev. E. Stevenson, of Loughborough, and Dr. Acworth concluded by earnest and solemn prayer for the divine blessing on pastor and people. The next evening, Wednesday, the friends met together for tea, gratuitously provided by members of the church and congregation. Dr. Acworth took the chair after tea, and introduced the business of the evening by expressing his gratification at the occasion of the assembly, and his fervent hopes for the success of the enterprise of establishing another Baptist church in this rapidly increasing favourite watering place. The Revs. E. Stevenson, T. W. Handford, of Bolton, S. G. Green, B.A., of Rawdon College, H. Dowson, of Bradford, and S. Clough, of Malton, spoke in kind and affectionate terms to pastor and people. Mr. Lewitt related the circumstances which induced him to accept the call of the infant church, prominent among which was the great personal kindness of Dr. Acworth, and expressed his anxiety to co-operate with all denominations in the prosecution of the work of Christ in the town and neighbourhood. The pleasure of the meeting was greatly enhanced by the presence of the Rev. R. Bayly and R. Balgarnie (pastor of the Independent church), who both gave the right hand of fellowship to Mr. Lewitt, and in the most cordial and fraternal manner welcomed him as a fellow-labourer in the kingdom of Christ, and heartily wished him prosperity.

P.S.—It may interest our readers to know that £2,000 has been already promised towards a new chapel, and that of this sum £1,000 is promised by Sir Morton Peto.

THE REV. J. P. CROWN.—Last Sabbath, in the absence of Mr. Beecher, his pulpit was filled by this distinguished and eloquent minister of Christ. The sermon in the morning was founded on Rev. xxii. 8.—“I, John, saw these things,” &c., and consisted of an earnest and clear exposition, first of the character of the man to whom the vision was granted, and then of some characteristics of the glory he was permitted to gaze upon. The congregation was large, and was deeply moved by the warmth and gospel fervour

of the preacher's spirit. It was a sermon, as one man expressed it, of the “Baxter order,” many brethren heartily welcoming Mr. Crown among them. We take great pleasure in introducing this able gentleman to our readers. He is a Baptist pastor, located at Bradford, England, and is a most successful man, both in the pulpit and on the platform. The United States had no truer friend among the operatives of Yorkshire and Lancashire than he has been, and we hope that his visit to our country will only enhance his good opinion of our people and institutions.—*New York Independent*.

SOUTHAMPTON.—The memorial stone of the new Baptist (Carlton) chapel, for the use of the church and congregation now meeting in the Carlton Rooms, Southampton, was laid by the pastor, the Rev. J. Collins, on Wednesday, July 5th, in presence of a numerous company of friends of the cause. A hymn having been sung, the Rev. R. Craven offered prayer, after which the pastor proceeded to lay the stone in the usual manner. A bottle was placed in a cavity of the stone, containing a bill of the day, with some current numbers of periodicals, besides which were a copy of a local paper and a brief statement of the church's belief and present position, which was read before being enclosed. After the Rev. Mr. Sissons (Independent) had given a most suitable address, the proceedings were brought to a close with the doxology and benediction. In the evening, a meeting was held in the Carlton Rooms, when the pastor took the chair in the place of A. Lamb, Esq., who was to have laid the stone, but did not, from certain local causes. Addresses were given by the Revs. H. Carlisle (Independent), G. Sargent (Wesleyan), R. Craven (Baptist), and the pastor. Collections were made in aid of the chapel, amounting, with donations, to £27 10s., besides which, £56 were paid in of moneys before promised, making the total receipts of the day over £84. The amount now in hand for the chapel is about £1,050 towards £2,500, the estimated outlay. The chapel is to seat 700. It is expected to be finished by the end of the year.

LYON'S HALL, Essex.—On Thursday, July 6th, a tea-meeting was held in a barn at Lyon's Hall, Great Leighs, Essex, beautifully decorated for the occasion by friends connected with the adjacent chapel, recently enlarged at the expense

of J. Tritton, Esq., who also generously provided the tea, of which 275 persons partook. After tea, J. Tritton, Esq. took the chair. The Rev. G. R. Moore, of Terling, engaged in prayer. The large numbers assembled were then effectively addressed on behalf of missions by the Rev. J. Davis, secretary of the Evangelical Alliance, and J. Bion, missionary from India; but the speech that attracted the most attention, delighting the people by the graphic delineation of the route to the Holy Land, the scenery, and the customs of the people, was that of H. Tritton, Esq., jun., lately returned from Egypt, Jerusalem, &c., who was received with evident expressions of the love and affection in which every member of the family is held throughout the entire neighbourhood.

CHIPPERFIELD, Herts. — On Lord's-day, July 2nd, sermons were preached on the behalf of the Baptist Missionary Society, by the Rev. J. H. Hinton, M.A., morning and evening, to crowded congregations. In the afternoon, Mr. Osborne, of Regent's-Park College, addressed the young, in the stead of the Rev. W. Sampson, of India, who, on account of sudden illness, was prevented coming. On the following day, at five p.m., an enthusiastic meeting was held in the open air, on the Common, presided over by the Rev. E. Steane, D.D., of New House, in the stead of Robert Barns, Esq., prevented by illness. Earnest appeals on behalf of missions were made by the Rev. J. H. Hinton, M.A.;

the Rev. W. Vincent, incumbent, of Chipperfield; the Rev. W. Robinson, of Serampore, India; the Rev. W. Bayne, of Rickmansworth; the Rev. Mr. Green, of London. There were also present the Rev. Mr. Bliss, the Rev. G. Warn, the Rev. W. Fisk, the pastor. Collections, £28 18s.

CINDERFORD. — The anniversary services were held on July 9th, when two sermons were preached by Rev. C. Stovel, of London. The collections amounted to £22 11s. 7d. On the following Tuesday a tea-meeting was held in the school room, when upwards of 600 people sat down. The tea had been gratuitously provided by the ladies of the church and congregation. In the evening a public meeting was held, when the chair was taken by T. Batten, Esq., of Coleford, and admirable addresses were delivered by the Revs. C. Stovel; T. Jones, of Lydbrook; W. Foster, of Hereford; S. Webb, of Blakeney; and W. H. Tetley, of Coleford. The whole proceeds of the anniversary services, together with subscriptions, amounted to £120, which will reduce the debt on the chapel, which was opened in the year 1860, at a cost of £2,250, to £630. The people connected with the above place of worship are all of the working class, without a wealthy man amongst them; and thus their successful efforts afford a noble example of the power of steady perseverance, self-denying liberality, and the vitality of the voluntary principle.

Obituaries.

MR. WILLIAM ASHTON.

On Wednesday, April 26th, 1865, died, Mr. William Ashton. He was born in July, 1777, and his life extended to nearly eighty-nine years. He was surrounded by religious influences from his childhood, but did not make a profession of his faith till he had attained his twenty-third year. At this time the General Baptists were little known in Louth. John Wesley had visited the town and formed a society, and the adherents of Lady Huntingdon had built a chapel, but it was not till the year 1800 that Dan Taylor arrived, at the request of a few persons who had diligently studied the New Testament for themselves, to form a General Baptist church. It was not a

light thing then to join the new community. The sect was one everywhere spoken against. The older body, by their defection, had covered the name with dishonour, and many who were ignorant of this, suspected in this novel movement the rise of a new heresy. The members of the church at Louth were at first few and poor, and whoever united with them must be prepared to deny himself and take up his cross. Of the number who were first added to the church by baptism, about three months after its formation, was our departed friend. From that day to the day of his death his Christian character was unstained, and his piety shone with a mild and steady light till the moment when it

was lost to view amid the mysteries of a higher life.

It was not long after his baptism that he began to serve as a deacon of the church. Throughout a long series of years he discharged his duties well. He was liberal in his contributions. He was regular in his attendance on the services of the sanctuary. He devoted to the church a large amount of personal labour. He was one of the founders of the Sunday-school, which was the first in the town, and long filled the office of superintendent. He was given to hospitality, and his house was the temporary home of many of our excellent ministers. His children were trained even from their childhood to a regular attendance on all the services, and it was his joy to see some of them eminently useful in the church, while he often said with great satisfaction, "I have reason to believe that my children are all in the church, either on earth or in heaven." Towards the close of his life his feebleness increased, and he so completely lost his sight, that he could not distinguish the brightest noon from the darkest midnight, but his cheerfulness never forsook him, and his love to the service of the Saviour was not diminished in the smallest degree. To the very last month he took part in visiting the sick, and in the consultations of the church, and was never willingly absent from any of the public means of grace. Only ten days prior to his decease he was present at three services, and said with emphasis, after the Lord's-supper, "I have enjoyed it very much. It was very refreshing to me." The following day he was indisposed, and gradually became enfeebled by a low fever, till, a little after noon on April 16th, he passed away. Throughout the closing scene his mind was peaceful. He said, "I have not one feeling of anxiety; I have no wish either to live or die." In referring to past trials, he said "I have been in such straits as that of the Israelites when the Red Sea was before them, the mountains beside them, and the host of Pharaoh behind, but *I have always found one way open, and that was the way upwards!*" He retained his consciousness to the last, and was able to converse when the hand of death was upon him. A friend then said to him, "You will soon be in the better home." He said, "I shall." "Will it not be pleasant to meet those loved ones who have gone before?" With quivering lips, he said, "Oh, it will?" "But how much more delightful to see your Saviour and to be with him for ever!" And with the tear glistening in his dim eye, he said, "Oh yes; it will indeed. He has said, 'I will come again and take you to myself, that where I am there ye may be also.'" The power of speech was nearly gone, but with an earnest effort he

said, "Precious promise!" A prayer was then offered by his bedside, and from his dying lips were heard many fervent aspirations, realizing the poet's words, "He enters heaven by prayer." Then, in taking his last farewell of one who had been warmly attached to him, he said, in broken utterances, "The Lord bless you and all that belong to you." A little while longer the restlessness of the body continued, presenting a strange contrast with the tranquility of his mind, and then came the shortening of the breath, a momentary contortion of the face, and the sweet calm of undisturbed repose. "He was not, for God took him."

It may be well to linger one moment beside the placid form of a dear departed friend, and take a hasty survey of his character.

He was a *good man*. He hated sin. He loved God his Saviour, and esteemed it his highest honour to serve His church. He illustrated his faith by the obedience of a long life, at the close of which no one was ever known to doubt the sincerity of his piety.

He was a *cheerful christian*. He breathed very freely in an atmosphere of faith. His seasons of depression were but brief and temporary. His advancing age, the troubles of his family, the cares of the church, and several years of total blindness, all were insufficient to repress his cheerful spirit, and many a time his face, though surrounded by the snow of so many winters, was lighted up with a gleam of quiet humour, and with the sunny radiance of youthful joy.

He was a *man of stern principle*. This was seen in all his dealings, and was specially manifested in his religion. He was a thorough nonconformist. He was a staunch Baptist. He would receive nothing into his creed which did not seem to him to be taught in the New Testament. No one could act more thoroughly on the principle, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

He *never shrunk from his duty to the church*. Those were times of trial. Some of the members went away, and the steadfastness of others was sorely shaken, but he was firm as a rock, and never for one moment wavered, but could have said to the church with greater truth than Peter said to his Lord, "Though all men forsake thee yet will not I." It was his spiritual home. It was to him the representative of Christ, and the the "Iron Duke" himself had no sterner sense of "duty" to his sovereign than had our departed friend of his duty to the church.

He is an *example to other followers of Christ*. "He being dead yet speaketh." There are some whom our Lord raises up

and conducts through a long course of service, and then, in removing them, seems to say, "See, here is an example for you. I wish you to be the same. Devote yourself as fully to my service as he has done. There is the same responsibility on you—the same gracious influences to help you, and the same bright crown as your reward."

To enforce this lesson of Mr. Ashton's life, his pastor, the Rev. W. Orton, preached his funeral sermon from Heb. vi. 12, "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

Louth.

W. O.

THOMAS HEGGIS

WAS born at Mountsorrel in the year 1798. His parents, though persons of good moral character, were totally indifferent to religion, and the earliest years of their son were passed without any religious instruction. In his twelfth year he removed to Rothley as an apprentice, and then, after a time, began to attend the General Baptist Sunday-school, which had just been established in that village. His master, however, was much opposed to this, and very soon prohibited his further attendance. This enforced absence was a source of disappointment and sorrow to the youth, and was the occasion of him writing a note to the teacher expressive of his feelings; the teacher, sympathizing with him, waited upon his master and succeeded by this means in removing his opposition. On the expiration of his apprenticeship, Thos. Heggis returned to Mountsorrel, and became a teacher of the General Baptist Sunday-school at Quorndon, going to and fro twice every Lord's-day. He appears at this time to have been a young man of steady character and of a thoughtful mind, and not long after becoming a teacher he began to feel deeply impressed with the importance of personal religion, and was happily brought to a saving acquaintance with the divine Redeemer. He offered himself as a candidate to the church at Quorndon, to which place he had removed, and was baptized on Sunday, July 12, 1818, at Barrow, in the river Soar, by the late Rev. John Deacon, of Leicester, who preached to a large congregation at the river side.

The church at Quorndon engaged Thos. Heggis as keeper and cleaner of the chapel, the duties of which humble office he performed faithfully and satisfactorily for the space of nearly forty years, retaining it till the close of his life.

Always in very humble circumstances, our friend yet manifested a laudable anxiety to "provide things honest in the sight of

all men," and maintained, in this respect, a character, which, many similarly situated, would do well to imitate.

With the late Rev. C. Lacey, then living in the neighbourhood, afterwards one of our most devoted missionaries, brethren Pywell and Rennocks, of Quorndon, Thos. Heggis visited the adjacent villages of Queniborough and Thrussington, and in his plain but earnest manner preached the gospel to the people. Whether addressing adults or children in the Sunday-school, our friend was always hearty in his utterances, and thus, though his words were homely, his earnestness and fervour secured attention and interest.

His labours in the villages were not continued long, but he remained a zealous and efficient teacher in the Sunday-school at Quorndon to the last, only a fortnight before his death delivering one of his characteristic addresses to the scholars.

His affliction, though short, was severe and painful, and was borne with exemplary patience and Christian resignation, not a murmur or complaint ever escaping his lips. During his last days on earth, he enjoyed in an eminent degree the consolation of the gospel; and his Saviour, in whom he had so long trusted, and whose redeeming work had been his constant theme, was present with him in this trying hour. Death lost its terror, and the grave its gloom, as he thought of the happy home beyond; and his heart was filled with gratitude to Him who had conquered the last enemy and opened the gates of heaven. The last words he was heard by his aged and sorrowing wife to utter were words of gratitude, "Praise Him, my soul! praise Him!" And thus, reposing on the finished work of Jesus, and supported by a good hope through grace, our esteemed brother passed gently from us. Truly "His end was peace."

His mortal remains were interred in the burial ground attached to the chapel at Quorndon, on Sunday, Nov. 13th, 1864, by the Rev. J. Parkinson, late of Hinckley. The scholars in the Sunday-school, whom our friend loved so well, were present at the solemn service, and sang amidst great feeling a hymn which he and they had often sung together. On Sunday evening, Dec. 4th, the Rev. E. Stevenson, of Loughborough, preached an impressive funeral sermon to a crowded congregation from the words, "Rejoicing in hope of the glory of God."

Though our brother is removed from our sight, and is now rejoicing in the glory of God, he will not soon be forgotten. His genuine piety, his fervent zeal, and his consistent life, will be remembered by many for years to come; "his works will follow him."

J. S. S.

Notes of the Month.

ECCLESIASTICAL.

DURING the excitement of the elections Father Ignatius has yet managed to gain fresh notoriety. Modern monkery, through this notorious and erratic Churchman, has however received a deadly blow. Excommunicated by his own "order," accused of violating his own "rule," and charged with starving the "brethren" who have submitted to it, and meanwhile preaching on "the heavenward path," Joseph Leicester Lyne, or, as he prefers to be called, "Brother Ignatius," has succeeded to admiration in rendering himself supremely ridiculous. From every quarter we receive ample proofs that the monk who gave himself out as the regenerator of modern society, will soon need the care of a mad doctor. "The holy order of St. Benedict" had better get itself quietly buried before it becomes utterly offensive to all sensible men, and Brother Ignatius had better recede into the obscurity of "secular" life, from which it is a thousand pities, for his own reputation, that he ever emerged.—As the ecclesiastical movements of England during the last month have been chiefly confined to the vagaries of the aforesaid monks and their quarrels, we gladly turn to more cheering events across the Atlantic. And first of all is the significant fact, that in America infant baptism is on the decline. According to statistics published by a religious newspaper in the States, "considerably more than one-half of the members of the Congregational, or Independent, churches in America do not believe in infant baptism." We are by no means startled at this announcement. In the narrow sphere with which we are more personally acquainted, we could number members of the Independent churches by the score who systematically refuse to have their children "sprinkled." This is a good sign. The idea of "intelligence" as inseparable from the ordinance of baptism is gaining ground. Let us also hope that, not only as to the subjects of baptism, but also as to its scriptural mode, intelligence is growing. One thing is certain, that

with very many Independent churches, considering the number of Baptists that compose them, an amalgamation with ourselves would be no difficult matter.—The other event across the Atlantic of a religious kind which has recently created the most stir, is, the reception of Drs. Vaughan and Raleigh by the National Council of the American Congregational churches. The meeting was held in Boston, and, with the exception of one fiery American army-chaplain, was most enthusiastic. Dr. Vaughan defended the Congregationalists in England for their apparent want of heartiness and unanimity with the North in their recent conflict. Ward Beecher acted the part of peacemaker as well as patriot. In a speech which is said to have exceeded even his best efforts at extempore speaking, he dilated on the common objects contemplated by Christians in England and America, and leaning down from his place, shook hands most heartily with the two English delegates, amid the most enthusiastic plaudits of the excited meeting. If it were worth while, we might here advert to the strange misconception of certain remarks of ours by our Free-Will Baptist brethren across the water. But as the time is now gone by, we beg simply to assure them that we really differ from them, honestly and without passion. At our distance from the scene of the strife we were not so much affected by local excitement, and tried to look at the whole soberly and judicially. Remembering that George Washington was once a rebel in the eyes of Englishmen, and that he is now held in as much honour in England as America, we ventured to think that, when party passions had subsided, the valour of Lee would be recognized no less than the success of Grant. Our friends think otherwise. We will therefore agree to differ.

GENERAL.

THE one topic which, during the past month, has absorbed our chief thought has been the elections. As adherents of

"the great liberal party," we have no reason to blush for the general result of the recent national agitation. It may suit the tactics of Disraeli to declare that the New Parliament is as Conservative as that which returned Lord Derby. But the facts are against him. Perhaps he will say, with the well-known Frenchman, "So much de worse for de facts." There is good ground for hoping that the long-deferred Parliamentary Reform will be seriously taken up, and that the country will no longer be cheated by promises never meant to be fulfilled. One thing is certainly encouraging: men have been returned of a more distinctive liberal type, and some from whom, considering their position in the world of letters, we have cause to hope much. Another thing is, that the outspokenness of many returned candidates on ecclesiastical questions is such, that we may yet see some of the disabilities and indignities of the Dissenters removed. The great event of the election is the ousting of Gladstone from Oxford, and his triumphant return for South Lancashire after two days' campaign. No one election has given us more pleasure than this. Gladstone is not only "unmuzzled," but can bite as well as bark. It may yet appear, if only his life is spared, that Gladstone will do for ecclesiastical questions what his great master, Peel, did for matters purely commercial. Keen, inquiring, progressive, he is just the man to head any new reform in Church and State. Moreover, he is certain to take more kindly to liberalism in ecclesiastical questions now he is freed from the thralldom of the University he so dearly loves. The policy which led to his ejection from Oxford will yet prove to be most eminently destructive to the very party who were its aiders and abettors.—The Emperor of the French is, like most of his subjects, taking his "outing." The result of the recent elections has been very largely in favour of the government; but "universal suffrage" in France is a mere sham.—The Prussian King has again come into collision with his Chambers. A series of dinners were arranged at which the foiled members intended to be very patriotic; but Bismarck and his creatures have forbidden them. We heartily wish

the Prussian members would do more and protest less.—Spain has recognized the Kingdom of Italy, which has given sore offence to some of the chief ecclesiastics. They may as well stand back: the tide of freedom will rise, notwithstanding all their assertions to the contrary.—The Pope is taking advantage of his brief space of power to show himself unchanged and despotic. Rumours are afloat about a General Council; but, in the present temper of the Papacy, the only possible result will be, "*Non Possumus*" in chorus. Still the fact of such a gathering will be historic. Where will it be held? At present there are no means of ascertaining.—Austria is passing through a ministerial crisis, but what will be the issue does not yet appear.—Brigandage in Italy still occupies a prominent place in the newspapers. It is really marvellous, considering what year this is, that the Robin Hoods of Italy still hold their own. If it were not for the character of the country, say some, brigandage would have been put down long ago. Our own opinion is, that the Papal power has more to do with its continuance than the mountainous character of the peninsular. Only let the aid, secular and religious, which Pio Nono and his friends give to this infamous system be withdrawn, and the whole thing would "collapse, like a lifeless lung."—American news, while less exciting than formerly, is none the less worth attention. Four of the conspirators have been executed. From the summary manner in which this was done, many are inclined to predict a dark fate for Jeff. Davis. President Johnson has been unwell, and grave fears were excited, which recent bulletins have removed. The "irrepressible nigger" is still the difficulty. Shall he have a vote? This is the all-absorbing question. That nothing like slavery will any longer be tolerated in the States is patent from the emphatic denunciations of those who have sought to revive the apprenticeship system. If we may judge from some American journals, an anti-Mexican party is looking up. But there is so much "Buncombe" in American papers generally, that perhaps the wiser plan is to treat these anti-Mexican "assurances" as "sensation paragraphs."

Marriages.

April 26, at Cuttack, by the Rev. J. Buckley, assisted by the Rev. W. Miller, Mr. David J. Poole, of York, to Mary Ellen, eldest daughter of Mr. W. Brooks, of the Orissa Mission.

June 20, at the Baptist chapel, Rickmansworth, by the Rev. R. Bayne, assisted by the Rev. W. A. Hurndall, Mr. H. T. Kirby, Rickmansworth, to Miss Ann Goodman, of Chalfont St. Giles's. As this was the first marriage solemnized at the above chapel, a handsomely-bound family Bible was presented to the newly-married couple on the occasion.

June 22, at Kingstanley, by the Rev. J. C. Butterworth, M.A., J. Hillier, Esq., of Newmarket, near Stroud, to Mrs. Peter King, of Cainscross, Gloucestershire.

June 28, at York-street chapel, Walworth, by the Rev. P. J. Turquand, the Rev. E. G. Gange, of Portsmouth, to Annie, youngest daughter of William Bealby Hackett, Esq., of Walworth.

July 6, at St. Mary's church, Nottingham, by the Rev. F. Mase, Vicar, Herbert Stephen Irons, Southwell, to Elizabeth Elliott Baker, Villa Road, Nottingham.

July 11, at Trinity chapel, Reading, by the Rev. J. F. Stevenson, B.A., Dr. Martin Krummacher, of Siegen, Prussia, to Susan Worsley, third daughter of the Rev. Edmund Crisp, late missionary to Bangalore.

July 11, at the General Baptist chapel, Northgate, Louth, by the Rev. W. Orton, Mr. John Collins, Bradford, to Miss Mary Jane, only daughter of the late Mr. James Whincop, of King's Lynn, Norfolk.

July 13, at the Baptist chapel, Blockley, Worcestershire, by the Rev. C. J. Middle-ditch, the Rev. H. D. Gray, minister of the Congregational church, Redditch, to Alice, youngest daughter of Mr. Thomas Nicholson, of Lydney.

July 13, at Broad-street chapel, by the Rev. W. R. Stevenson, M.A., assisted by the Rev. W. Underwood, William Elliott Baker, Villa Road, Nottingham, to Lucy, second daughter of William Hill, Esq., the Park, Nottingham.

July 13, by license, in the General Baptist chapel, Peterborough, by the Rev. T. Barrass, Mr. Walter Westcott, of Greenwich, to Rebecca, third daughter of Mr. Mackinder, Peterborough.

July 19, at Ipswich, by the Rev. James Webb, the Rev. Thomas Pottenger, of Rawdon, Yorkshire, to Matilda, third surviving daughter of the late Rev. William Ward, of Diss, Norfolk.

July 20, at East-parade chapel, Leeds, by the Rev. Eustace R. Conder, M.A., Edward, eldest son of Joseph Crossley, Esq., Broomfield, Halifax, to Jane Eleanor, third daughter of Edward Baines, Esq., M.P., of Headingley Lodge, Leeds.

Deaths.

April 26, Mr. William Ashton, in his eighty-ninth year. He had been a member of the General Baptist church upwards of sixty-four years, and for more than half a century had served in the office of deacon of the church.

May 10, aged 3 years, Charles, youngest son of Mr. Joseph Harvey, of Leicester. Also, July 23, Ellen, youngest daughter of the above, aged one year and eight months.

June 12, at Langley, Essex, Mrs. Last, aged seventy-two years, for more than forty years a consistent member of a Christian church.

July 1, at his residence, Chester-cottage, Upper Tulse-hill, Surrey, John Sarl, Esq., in the eighty-first year of his age.

July 3, at 48, North-parade, Aberystwith, the residence of her brother, the Rev. E. Lewis, missionary of the London Mission-

ary Society, late of Travancore, India, Mrs. Elizabeth Curry, mother of William Jackson, Esq., of the chartered Merchant Bank, Shanghai, China, and of the Rev. H. Jackson, Missionary at Lucknow, India, aged forty-eight years.

July 8, at Barnet Common, the Rev. Samuel Davis, minister of the Congregational church, Barnet, formerly of Harley-street, Bow, aged sixty-two.

July 14, Mr. Stephen White, of Allerton, Yorkshire, for twenty-one years a consistent and useful member of the Baptist church in that place. "His end was peace."

July 14, at Margate, aged ten weeks, Marianne Beatrice, daughter of the Rev. J. Drew.

July 21, at Birmingham, Mr. John Harvey, late of Leicester, aged 64.

Missionary Observer.

TESTIMONIAL TO THE REV. I. STUBBINS.

MR. EDITOR,—

Dear Sir,—I have just received the following letter from the Rev. I Stubbins, and hope it will not be too late for insertion in your next number. Our noble-hearted brother, upon further consideration, feels it right to decline the Testimonial which the Annual Committee resolved to raise for him, and towards which, (although the circulars had only been partially sent out), nearly half the contemplated amount had been promised or received. I cannot but feel that in the course he has adopted, our esteemed brother has added another to many proofs of his generous and disinterested attachment to the Mission.

Believe me, dear Sir,

Yours faithfully,

J. C. PIKE, *Secretary.*

*Quorndon, near Loughborough,
July 24th, 1865.*

*To the Rev. J. C. Pike, Secretary of the
General Baptist Missionary Society.*

My dear Brother,—At your large Annual Committee meeting it was generously proposed, in connection with my retirement from the Mission, to raise a testimonial for me, of the value of not less than one hundred guineas: and the unanimity, and even acclamation, with which I understood the resolution was carried, produced in my heart emotions which only those can understand who have been placed in my circumstances.

On mature consideration, however, I feel compelled, affectionately and gratefully, to decline it. My heavenly Father has graciously placed me above such need; and in addition to this, I know that many would contribute towards it who have been straining every nerve for the extinction of the Mission Debt.

Will you, therefore, have the goodness to inform the sub-committee appointed to attend to this matter of my decision; and request that what-

ever sums have been received, may be at once returned to the donors with my most affectionate acknowledgments.

Believe me, yours in Jesus,

I. STUBBINS.

*Heather, near Ashby-de-la-Zouch,
July 22, 1865.*

MR. SAMUEL PORTER'S LEGACY TO THE ORISSA MISSION.

WE have just heard, with great satisfaction, that the Rev. H. Wilkinson, (after corresponding with the representatives of the late Samuel Porter, Esq., of Bradwell Hall, Essex, concerning the Legacy of £400 left by him to the Orissa Mission), has been asked to send the names of the Treasurer and Banker, and is assured that the legacy will be paid in a few weeks. *Laus Deo!*

INCIDENTS ON A TOUR IN THE KHOND HILLS.

BY THE REV. J. O. GOADBY.

I HAVE been thinking that a few notes of the incidents which occurred during a tour in the Khond hills this last cold season, apart from the details in the report, might not be uninteresting to the friends of the Mission at home; and would give them an enlarged idea of the country, and the difficulties, not to say danger, of travelling therein. Itinerating in the highlands and plains of Orissa are two very different things.

Before starting, I had a good deal of scheming as to how the tent was to be carried; garries being useless and an elephant unobtainable, there only remained bullocks and coolies as the means of transit. On making inquiries about the latter, I found that it would require, including the conveyance of provisions and clothes, nearly fifty men, as the Khonds cannot, or will not, carry heavy burdens, so that mode was given up as impracticable, and bullocks were now the only resource. To secure these in the first place was a difficulty, as nearly all the traders who possessed them had left for the hills some weeks before. Then the tent was rather heavy, not

being a regular hill tent, and it was feared no bullocks strong enough to carry could be obtained. Ten wretched lean kine akin to Pharaoh's I did succeed in getting, with the assistance of the native magistrate, but they were perfectly useless. After many inquiries with unsatisfactory results, a trader who is accustomed to travel in the hills buying grain came, and told me if I wanted good bullocks he had some; had sent them only a few days before into the hills, and if I would engage him, would recall as many of the best from the drove as I required. He had upwards of two hundred. He went after them himself, and choosing eight of the strongest, brought them in. Having taken tents before, he knew what was required, and being a clever fellow into the bargain, he made the bags and slings necessary for conveyance of the tents on bullocks, and took the superintendence of the whole arrangements. I was quite surprised at the amount of work that had to be done before all was ready. I should most certainly have found myself at a dead lock had I not been so fortunate as to have secured his services. Next time I shall know how to proceed.

Musta and Makunda accompanied me on the tour, and our first night was spent at Mojarurda bungalow, about eight miles from here. Around the bungalow were several bunjari, or traders' camps, containing thousands of bullocks, all laden with cotton. They were from Nagpore, and other parts of the interior, and were on their way to the sea coast for salt. Here also were scores of weavers from Berhampore, and other parts of the district, who had come towards the hills to meet the traders, at the foot of the ghats, hoping to secure the cotton at the lowest possible price, before the sellers could be influenced by the price of markets in the plains. As might be expected, the various villagers were jealous of each other, and as some declared they got there first, and others that they asked first, there was a pretty noise and hubbub. The traders saw their eagerness to purchase, and consequently raised their prices, and not a bullock load could be procured under ten or twelve rupees. Once or twice I went up to the crowd and tried to quell the tumult. On telling them to take matters quietly, they vowed, with the nonchalance inherent in a Hindoo, that they were trading most amicably together. A most deliberate

untruth. In a Hindoo's vocabulary lying and speaking are synonymous terms. We reached the top of the ghats next evening at sunset. On reaching the bungalow, I found it occupied by the native magistrate of the district, whom I knew quite well. Whilst chatting with him in the verandah, (it was then quite dark,) a favourite dog I had brought with me from home to act as a sort of guard in keeping off pariah dogs and jackalls, left me and ran off to the horse-keeper who was sitting at a fire about twenty yards distance. I was just remarking that I did not believe there were any

TIGERS IN THE DISTRICT,

When I heard a Khond shout to another in the Khond language, "The sahib's dog's gone!" I jumped up and called out, "How? when? where?" all in a breath. I was told that on reaching the horse-keeper it espied something dark approaching the fire, and rushing off to satisfy his canine curiosity, the tiger, for such it was, snapped him up and ran off. They heard him moan faintly, and that was all. I called out his name at the top of my voice, and whistled, but no answer. Although only a dog that was taken, when in the stillness of the night the echo only of my voice was heard, and no dog came at the call, such a feeling of loneliness came over me as I shall never forget. We determined to attempt a rescue, but as there were no less than six men-eating tigers in the jungle near, the native magistrate having come in to preside at an inquest held on the body of a Khond killed by one the night before, we had to be very cautious. Two sepoy with the magistrate fired off their guns to intimidate the brute, and make him drop his prey. A number of lads were then told to bring armsful of thatch from a heap near. Then half a dozen Khonds took each a handful, lighted it, and started off in pursuit shouting. I also took a handful of lighted thatch, and, preceded by a sepoy with a loaded musket, we looked behind every bush, determined either to get the remains of the poor dog, or kill the tiger. This man had shot several tigers and secured the government rewards. We went a long distance into the jungle the Khond lads keeping near and supplying us with straw as our lights got low. I was much amused with the

heartiness and fearlessness with which these naked urchins joined in the pursuit. From their earliest infancy they show a love for the chase. We kept up a blazing light that no wild beast would have dared to face, but after a diligent search we were obliged to return without either dog or tiger. It appears he had gone to the right of our path, and on hearing the report of the two guns, had dropped his prey and ran off. This much we gathered from one of the bearers, who had been awfully terrified by meeting the brute as he returned from the village. We went to the tree, but the dog was gone; so the tiger must either have returned for it, or a jackal helped himself to it. This is the second dog within a few months we have lost by tigers; the first was taken from close to our own bungalow. About half an hour after four Khonds were sitting round a fire at the back of the bungalow. Suddenly jumping up, they shouted "Tiger! tiger!" rushed into the house, adding, "they had seen two fiery eyes gazing at them round the corner of a hut close by." All were now most anxious to secure the beast, feeling sure it was the one which had killed the man the night previous. Accordingly, a kid was brought, and, as a bait, was tied to a log of wood near the bath-room window. All the fires on that side were put out, and men told to keep silence, and the "tiger-slayer," with a couple of rifles, volunteered to sit and watch the bath-room all night, from the window of which he could easily shoot. The magistrate and a second sepoy joined him, and as long as my eyes would keep open, thinking he might come from the other side, I sat in the verandah at the back with a loaded revolver by me. Midnight passed; I caught myself nodding at my sentry-post, and although I should have rejoiced at being the means of ridding the villagers of such a dangerous neighbour, as I had walked seventeen miles that day, the last seven up the ghauts, I was too weary to sit longer. The mournful bleating of the kid kept me awake for some time. In the morning I found the tiger had not taken the bait. He crossed and recrossed within a short distance several times, but evidently suspected the trap laid for him. We were all much disappointed. The next night, as the sepoy policemen were compelled to leave for their beat, I fully intended to have kept watch myself, but was too un-

well, and the following morning, sorely against my will, was compelled to return home through a sudden attack of illness, not thinking it advisable to strike off into the interior of the Khond country until indisposition had been shaken off.

Through the blessing of my heavenly Father, nine days after I was again in the Khond country. I left home at midnight, travelled to the foot of the ghants by palky, so as to be there by sunrise and have the cool of the morning for the walk up, and hoped to have reached the camp by ten or eleven o'clock. Unfortunately, however, I was detained at the foot of the ghants until ten o'clock through difficulty in getting a coolie; had a very hot walk up, and did not reach Tentelegurda, whither the tent had been removed during my absence, until three o'clock in the afternoon; and not getting my breakfast until an hour after, was without anything to eat for ten hours. The sun all the day was terribly hot, and the wind not cold and bracing as it is usually in the month of December above ghants, but warm and very unseasonable. Makunda and Musta were glad to see me back again, and I was devoutly thankful to the Giver of all Mercies for being permitted to return so soon.

The road from Kalingia to Tentelegurda was infested with tigers, two men only the night before I arrived being carried off by them. The coolies from the former place would scarcely wait to receive their hire, through their anxiety to reach their homes before dark. In the neighbourhood of Tentelegurda great depredations were being committed by them. The inhabitants were all terrified and panic stricken. So daring had the brutes become, they would enter the Khond villages, and woe betide the unfortunate woman or child who left their houses after nightfall. One poor woman in a village only a few hundred yards from the tent was seized immediately she left her house to cross over to her neighbour. The tiger must have lain in ambush close to her door, or have been passing through the village at the time. Her friends within heard her shriek when seized, and rushed out and gave the alarm. The men of the village, armed with sticks and tangies, gave chase, yelling hideously to terrify the brute, but he made good his escape to the jungle, dragging his prey, and thither his pursuers

dare not follow. Fear is very contagious, and it need not excite surprise that the Oriyas with us soon took the alarm. A very short distance from the tent was an old bungalow, in which Makunda, Musta, and the people had taken up their quarters, and although it was so near, not a man would come across to the tent alone, nor would they venture without a fire-brand blazing in their hands. On retiring to rest they barricaded the doorway, the doors being down, and lighted a large fire in the middle of the roofless room for protection. The night was pitch dark, and on going outside to see all was right with the horse before going to bed, I detected myself peeping round the tent corner to see if no tiger was waiting for me. The first news we heard next morning was that a woman had been carried off at gray dawn within one hundred yards of her own village. Several persons saw the tiger seize her, but were unable to drive him away, or in any way defend her. I at first doubted these reports, but on diligent inquiry found them all too true.

There are few royal tigers in this part of the Khond hills, leopards and panthers committing most of the depredations. The Khonds are much afraid of a royal tiger, having a tradition that some deceased person assumes that form and prowls around a village to be avenged upon any one living there who previous to their death wronged them. They declare a tiger will not touch human flesh until the spirit of a man has entered him. Further in the interior a full grown one capable of carrying off a horse is very common. A man-eating tiger is the terror of the whole neighbourhood in which he prowls, and, through abject fear, all the villages in the vicinity of his haunts are often forsaken, the people designating him "the landlord of their villages."

What Oriya preaching there was to be done at Tentelegurda had been attended to during my absence. The following morning we struck our tent, and started for Linepardar, lying to the north west. We made several inquiries about the road, but all the information gained was that it was long, stony, and ghauty. Fearing, therefore, that we might find it difficult to reach the end by sunset, we, as it afterwards proved, wisely concluded to stay at Sunapungia, a village on the way. The head man of this village, who

is quite blind, came, according to his own statement, to see me soon after our arrival, and was very anxious to know whether I could restore his sight entirely, or partially. He is a very fine specimen of a pure Khond, quite six feet high. He knew all the sahibs who had been into the hills in connection with the Meriah agency. He said he should like to know me, but as he could not see, could only know me by my voice and passing his hands over my face, affirming that his eyes now were at the end of his fingers. I have often much regretted my ignorance of the art of medicine and surgery. A Khond Missionary, having a fair acquaintance with the rudiments of both, would be a true ambassador of the Great Physician, and welcomed into every village. On leaving Sunapungia, our route lay through a dense jungle, and down a stony ghaut more than four miles long. Two of our party professed to know the road, but proved to be "blind guides," for we lost our way. We had seen only one path, the right one being unfrequented, was scarcely visible, and were going further and further from our proper track, when we came upon a party of Khonds felling timber. We stayed and chatted some time, and were leaving, when one of them fortunately asked where we were going, evidently puzzled to know what had brought us into such a trackless region. On my replying, "We are on our way to Linepardar," he exclaimed, "What have you come this way for?" and told us we were a number of miles from our right path, and that the nearest village in the road we were then going was twenty miles distant. One of the Khonds ran back to show the bullock drivers the right way, and two more undertook to lead us a shorter cut impassable for the bullocks, which proved to be upwards of five miles in length, and a mere deer-path through the jungle, the fallen timber and stumps being so numerous, we had great difficulty in getting along. On our way we met with a party of Khonds hunting. They had started an elk, and it crossed the path in front of us. Some of the men were in full pursuit, and others lying in ambush. The hill, over the brow of which we were passing, had been beaten to start the game a short time before we arrived, most fortunately for us, or we should have stood the chance of getting into a crowd of afflicted

tigers, bears, wild boars, hyenas, jackals, wild dogs, and deer, the latter four flying for their lives, but the three former ready to charge the first human being in their way. The arrows of the hunters were beautifully made, about two feet six inches long, barbed with steel and winged with four feathers; the bows were remarkably strong, and capable, when drawn by a well-built muscular Khond, of burying the arrow up to the feathers in the side of any game at eighty yards. Others had dirks and hunting knives of a peculiar shape, boar and bear spears, and keen edged taugies. I tried hard to persuade them to sell me a bow and set of arrows, and a tangey or two, but they showed the true sportsman's attachment to his weapons. They had succeeded in lodging an arrow in the shoulder of an elk, and I was assured by a grey headed old hunter that the creature could not live many hours, as the point of the arrow had been dipped in poison, and the wound would quickly mortify. I was not aware before that the Khonds ever poisoned their arrows.

(To be continued.)

A VISIT TO PIPELEE.

BY THE REV. W. BAILEY.

It is very pleasant in any land, but especially in heathen lands, to visit the scenes of one's early labours and associations. "Let us go again (said the Apostle) and visit our brethren in every city where we have preached the word, and see how they do." Such a privilege I have recently enjoyed by a visit to Piplee, where two very happy years of my Mission life were spent. It is now more than twelve years since I was removed from Piplee to Berhampore, and with the exception of one casual visit of a few hours, I have had no intercourse with the people since then. After such a lapse of time one is able perhaps more fully to realize the progress made than those who have been resident on the spot. I will therefore endeavour to detail a little of what I saw and heard, for such a narration will I am sure interest the readers of the *Observer*.

I left home in company with Mrs. Bailey, Miss Packer, and our two younger children. We spent a quiet Sabbath at Rambah, and on the following day

embarked for Manickpatna, on the other side of the Chilka Lake. From thence we went by land to Pooree, on one of the most dreary roads I have seen in India, nothing but sand, sand, all the way; a more desolate road could not, I think, be found. Two sets of bearers had been ordered to convey the ladies and children to Pooree, and about eight a.m. they commenced their journey, and should, after allowing for all reasonable detention, have reached their destination by sunset. They had not, however, proceeded far before they found, to their discomfort and annoyance, that the bearers were only such in name. They declared that they were wholly unaccustomed to such work, that they had been forcibly brought by the police from their homes, and that they neither could nor would carry the palanquins to their destination. When a hiding-place could be found they ran away and hid themselves, and Miss Packer was compelled to run after them in the burning sun and bring them back. After endless trouble, the first stage of ten miles was completed in eight hours! The children were not only faint for want of food, but greatly alarmed; for they wondered, as well they might, what strange people they had come amongst! I had to travel by a more primitive conveyance, a native cart, and the carts in these out-of-the-way places are primitive indeed. The body of the cart was something like an English ladder, only not half so good—nothing more than two pieces of bamboo, with six or eight roughly chopped staves, this was placed upon a wooden axle, to which was attached two ricketty racketty old wheels. With no end of pushing, scolding, and shonting, we managed, I think, to travel at the rate of a mile an hour. I began to jeer the man for possessing such a wretched turn out, when he told me that he was not the sole proprietor, as two or three others, beside himself, had an interest in the concern. A Joint Stock Company, with a capital in live and dead stock of about fifteen rupees, (£1 10s.!) This will give the reader some idea of the extreme poverty of the people. I reached the end of the first stage, Narasingpatna, about eight p.m., when I found, to my surprise, that Mrs. Bailey and party had been left at the foot of a tree near a dirty bazaar. They were in a most wretched plight, for they had neither shelter nor food, and had no

means whatever of getting to the end of their journey. It required an unusual amount of patience to remain in such a place and under such circumstances, but it was of little use to murmur and complain. Sleep would have been most grateful, for we were all greatly wearied, but the musquitos came in such swarms, that sleep was impossible. There was, too, a very heavy fog, and the fogs in the vicinity of the Chilka Lake are quite as bad as a continuous rain in England. It was a long night of wretchedness, and thankful indeed we all were to welcome the return of day. After a detention of fifteen hours, we recommenced our journey, and were thankful to find a resting-place in the house of W. C. Lacey, Esq., which had been kindly placed at our disposal.

Before I proceed further, I must mention an incident which illustrates the inherent propensity the natives have for lying. As there appeared but little prospect of our obtaining bearers at Narasingpatna, and as I feared we might be detained in this wretched place for an indefinite time, I resolved to send to Pooree at once for two sets of bearers to be sent to us. Before, however, they had time to reach Narasingpatna, bearers had been found by the police, and we had commenced our journey. On our way we met the bearers from Pooree, and as they were not required, they feared they should not receive but scanty remuneration, so they began to make out a case for themselves. One said how "they had come running in breathless haste;" another said, "by coming they had lost a good day's employment;" another, however, more barefaced than than the rest, declared that "that they had been kept waiting for me several hours, and that it would be necessary for me to pay the accustomed charge for detention in addition to the usual hire." This was too bad; so one of the party said, "If you are to tell lies, tell reasonable lies, for it is no use telling such lies that neither the sahib nor any one else can believe." So it seems, according to the Hindoo idea, that there is policy even in lying!

On Saturday, the 21st, we continued our journey, and a little after sunset we reached Piplee, and were most warmly welcomed by brother and sister Miller. The scenery on either side of the road from Pooree to Piplee is extremely beau-

tiful. Such a number of cocoa nut, date, palmyra, betel nut, and palms, in the same distance, are not to be found perhaps in any other part of India. The date palm especially abound, and in some places for a considerable distance they quite overshadow the road. I am not much surprised that the poor deluded pilgrims should look with such reverence upon what they consider "the holy land of India." As we passed along we met a considerable number of up-country pilgrims, and some we found had come considerable distances. One had come from Peshawur, and not a few from Nepal; the latter are much more like Chinese in appearance than the Hindoos. One poor wretched creature from Bengal was measuring his way to the shrine. I am almost afraid to state the number of miles he had measured his distance. We tried to shew him that there could be no reward for such weariness of the flesh, but, alas! he gave no heed. None but those who have witnessed these devotees can conceive their infatuation. It will be a glorious day for India when the same zeal and devotedness is manifested by the converts to Christianity as is shewn by the devotees of Hindooism.

The Sabbath at Piplee we all most thoroughly enjoyed; everything around seemed so peaceful and so entirely in accordance with the day of rest. The degrading scenes, perhaps, that we had witnessed on the previous day made us appreciate more than we otherwise should have done the calm and quiet at this interesting station. The services were well attended, and I was much gratified with the attendance and devoutness of the people. A few months ago, and some of these were the worshippers of wood and stone; but they have been turned from dumb idols, and now with reverence do they worship their Creator and Lord. At the close of the service we received the warmest salutations from all the native brethren and sisters, but there were so many strange faces that we required the help of brother Miller to tell us from whence they had come. Some of those that we saw had endured great persecution, and suffered great losses, but there was no repining; one and all rejoiced that they were counted worthy to suffer for Christ's sake.

Dal Singh has perhaps suffered as much as any of the converts in Orissa

but when I referred to his trials, he said, "I have suffered much, it is true, but I am very happy; the Lord has abundantly rewarded me." I was much pleased with all the recent converts; they seemed to me to be men and women of the right stamp. One of them I heard preach; and if I had not been told to the contrary, I should certainly have concluded that he had been long engaged as an Evangelist. He promises to be a most useful man. This brother (Makunda Sahu) has suffered not a little since he embraced Christianity. He was shamefully beaten, and for months was prevented by two heathen zemindars from entering his house and from all intercourse with his wife and children. I think it impossible for any one to look upon Piplee with its mission house, school house, neat little sanctuary, and its Christian village literally embedded in palm and plaintain groves, without admiration. Beautiful, however, as is Piplee for situation, its moral aspect is far more so. The labours of brother Miller and his co-workers have been signally crowned with success; and it is to my own mind a cause of deep regret that our brother has been removed in the midst of his usefulness. Before I left the district I accompanied brother Miller to Bonamalipore, the neighbourhood from whence several of the converts have come. I was most anxious to see the aged mother of Bhogaban Das, whose case excited so much interest ten or twelve years ago. Poor old creature! she was bitter indeed against her son when he embraced Christianity; she is now quite blind. I besought her with all earnestness to come to Christ. Her son with great tenderness united with me in my entreaties, and moreover offered his mother a home as long as she lived; but the only answer we could get was, that as she did not go with her son while she could see, it was no use going now that she was blind. I fear she will end her days in all the darkness of heathenism.

Around Bonamalipore there are several hopeful characters; and I trust ere long a Christian community will be located there. One of the converts entreated brother Miller to fix upon a site at once. He said he was sure that if a village was commenced and a chapel built, that numbers would embrace Christianity. It is without doubt a most promising field,

and would well repay all the labour and care that might be bestowed upon it.

From Bonamalipore we went to Nimpurra. On our way we turned off to Bhatbunda, to see some inquirers, but only one was at home. I thought him a most hopeful character, but he apologized for the absence of a brother who, he said, knew so much more than himself of the Christian religion. He took us to his house, and, to our great surprise, his mother and other heathen relatives came out to welcome us. We made a few inquiries at a market that we attended about these people, and one and all affirmed that they were Christians. "They never sang anything but Christian hymns, and never worshipped any one but Jesus Christ; and therefore they must be Christians." This was cheering testimony.

In this district brother Lacey often itinerated. There was not, however, much fruit during his lifetime, but the seed did not die, for the precious fruit now appears; and so it shall be in other parts of the province: "one soweth and another reapeth," but both shall rejoice together in the fruit that has been gathered unto life eternal.

THE POPE AND HIS MASTER.

REV. MR. PIGOTT, of Milan, writes, in a recent letter to a contemporary:—

"The principal politico-religious event of the last month has been the presentation, by La Marmora, of the official relation of the negotiations with the Court of Rome. This relation has added little to what the public already knew, through non-official channels, of that transaction. The autograph letter sent in the beginning of March by Pio IX. to his Majesty, the King of Italy, the mission of *Comendatore* Vegezzi, the good hopes at first entertained of an amicable settlement, the return of Vegezzi to Turin for further instructions, the altered aspect of affairs on his second arrival at Rome, the obstinacy of the Pope and his advisers with regard to the oaths of the bishops, the final rupture of the negotiations on this rock of offence,—all this was known, not to Italy only, but to the whole of Europe, before the publication of the La Marmora memorial. As to the position maintained by the Italian

government, it has been on the whole creditable. Rather more perhaps would have been conceded than would have been satisfactory to the Protestant mind; yet in all points that would really have compromised the dignity or interests of the realm, the ministers and their diplomatic representative were firm. The absent bishops might have returned, where their return would have occasioned no violation of the public peace; in the re-division of the dioceses the government would have accepted a compromise; the episcopal oath would have been stripped of all humiliating accessories; and if it were impossible to agree on all the points, the government would have come to terms on either or any, reserving the untractable ones to some future day. Thus far the ministers of Victor Emmanuel would have gone on the path of concession; but no further; in requiring that all the bishops, those of the expapal provinces as well as the rest, should take the oath of allegiance to the Italian government, and receive from that government the royal *exequatur*, they were inexorable.

There is a very natural question at the close of the ministerial relation, which is but the expression of what all have felt in reviewing the history of this extraordinary episode. If Pio IX. knew from the beginning that he could not but demand what the Italian government could never concede, why did he ever propose the negotiations? The answer is not, I think, difficult. Pio IX., it is well known, though infallible Pope and

Vicar of Christ, is not his own master. Behind the Pontifical throne there is a power higher than he. The General of the Order of Jesus is really the governing Pope of the Catholic world. And the Jesuits are determined to make no terms with the young Italian kingdom. They have chosen their policy; its motto is the notorious *Non possumus*, in giving utterance to which, Pio IX. has but been their mouthpiece. Catholicism twenty years ago had two courses before it; the one, that of seemingly going with the current of liberalism, which then set in so strong both in politics and religion, —seemingly going with it, but only to acquire the command and direction of it; the other, that of standing unyieldingly against it, blaspheming and cursing it, and employing all means, licit and illicit, spiritual and temporal, either to scatter it or to throw it back. It was a choice of evils, either, I believe, inevitably fatal.

More than once he has striven to shake off the tremendous influence which reduces him to a sort of show-Pope, but in vain. He is closely watched, and if ever for a moment he is able to assert his freedom and obey the dictates of his heart, it is only to stultify himself by a speedy recantation, and to betray all who have trusted him by a precipitate abandonment. It is in this way that I am disposed to interpret the inconsistency which awakens La Marmora's surprise, and which I see some of your English journals attribute to the old-world stupidity of Pontifical diplomacy."

Foreign Letters Received.

BERHAMPTON.—W. Bailey, April 18, May 17.
 CUTTACK.—W. Brooks, April 18, May 29.
 „ J. Buckley, April 12, May 26.
 „ Miss Guignard, May 1.
 „ W. Miller, May 3, 18, June 3.
 GOPALPORE.—W. Bailey, May 31.

PIPLEE.—W. Miller, April 15.
 RUSSELL CONDAH.—T. Bailey, April 13,
 „ „ „ 17, 28.
 „ J. O. Goadby, April 16, 18,
 „ „ „ May 17, 22.

N.B.—Subscriptions that have come to hand since the latter end of May will be acknowledged in the Annual Report, which will be published during the present month, and consequently are not given here.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. Hill, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. O. Pike and the Rev. H. Wilkinson, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

SEPTEMBER, 1865.

THE BLESSEDNESS OF DOING GOOD.

BY THE LATE REV. T. N. TOLLER, KETTERING.*

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—*Acts xx. 35.*

Two things seem to have been a great comfort to the apostle when he came to take leave of the elders of Ephesus, viz., that he had declared the whole counsel of God, so far as he knew it, and that he had been disinterested in doing so. He had taken all opportunities faithfully to press "repentance towards God, and faith towards our Lord Jesus Christ," and all the graces, duties, and comforts connected with these; and he had not done it to gain their applause, or make a prey of their property, but could appeal to them that instead of grasping at what they had, he had worked at a trade for a subsistence that he might not appear greedy of it; therefore he could, with the better grace, urge them to labour, and lay out themselves for the good of others, especially as prompted and animated to it by the glorious language of a dear departed Lord, who said, "It is more blessed to give than to receive."

Your minister, my friends, has nothing to boast of on his own part, and nothing to complain of in reference to you—far from it. I trust he does not feel disposed to either. But this much he thinks he has a right to say, that the lightness of the stated burdens that lie upon you, as a congregation, in temporal matters, at least in comparison with many other churches, give him a larger and fairer scope than some of his brethren have, in pressing on you the great duty of kindness and beneficence to others.

Surely I may take it for granted that no Christian will dare, but I will not use so harsh a word, I may say, surely no Christian can be disposed to turn away his ears from a passage which originally came from such lips, and is brought home by such an example. What I propose from hence

* Kindly transcribed for this Magazine from Mr. Toller's shorthand notes by Rev. T. Coleman, of Ashley.

is, to shew you what a blessed thing it is to be doing good,—that it is one of the greatest happinesses in the world to be useful to others, or at least faithfully to endeavour to become so. And here let me endeavour

BRIEFLY TO STATE THE NATURE OF BENEFICENCE, OR WHAT IT IS TO DO GOOD IN SUCH A SENSE AS TO ENTAIL THE BLESSEDNESS OF THE TEXT UPON IT.

It does not consist in throwing about the gifts of Providence indiscriminately, at any rate, and upon any character; nor in prying into the cases and families of others, and obtruding our admonitions and advice upon all occasions. These are not Christian beneficence, but profuseness, forwardness, and impertinence. Much less does it consist in relieving the necessitous in order to buy a title to heaven, and putting on the appearance of outward charity in order to satisfy the mind in the indulgence of private vices. This is presumption and hypocrisy, and doing a man's own soul irreparable harm, whatever good he does others. But to do good in the sense of the text is to look out for, and embrace all suitable opportunities of promoting the well being of others, for either world, according to our situation, ability, and talents; and that from principle, real regard to Christ and them; out of regard to the authority, example, and grace of Jesus Christ, and a friendly and brotherly concern for their real welfare. This is doing good in such a way as Christ did, and such a way as to be blessed;—and a life formed upon such a plan, and influenced by such principles, is the happiest in all the world, let such a man's station and circumstances be what they may. Yes, a prevailing concern to do good upon such principles is blessed. This our Lord asserts here, that "it is more blessed to give than to receive;" *i.e.*, a special blessing attends evangelical usefulness.

But this leads me to shew—

IN WHAT RESPECTS IT IS A BLESSED THING TO DO GOOD MORE SO THAN TO RECEIVE IT,—HOW IT COMES TO BE SUCH A BLESSEDNESS. Here remark—

There is something exceedingly amiable and excellent in the temper that leads to it. There are some things which we cannot help admiring and loving, whether we possess them or not. Now if you see a person, or picture to your own mind, one that has such a sense of the goodness of God to him, such a feeling habitual view of the excellency and grace of the Lord Jesus Christ, and such a brotherly regard to others, that he cannot be easy unless others are happy,—cannot be satisfied without some evidence in their tempers and lives that they love God and are like Christ,—for your life you cannot help connecting blessedness with such a temper, you cannot help respecting such a person; and let them be what they will in an outward view, you feel a hundred times more veneration for them than if they were merely great, or rich, or learned. But—

It must be a blessed thing, because it is that in which the soul resembles the adorable Jehovah. The great God, you know, is the Father of lights, from whom comes down every good and perfect gift. He is good to all;—delights in mercy. That, then, which He delights in, must be happy. He is the blessed God, because He is love. We see what He is in His great incarnate Son, "God manifest in the flesh," whose meat and drink it was to go about doing good. So that if a person is doing but ever so little good upon gospel principles, he so far partakes of a divine nature, and consequently of divine blessedness, which must be blessedness indeed.

Further it appears—

A blessed thing to be doing good, because there is a solid satisfaction attending the lowest exercise of it if it be but genuine. To be sure the greater a person's talents and circumstances and opportunities are, the larger field there is for doing good, and for enjoying the happiness of it. But yet, such is the nature of that blessedness that attends it, that the least and lowest service done on gospel principles, if a person can do no more, brings a large and rich reward. Thus our Lord said, when a poor widow cast two mites into the treasury, that she cast in more than all the splendid gifts of the rich—it was her all; she did it from principle and not ostentation, and she enjoyed a real and superior satisfaction in it. Thus He says, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward;" nay, he that gives but a cup of cold water to a disciple, supposing he can give no more, "Verily I say unto you, he shall not lose his reward"—he shall find his account in it, and enjoy a sacred satisfaction in it. Ah! there is many a pious person has enjoyed more real sweetness in dividing an humble morsel with a hungry suppliant, wiping away the dew from the dying countenance of a believer, watching their wakeful midnight hours, than in all the luxury of Dives' table. It is certainly a blessed thing to do good,

Because there is an evident blessing of Providence attending such. It has been observed by persons of great gravity, experience, seriousness, and candour too, who would not harshly judge others, that where persons who, perhaps, have made some profession of religion, and been in some respects respectable, but have been remarkably locked up in themselves,—backward to do good upon any occasion according to their circumstances,—I say, it has been observed, that there has been a remarkable damp, in some form or other, upon their circumstances; either they have amazingly sunk in the world, their connections for whom they were keeping all together have died or turned out bad, or their property has proved a burden and a snare and a bane to them. This fact is a fulfilment of Scripture, "There are those that withhold more than is meet, and it tendeth to poverty;" while, on the other hand, "There is that scattereth and yet increaseth." "He that giveth to the poor lendeth to the Lord; and that which he hath given He will pay him again." "He that casteth his bread upon the waters, shall find it after many days." "Be not weary in well doing, for in due season you shall reap if ye faint not." If there are any persons in the world that an evident blessing attends, it is such as have been friends to the poor, guides and instructors to the young and the ignorant, visitors of the fatherless and widow in their affliction, the staff and support of aged parents, and pious infirm people; though they may not always be rich and prosperous, yet Providence shows His particular regard to them, to give them favour in the eyes of others, unexpected interpositions, the general respect of mankind about them, and a remarkable cheerfulness and satisfaction of mind. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Bread shall be given thee, thy water shall be sure." While those that grind the faces of the poor, oppress the fatherless and widow, seek only their own things, the people curse them, and commonly they come to want and misery.

It is a blessed thing to do good, because the nature and degree of the final sentence is connected with it. It is a remarkable Scripture fact, that though

it in the most positive terms asserts that all salvation is of grace through faith, yet, it says, that every man shall be judged according to his works: and our Lord himself, in His own description of the great day, and in connection with the copy He has given us of the sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," adds, "for I was an hungered, and ye gave me meat," &c.; and, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat." And though all His people's hopes are founded on His grace, and they forget all that they had done, while the other seems to have no sense of their great defects in this respect, yet, He adds, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and, "Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." Though in one place it says, "He that soweth to the flesh, shall of the flesh reap corruption; and he that soweth to the spirit, shall of the spirit reap life everlasting;" yet it adds, "He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully;" and, "Blessed are the dead that die in the Lord,"—their blessedness all depends on their union with Christ,—yet it follows, "from henceforth, saith the Spirit, for they rest from their labours, and their works follow them." There will be a gracious regard paid to every "work of faith and labour of love," that, "it is more blessed to give than to receive." This leads me to shew

UPON WHAT GROUND THIS MUST BE TRUE.

Because, in t'ie first place, they are the words of Jesus Christ. This blessed sentiment does not appear to have been recorded by the Evangelists, but seems to have been handed down from one to another by the Apostles, and has been preserved from being lost by the apostle Paul and Saint Luke, which, by the way, shews us what rich and admirable truths, promises, and precepts, were probably delivered by the blessed Jesus that never came down to us—let us bless God for the treasure we have. And let the manner in which this sweet sentiment is conveyed to us endear it. We know they were the blessed words of a dear and departed Lord; and surely, if there ever was a competent judge of the truth of them, He was the person. If He was a judge of anything, surely He was a judge whether it was blessed to give or not. What was His whole life but a scene of doing good. In short, that was all the blessedness He had. If there had been no blessedness in this, He would have been of all men most miserable. For what had He to receive but insult and opposition, hunger and want, reproach and contradiction, buffeting and smiting, the vinegar and gall, the nails, the spear, and the cross. That as they are the words of the Lord Jesus that it is blessed to do good, therefore they must be true. Again—

The remembrance of this truth, as the words of the Lord Jesus, will make it blessed to a real believer. O! my friends, if there was no intrinsic excellence in the temper itself, no providential blessing attending it, yet, if Jesus Christ recommends it, it is enough to make it blessed to do good to a believing mind. O! where the blessed Jesus is really precious, the chief amongst ten thousand, His word, His authority, His command, is a rich and blessed privilege. Then are ye my disciples indeed, if ye do

what I command you. "If ye love me, keep my commandments." "Simon, son of Jonas, lovest thou me?" then, "Feed my sheep," succour my lambs; prize the blessedness of doing good; follow, and be like thy Master, whose meat it was to be a blessing. Ah! my friends, we talk about love to Christ, but talking about it is one thing, the grace of love another. If we do love Him indeed, we shall love to do good for His sake. We shall think the obligations conferred on us, the privilege, the blessedness ours, to love Him, and relieve Him in His members, to wash the feet of His saints, and to help the least, the youngest, of His brethren, onward to Zion.

"Hast Thou a lamb in all thy flock
I would disdain to feed?
Hast Thou a foe before whose face
I fear Thy cause to plead?"

Experience and observation confirm and establish the words of Christ. We hope we are not all Christians in name only, are not all strangers to the love of Christ, we are not all rebelling and disobedient to His voice. Well, let us ask ourselves, what have we found in the world, who are the happy people in it? Where is happiness to be had? Is it all confined to greatness, and luxury, and gold? Alas! Alas! you will reply, I have long learned that all this is vanity of vanities. From my little experience and observation, there is no truth in the world so clear to me, that there is nothing solid in anything but in improvement in the knowledge and love of Christ, and doing good for His sake; and I believe that there is not a soul in the world that is brought to himself but will say the same. There is a real emptiness in everything else but this; and let a person live ever so long, and possess and enjoy ever so much, yet at last it all shrinks up to this, "What things were gain, I count loss for Christ." There is nothing that will bear thinking of, or give any support, but a consciousness of making Jesus Christ, and doing good for His sake, our supreme and ultimate happiness; and it is amazing what we lose for want of entering into this thought. How much more we should enjoy, even in this world, if every thing was but minded and made subservient to this great purpose—knowing Christ, and doing good. If we could but wholly come up to that passage of the apostle's, Romans xiv. 7, 8, we should begin a heaven upon earth—"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." But I proceed—

TO GIVE YOU SOME DIRECTIONS AND EXHORTATIONS IN REFERENCE TO THIS GREAT PRIVILEGED DUTY.

Realize the great importance of doing good,

In connection with your character and profession. Call yourselves to an account, and think what an inconsistent contradictory character a useless Christian is. There are some people that one would hope have some good thing in them, but still the most of their religion seems to consist in doubts and complaints. All they seem to do in religion is to pore upon their own hearts, and write bitter things against themselves, when very often the true cause of those doubts is their sloth, and inactivity, and selfishness. There are no widows and fatherless visited and relieved; no children nor servants admonished, instructed, and prayed with; no fulness in prayer for the prosperity of the church; no labouring together

with the ministers of Christ ; no assistance in cases of public usefulness. No wonder ! such ought to doubt ; they have reason to do it.

Nothing, you tell me, but the Spirit of God, can bring you out of this darkness, and give you the light of life. I acknowledge it. But how are you to expect it ? By sitting still and wrapping yourselves in darkness ? No : it is the diligent hand that maketh rich for both worlds. " Speak to the children of Israel that they go forward," if they would see the salvation of God. The Lord meeteth him that worketh righteousness ; if you would see the good of the land, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Nothing tends to disperse one's doubts, and brighten one's evidences, like works of faith and labours of love for the Redeemer's name. Again, further—

Endeavour to discover what way Providence points out, and what talents He has more immediately furnished you with to be useful. Some people lose a great deal of comfort, and miss much usefulness, by mistaking their talent for doing good. It would be very absurd for some well meaning persons, under pretence of doing good, to turn preachers, who have no ability, nor furniture, nor talents for it ; who, if they knew their talent, they might be very useful in some other line, while they are encumbrances here perhaps. So it would be very absurd for others to interfere in a great deal of worldly matters that they do not understand, under pretence of doing good ; whereas, by religious advice, they may do more good than harm, and perhaps be of service as to the plain truths relating to spiritual concerns.

There is a diversity of gifts, and it is a great blessing to know what one's principal talent is, whether it be knowledge of the world, experience in religion, worldly affluence, a talent for instructing the young, bearing with the infirm, or waiting on the sick,—that whatever one's chief talent is, to be principally concerned to improve it and apply it to good purpose. But though we should be principally concerned to improve our own peculiar talent, yet this does not excuse us, as Christians, from endeavouring to do all the good we can. For instance, some people fall into a gross mistake here. Such a man has a large fortune and a small family, he ought to give on charitable occasions ; I have but a small one, and a considerable family, therefore I ought to give nothing. But this is exceedingly wrong, and you are limiting yourself by it, and losing the blessedness that attends doing good. You are no doubt to act prudently, and if another's property is so much more than yours and his family less, you are not bound to contribute so much, or to do so much good with what you have ; but you are by no means excused from doing anything. If a little, give a little ; that is the way to have the blessing. Again—

Often review yourself, and how you go on. I believe it is an excellent thing to form a habit, at the beginning of the week, or the morning when you get up, or when any particular events are approaching, or journeys, to think and look forward, What is providence calling me to do ? How am I likely to be employed ? Is there any particular way in which I can be useful to any persons ? What good will probably fall in my way to do to-day ? How can I contrive to be a blessing to such a person, or those that I am connected with ? In what way may I be useful to my family, my Christian friends, my minister, the church of God, the poor, the friendless, the blind, the aged, the helpless ? Who is there that, by the voice of Providence, is calling upon me to be of any service ? So in an

evening, or at the close of any particular season—What good have I done to-day? Who has been the better for me? What can I think of with pleasure? What time has been spent, I hope, to purpose? What have I done? Has it been a lost day? Nobody the better? Nobody any reason to thank God for me? What, not a cup of cold water? Not a word dropped to anybody for their good? How do I live? O, that I might do better to-morrow! Again, further—

Look out for and embrace all reasonable and evident opportunities of doing all the good you can. I do not mean that you are to be leaving your proper station and business, and running about to find out objects of distress or persons to do good to. But if you are but upon your watch, and evangelically desirous to be a blessing, you will find that Providence, in the common course of things, will throw a hundred opportunities of doing good in your way that you did not expect. Be thankful, and consider it as a favour when such opportunities occur, and you will begin to know something what a happy life is. And where God has given you anything of the blessedness of doing good in any particular case, recollect it for your encouragement, and keep up your watch to do more. Do not be discouraged because you are placed in circumstances or in a situation in which you cannot do as much as you would. Do not repine and say, Ah! I wish I was a minister, how much good I might do then; I wish I had a large fortune, what a blessing I might be; I wish I had not the encumbrance of a family, how useful I might be. These are not matters for you to determine: they are in wiser hands. Providence chooses your inheritance, and appoints your sphere. You are not to determine what that sphere shall be, but look well to it that you do all the good that that sphere and situation open upon you, and gives you an opportunity of doing. The blessedness of doing good is not connected with a high sphere or a low one, but with an evangelical concern to do all the good we can in it, let it be what it will. If you cannot give away large sums of money you may give the poor a little; at least your advice, your prayers, your tender sympathy. If you cannot prove a blessing to a town, you may to your own family and immediate connections. If you cannot preach to a congregation, you may instruct a poor child, comfort some disconsolate widow, drop a useful hint into an ignorant thoughtless mind. If this be the reigning concern of your life you need not envy people that are getting rich, and grasping and enjoying everything, for you have more in that secret little you enjoy, than they in all their abundance.

Again, further—

Call up the examples of others that are active about you, or that have been so. When you are getting slothful and stupid, going on from day to day, and perhaps week to week, no good going forward, nobody the better, think with yourself,—O, my soul, thy great Master did not go on thus in the days of His flesh. He went about doing good. If He had, woe had been to thee. His was a life of labour and self denial. The apostles were not like thee: they laboured more abundantly, and counted themselves happy that they were counted worthy to suffer for His name's sake. The men of the world do not go on so; they are rising early and sitting up late to answer their purposes, and support their character. There is such a minister, and such a Christian, and such, they are not like me: they seem earnest, they are active and anxious to do good, while I am sleeping and slumbering here, a poor useless cumber-ground. The devil

and his angels do not go on so; they are zealous, sleepless, and laborious in doing harm, seeking to hinder the great and blessed cause thy Master came to support. And, O, what a drowsy lifeless servant has that best of Masters, sleeping while the enemy is sowing tares. Did He labour, and toil, and sweat, and weep, and groan, and bleed, and go about doing good for this, that I might be so sluggish and unconcerned? O, rouse thee, my soul, up and be doing, and the Lord be with thee. Once more—

Pray to God to make you useful, to give you a heart and opportunity to do good. For, after all, He is the fountain of all good. Turn that promise which He made to Abraham into a prayer, "Lord, bless me, and make me a blessing." And for this purpose beg to day that He would richly shed abroad the love of Christ; for in proportion as that is the case, you will be restless and discontented except while engaging in some work of faith or labour of love for such a friend. The more that love is shed abroad, the more you will breathe after a resemblance to Him who was all blessing, and went about doing good. And the more desirable and pleasant will the thought of that world be where His servants shall serve Him, and see His face, and shall be employed forever for Him in the noblest service and most honourable. "He makes His angels spirits, His ministers a flame of fire."

" There to fulfil His sweet commands
Our willing feet shall move;
No sins to clog our winged zeal,
Or cool our burning love.
Forever His dear sacred name
Shall dwell upon our tongue;
And Jesus and salvation be
The close of every song."

Family Miscellany.

NEVER FRIGHTEN CHILDREN.

A SCHOOLMISTRESS, for some trifling offence, most foolishly put a child into a dark cellar for an hour. The child was greatly terrified and cried bitterly. Upon returning to her parents in the evening she burst into tears, and begged that she might not be put into the cellar. The parents thought this extremely odd, and assured her that there was no danger of their being guilty of so great an act of cruelty; but it was difficult to pacify her, and when put to bed she passed a restless night. On the following day she had a fever, during which she frequently exclaimed, "Do not put me in the cellar." The fourth day after, she

was taken to Sir Astley Cooper, in a high state of fever, with delirium, frequently muttering, "Pray, don't put me in the cellar." When Sir Astley inquired the reason, he found that the parents had learnt the punishment to which she had been subjected. He ordered what was likely to relieve her, but she died in a week after this unfeeling conduct.

Another case from the same authority may here be cited. It is the case of a child ten years of age, who, wanting to write her exercise, and to scrape her slate pencil, went into the school in the dark to fetch her knife, when one of her school-fellows burst from behind the door to frighten her. She was much terrified, and her head ached. On the

following day she became deaf; and on the next, so much so as not to hear the loudest talking. Sir Astley saw her three months after this had happened, and she continued in the same deplorable state of deafness.

A boy fifteen years of age was admitted an inmate of the Dundee Lunatic Asylum, having become imbecile from fright. When twelve years of age he was apprenticed to a light business, and some trifling article being one day missing, he was, along with others, locked up in a dark cellar. The children were much alarmed; and all were let out with the exception of this poor boy, who was detained until past midnight. He became from this time nervous and melancholy, and sunk into a state of insensibility from which he will never recover. The missing article was found on the following morning exculpating the boy from the guilt with which he had been charged.

A STORY FOR BOYS.

ROBERT BROWN was the son of a poor man, who could only send him to school a few months in the year; and Robert often said, "It's of 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 part of the garden, but only a bit of sandy land in one corner of the lot. Robert struck his spade into it, and turned up the soil. "It is of no use planting anything 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 pay me 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 by moonlight with his wheelbarrow, and get black soil from a hollow in the woods, 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 full of 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 CHEERFUL VOICE.

THE comfort and happiness of home and home intercourse, let me here say, depend very much on the kindly and affectionate training of the voice. Trouble, and care, and vexation will and must, of course, come; but let them not creep into our voices. Let only our kindly and happier feelings be vocal in our homes. Let them be so, if for no other reason, for the little children's sake. These sensitive little beings are exceedingly susceptible to the tones. Let us have consideration for them. They hear so much that we have forgotten to hear. For as we advance in years our life becomes more interior. We are abstracted from outward scenes and sounds. We think, we reflect, we begin gradually to deal with the past as we have formerly vividly lived in the present. Our ear grows dull to external sound; it is turned

inward, and listens chiefly to the echoes of past voices. We catch no more the merry laughter of children. We hear no more the note of the morning bird. The brook, that used to prattle so gaily to us rushes by unheeded—we have forgotten to hear such things. But little children, remember, sensibly hear them all. Mark how, at every sound, the young child starts, and turns, and listens! And thus, with equal sensitiveness, does it catch the tones of human voices. How were it possible that the sharp and hasty word, the fretful and complaining tone, should not startle and pain, even depress, the sensitive little being whose harp of life is so newly and delicately strung, vibrating even to the gentle breeze, and thrilling sensitively ever to the tones of such voices as sweep across it? Let us be kind and cheerful spoken, then, in our homes.

Poetry.

THE EARTH IS FULL OF THY RICHES.

BY W. C. BRYANT.

ALMIGHTY! hear us, while we raise
Our hymn of thankfulness and praise,
That Thou hast given the human race
So bright, so fair a dwelling place;

That when this orb of sea and land
Was moulded in Thy forming hand,
Thy calm, benignant smile impressed
A beam of Heaven upon its breast.

Then towered the hills, and, broad and
green,
The vale's deep pathway sank between;
Then stretched the plain to where the sky
Stoops and shuts in the exploring eye;

And stately groves, beneath Thy smile,
Arose on continent and isle;
And fruits came forth, and blossoms
glowed,
And fountains gushed, and rivers flowed.

Thy hand outspread the billowy plains
Of ocean—nurse of genial rains;
Hung high the glorious sun, and set
Night's cressets in her arch of jet.

Lord, teach us, while the unsated gaze,
Delighted, on Thy works delays,
To deem the forms of beauty here
But shadows of a brighter sphere.

CHRIST'S SYMPATHY.

WHILE the storm was fiercely blowing,
While the sea was wildly flowing—
Angry wind and angry billow
Only rocked the Saviour's pillow,
Jesus slept.

But when sudden grief was rending
Human hearts in sorrow bending—
When He saw the sister's weeping,
Where their brother's form was sleeping,
"Jesus wept."

General Correspondence.

REMARKS ON THE "MINUTES" FOR 1865.

MR. EDITOR—

Dear Sir,—With great interest and anxiety I looked over the statistical columns of our "Minutes" for the present year, and saw much to cheer and gratify. It was really delightful to see the large increase in some of the churches, as Shore, Melbourne, Praed-street, Lenton, Coventry, Burnley, &c. On the other hand, it was discouraging to find nearly fifty churches which had baptized none during the course of the whole year, and many more where so few had been avowedly brought out of the world into the church.

A faithful retrospect will unquestionably lead to earnest inquiry as to the cause of this low state of things, with fervent prayer that God would bless His own appointed means and revive His work. In looking over the names of ministers, it was curious to see how our larger churches are importing pastors from other Christian associations. Derby, Mansfield-road, Nottingham, Ashby, and Castle Donington have exercised their ecclesiastical liberty in this way, and no doubt with the happiest prospects of success. On the other hand, our export movement seems to pretty fairly balance this, inasmuch as four of our own born and educated sons have drafted themselves off to churches outside the Connexion, and are filling honourable positions in Maze-pond, London, Scarborough, and Luton.

In our list we have upwards of fifty churches without pastors. Many of these are small, it is true; so small that they are totally unable to give even a meagre salary to a minister. Surely the day will come when these feeble churches will try and unite and form a kind of group, or like the Methodist circuits, by which, with the aid they might secure, they would obtain a stated pastor, who should do

supervision to the several. Nothing else can save them from gradual decay and final extinction.

But of the future—what? Well: I fear young men of talent will not accept the pastorate of these lesser churches, and think it their duty to starve out their lives on a pittance far below what decent mechanics regularly earn. No: they will not do it, however much they may love their own denomination; and hence, I fear, that as of late, we shall witness the flight of brethren to brighter spheres and richer pastures. Besides, it is really amusing to see that our respectable and larger churches are both able and willing to pay much larger salaries for Particular Baptist ministers' services than they ever dreamed of giving to their own bred and born General Baptist brethren. So that with us General Baptism on the monetary exchange is below *par.*, while Particular Baptism ranges at a respectable premium. And that our General Baptist brethren must cross the boundary before their labours will be adequately remunerated. We rejoice that the brethren who come to us do demand a fair and respectable support, but we trust the same regard will be paid to our own brethren, who should not be necessitated to go from us in order to live comfortably and honestly before the world. The writer of this complains not, for he has ever had as liberal a support as his place of worship could yield, and constant *et ceteras* that have manifestly expressed the large-heartedness of his people. I trust some of the measures of last Association will, under God, develop agencies which will tend greatly to increase our Connexional efficiency, and be a blessing both to ministers and people. May our own God pour down on our churches the rich effusions of His grace, and multiply us greatly, for the honour of His name, and for the permanent prosperity of our Connexion.

Paddington.

J. BURNS.

THE LAST ASSOCIATION.

MR. EDITOR,—

Dear Sir,—With your permission I will briefly comment on the letter of W. Gray, in your August magazine.

I cannot see the Association, as such, can in any wise deserve censure as to "The Denominational Literature" question. That matter was left in the hands of a Committee, and on the Committee must rest the responsibility of any delay. It is, however, gratifying to know that the scheme, in its modified form, is likely to receive immediate attention.

It is true, as brother Gray remarks, that the preachers were *not* chosen by ballot, as, according to rule, they ought to have been. Of course I knew of the rule, and mentioned it, but there was an evident and expressed unwillingness to delay the election at all, and hence it was proceeded with at once by show of hands. Certainly the rule must, for consistency's sake, another year, either be rescinded or acted upon.

It is also true that the business is sometimes done in a "hurried way" at the closing sittings of the Association. This evil may be lessened, if not altogether avoided, if, in the earlier sittings, the matters of business can be brought forward in their proper order, and attended to forthwith. Let all brethren who have anything to say on any subject, seek to be there and say it at the right time, that there may be no unnecessary delay.

I would suggest to brother Gray that he should call the Association to order when he sees it is violating its own rules.

I am, Mr. Editor,
Yours very truly,
THOMAS BARRASS.

Peterborough, August 16, 1865.

THE EXECUTOR OF JOHN MILTON'S THIRD WIFE.

MR. EDITOR—

Dear Sir,—I was pleased at the intelligence found in this month's number of your periodical, that the old General Baptist chapel is again opened at Nantwich. Mr. Samuel Acton is known in the literary world as the executor of the relic of our national poet, John Milton. His third wife,

Elizabeth Milton, is buried in the burial ground of the chapel at Nantwich. On referring to my MS. catalogue of General Baptist authors in my possession, I find no less than nine distinct works published by him. As Mr. A. was buried in the chapel, I wish your correspondent would send you a copy of any monumental inscription that may yet remain.

Mr. Acton was succeeded by an eminent man, Mr. Isaac Kimber, the historian. I furnished the Editor of the *General Baptist Repository* a memoir of this person, which will be found in the volume for 1841, page 110.

It appears from Mr. Thompson's MSS., now in Dr. William's Library, London, that the next settled minister was the Rev. John Ashworth, the date of whose settlement is not known, but who removed to London in 1740. He was succeeded by the Rev. John Green, who was minister here in 1743.

The Rev. Josiah Thompson, who wrote at the latter end of the last century, has made the following memorandum, "There was, some years ago, a respectable society of Baptists at Nantwich, but, through the odd conduct and management of some of the principal supports of the place, it is now dwindled and come to nothing, and Mr. Roger Maddock hath agreed with the Methodists to let them have the meeting-house for a term of years upon keeping it in repair." Upon further inquiry the following particulars were sent to J. Thompson, in a letter of the 5th of April, 1773. "That the Baptist meeting-house at Nantwich was vested in the hands of several trustees, some of whom are now living. That Roger Maddock has £100 in his hands belonging to the same; and that there is a small house or two belonging to the said chapel, held by some person or persons that keep possession of the same, and never pay any rent to the trustees. Mr. Radcliffe, minister of Whillock, commonly preaches alternate Sabbaths there and at Leek in Staffordshire."

During Mr. Kimber's ministry he preached a funeral sermon for Elizabeth Milton, the third wife, and relic of the great author of "Paradise Lost." This was on March 10, 1726. She had survived her husband more than fifty years, and was over eighty years of

ago. A fac simile of the receipt given by her for the last payment, in 1686, for the sale of the copyright of "Paradise Lost" is in the magnificent folio volume entitled, "Rambles in Search of the Autographs of Milton, by S. A. Sotheby, 1861;" it is as follows, "I do hereby acknowledge to have received of Mr. Samuel Symonds, citizen and stationer of London, the sum of eight pounds, which is in full payment for all my right, title, or interest, which I have, or ever had, in the copy of a poem entitled Paradise Lost, in twelve books, in 8vo, by John Milton, Gent., my late husband. Witness my hand this 21st day of December, 1686. Elizabeth Milton."

Inquiries respecting, and references to this lady, are spread over a wide space in English literature; and I find that at the British Archæological Association at Chester, in 1849, the Rev. Mr. Marsden, of Nantwich, read a paper containing particulars concerning the widow of Milton, who was buried in the General Baptist burial ground at Nantwich. "She was the daughter of Edward Minshall, Esq., of Stoke, about three miles from that town." "No monument marks the spot where her remains rest, but tradition points to a grave on the left hand of the entrance to a small enclosed court, near the old dilapidated meeting-house in Barker-street."

I find it stated, in a volume published in 1864, "Historical Sketches of Non-

conformity in Cheshire," that it is probable that a suitable monument will be erected to her memory by public subscription.

Yours respectfully,

JAMES READ.

31, Cornhill, Ipswich.

AUTUMNAL MEETING OF THE BAPTIST UNION.

MR. EDITOR—

Dear Sir,—Will you have the kindness to inform your readers that the *Autumnal Meeting* of the BAPTIST UNION will be held at Bradford in October next? The proceedings will occupy two days, Wednesday and Thursday, Oct. 11th and 12th. In addition to the ordinary business and the address of the Chairman, Rev. Dr. Angus, papers will be read by Rev. N. Haycroft, M.A. (Bristol), "Our Colleges;" Rev. J. Mursell (Kettering), "Our Associations;" and Rev. W. R. Stevenson, M.A. (Nottingham), "Religious Beneficence." In the evening of each day divine service will be held; preachers, Rev. C. Vince and Rev. C. H. Spurgeon.

Communications respecting hospitalities are to be addressed to Mr. T. Stead, Belle Vue, Bradford.

I am, my dear Sir,

Yours very truly,

JAMES H. MILLARD, *Secretary.*

Baptist Library, London,

Aug. 23, 1865.

Preachers and Preaching.

AN EFFECTIVE SERMON.

"The men of Nineveh repented at the preaching of Jonah."—Luke xii. 15.

JONAH was but one man, and he preached but one sermon, and it was but a short sermon either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent nor convert. This was the fruit, the effect, and the good that his sermon did, that the whole city, at his preaching, converted

and amended their evil living, and did penance in sackcloth. And yet here, in this sermon of Jonah, is no great curiousness, no great clerkliness, no great affectation of words, nor of painted eloquence; it was none other but "Yet forty days and Nineveh shall be destroyed!" It was no more. This was no great curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp, biting sermon. Do you not here marvel that these Ninevites cast Jonah into prison. They did not revile

nor rebuke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon!—*Bishop Latimer.*

THE UNSTUDIOUS PASTOR.

THE complete pastor must be, even to his dying day, no less a Christian student than a Christian teacher. God honours human learning, if used in subordination to divine grace. It is truly said, "any branch of knowledge which a good man possesses he may apply to some good purpose. If he possessed the knowledge of an archangel, he might apply it all to the advantage of men and the glory of God."

An unstudious minister has a paralyzing effect upon a parish. There is a sameness of preaching, which becomes first unprofitable, then intolerable. There is no suitability of application, no progressive building up in the faith, no address to individual conscience. The bow is drawn mechanically, and the arrow is shot at a venture, and naturally misses the mark.

So, too, in respect of literature. If the preacher betray the barrenness of his intellectual stores, and his want of sympathy with the educated class of his congregation, what can be the consequence but failure of personal respect, absence of attractiveness, loss of influence for the good objects of his ministry.—*Archbishop Sumner.*

HOW TO SPEAK EFFECTIVELY.

IN order to obtain an effective elocution, the following rules should be observed:—

1. That the speaker should stand erect, and the head not bent upon the chest, that the muscular movements of the abdomen, chest and throat may be free and unconstrained.

2. The chest should be fully expanded by each inspiration at the commencement of every sentence. The disregard of this rule is a frequent cause of stammering. To fill the chest and to hold out the breath to complete each sentence, the inspiration should be made through the nose. By this mode of inspiring through the nostrils, the mouth and throat are prevented

from becoming dry, and the voice from becoming hoarse.

3. The pauses should be long enough for each sentence to reach its destination before it is followed by another; and, *ceteris paribus*, the slowness of the utterance should be in ratio of the size of the room and the number of the audience.

"Learn to speak slow; all other graces will follow in their proper places."

4. Every word, if not every syllable, and almost every letter, should be distinctly enunciated, that the attention of the auditory may not be diverted from the sense to catch the sound. By this twofold effort, the attention soon grows weary, and the hearer listless, and then instruction or amusement ceases.

Among the faults of extemporary speakers, lecturers, and preachers, rapidity of utterance is one of the most common. Deliberation gives time for the choice of words, and in consequence, the speech, the lecture, or sermon is more effective, is less tedious to the hearers, and commands greater and longer attention. This rule requires self-possession, a perfect knowledge of the subject, and an earnest desire on the part of the speaker to enlighten and instruct his auditory. Rapidity of reference and quotation may excite astonishment, but it does not impart information, which should descend upon the mind as the dew from heaven.

MR. NOTT'S SERMON.

MR. NOTT, a missionary to one of the islands in the Pacific Ocean, preached a sermon one day on the words, "Let him that stole steal no more." In the sermon he said it was a duty to return things that had formerly been stolen.

The next morning, when he opened his door, he saw a number of natives sitting on the ground around his house. He was surprised to see them there so early, and asked why they had come.

"We have not been able to sleep all night," they said. "We were at chapel yesterday, and heard you say from the Word of God that Jehovah commanded us not to steal; whereas we used to worship a god who we thought would protect thieves. We have stolen. All these things that we

have brought with us are stolen goods." Then one of the men held up a saw, saying, "I stole this from the carpenter of such a ship." Others held up knives and various tools.

"Why have you brought them to me?" asked Mr. Nott. "Take them home, and wait till the ships from which you stole them come again, and then return them with a present besides."

Still the people begged Mr. Nott to keep the things until they could find

the owners. One man, who had stolen from a missionary then living on another island, took a voyage of seventy miles to restore the goods.

That is the true way to improve by preaching—doing what it says. A great many people form good resolutions when they hear a sermon which touches the heart and instructs their conscience, but good resolutions are worth nothing unless they are set to action. That clenches the feelings, and makes them of value.

Sabbath Schools.

HINTS TO SABBATH SCHOOL TEACHERS.

We were greatly discouraged at our last teacher's meeting. Do you ask why? Because the teachers had become indifferent, the scholars were leaving, and the school was going down. Don't you think that we had something to discourage us?

Well, what was to be done? Some said one thing, and some another. Our minister, who has always been a great friend to our school, was in the chair. I saw by his excited appearance that he was deeply moved on account of our wretched condition as a school.

At length he arose, and, as near as I can remember, for I took no notes at the time, he spake as follows:—"Dear teachers, according to my view, two things constitute the weakness of our school.

The first is, want of *order*. We make laws at one meeting, and we break them at the next, and, in this respect, we imitate the General Baptist Association. And what is worst of all is, that the law-makers are the law-breakers. We ourselves trample upon all law and order, and the consequence is, that we have confusion, weakness, and ruin. Let us obey our own laws, do our individual duty, and the school will flourish.

Our second weakness is, want of *heart* in our work. If our hearts were in our work, we should be in the school at the proper time; we should qualify ourselves to teach; we should *visit* our

absent scholars; we should pray for the outpouring of the Spirit upon the entire school; we should provide substitutes when we cannot attend; we should always be at the teachers' monthly prayer meeting; we should take care of our scholars in the house of God, and, in every possible way, we should seek to promote the interests of the school, the salvation of the rising race, and the glory of our common Lord. And to get this heart, let us think of the great labour expended upon us—of the short time *we* shall have to labour—of the wants of the young—of the love of Christ—of the zeal of devils—of the horrors of hell, and of the glories of immortality. If such considerations as these will not give us heart, and lead us to conform to order, nothing else will."

The above remarks, spoken with our pastor's usual warmth and energy, greatly affected me, and I went home, and before the mercy-seat of my God I confessed my many sins, sought forgiveness through the blood of Jesus, and consecrated myself anew to His holy service. I determined, by divine aid, that for one I would do all in my power to raise our school, in order, in intelligence, in respectability, in moral power, and in general efficiency.

May the above remarks have a similar effect upon the minds of all unfaithful teachers, is the prayer of

Dear Mr. Editor,

Yours truly,

LAODICEA.

TEACHERS, BUILD FOR CHRIST.

It is said that the first lighthouse was built by Ptolemy III., many years before our Saviour came to earth. A circumstance connected with it is a happy illustration of the Sunday school teacher's work. Ptolemy requested the mechanic to cut in the top stone—"Ptolemy built this."

But the mechanic was too sharp for the wicked old king, and cut his own name in the stone, then covered it with white clay, and cut in the clay the words, "Ptolemy built this."

Time passed on, and both men died; but the first impression proved the most lasting. The storms of the ocean and the penetrating rays of the sun soon made the clay crumble, leaving the mechanic's name in full view.—It is your privilege, dear teacher, to write upon the marble the name of Jesus; and although the cares of this world and the temptations of the devil may, for a while, cover your instructions, yet, when the child passes through the storms of life on to old age, bright upon the heart will be found the name of "Jesus, the Lamb of God, who taketh away the sin of the world."

"ME LOVE JESUS."

A VERY old woman on the coast of Africa came regularly to hear the missionary preach, and listened with great attention. Now if people have not learned when they are young, it is difficult to teach them when they are old. So the missionary tried to speak very simply, that all might understand. This poor woman seemed to be made very happy by hearing about Christ. She became a new creature. She left off worshipping idols, and served her Saviour with her whole heart.

One day the missionary was catechising her, and he said, "Do you understand the Gospel?"

Tears rolled down her cheeks, as she lifted up her hand and said, "O my minister, my head think, my tongue heavy, but" (pressing her hand upon her bosom) "my heart feels. Me poor Guinea woman, minister; me no able to speak good; but what you say comes in here," (pointing to her ears) "and strikes me there" (pointing to her heart). "Understand you, minister! How could all this change take

place in our hearts, and conduct, and families, if we did not *understand* you?"

"Well," said the missionary, "what think you of Christ?"

"O massa, me love Jesus. He died for me. Me have nothing to think about but Jesus. Me give myself for ever to Jesus."

Did not this African understand? Aye, and though she said her tongue was "heavy," I think it spoke very well.

THE EYE OF THE NEEDLE.

A RECENT traveller to the Holy Land informs us that there is at the side of the principal gate of Jerusalem a small one, which, upon occasions of great urgency, was open for admission of persons after the great gates of the city were closed for the night. This gate, from its small size, was called the Eye of the Needle; and to get a camel through it at all was no small task—for a *loaded* camel to pass was an utter impossibility. With the above fact before the mind, one can see that the words of our Saviour, when speaking of the "strait gate" and the "rich man," were more literal than many suppose. And we see how, as the rich man passes into the narrow way, the sides and the low top of the strait gate scrape everything from him in which he had before trusted. No one can take anything but himself through. Far easier is it to strip a camel of its burden, than to divest a rich man of his trust in riches.

LITTLE ACTS.

LITTLE acts are the elements of true greatness. They raise life's value, like the little figures over the larger ones in arithmetic, to its highest power. They are the tests of character and disinterestedness; they are the straws of life's deceitful current, that show the current's way. The heart comes all out in them. They move on the dial of character and responsibility, significantly. They indicate the character and destiny. They help to make the immortal man. It matters not so much where we are as what we are. It is seldom that acts of moral heroism are called for. Rather, the real heroism of life is, to do all its duties promptly and faithfully.

Christian Work.

REFUGE FOR FEMALE SERVANTS AT BERLIN.

As this kind of institution may be new to some, we will describe it a little more in detail, by giving its two main principles.

1. Respectable servant girls from Berlin and the country, seeking service, are received into the institution and provided with board and lodging at the small charge of rather less than 2½d. per day. They are further instructed in household matters by deaconesses from Kaiserswerth. Every sort of servants' work is attended to but the finer cookery. Servants of doubtful character, or who have been guilty of immoral conduct, cannot be admitted. The girls who behave well are provided with suitable places, and remain in connection with the institution, which forms a kind of home for them, and seeks, by furthering their inner and outer well-being, to guard them against the dangers which beset young people in a large city.

2. Younger girls, who wish to be trained for nurses, can be received into the school opened for this purpose, on a payment of about 3½d. per day. They there receive instruction in the elements of general knowledge, and are taught especially how to manage, amuse, and instruct children. The infant school connected with the institution affords the opportunity of making the instruction practical.

The institution, it will be seen, aims

at being a Christian agency and training school for servants, and, efficiently conducted, must of course be productive of great good. The deaconesses seek to impress on the girls the need of honesty and of doing their work as in the sight of God, and the fear of being refused admission to so cheap a lodging-house, when out of place or ill, acts to some extent as a restraint. The girls are also looked up occasionally by the sisters in the places which they have obtained, and are urged to visit the institution as often as possible on their free Sundays. Whether the actual workings come up to the idea is another question. My own experience has been unfavourable; others speak with satisfaction of its influence. There is great danger that the more incapable girls will chiefly find their way to the institution, in the hope that by seeming very religious, they will get better places than they otherwise would. There is accommodation for ninety-five girls; during the last year 440 were sheltered; the school for nurses numbered 120 girls, and 2,360 visits were paid by servants on their free Sundays. This last feature is the most encouraging; for servants not thus occupied spend their Sundays in casinos, dancing saloons, and other places, where their moral and spiritual ruin are effected. Such an undertaking, however, requires immense firmness, and no little strictness, if the results achieved are to be at all satisfactory.

General Baptist Incidents.

ORIGIN AND OBJECT OF THE CONFERENCES.

THE *Midland*, or, as it was originally denominated, the *Leicestershire Conference*, took its rise from the weekly meetings of the first ministers. After the division of the original body into distinct churches, it was found expedient to continue regular meetings of

the officers and brethren of the various societies to consult for the general good. These meetings were supported by all the General Baptist churches in the counties of Leicester, Derby, Nottingham, and Warwick; and held, every two or three months, at each place in rotation. At each Conference there were generally two sermons

preached by ministers previously appointed by the church at which it was held. For a long series of years this Conference was maintained with great harmony and advantage, but at length the extension of the cause and the number of churches suggested the propriety of forming them into two classes. This division was effected in 1803, and two Conferences formed; the one, under the denomination of the *Nottinghamshire Conference*, including the churches at Derby, Kegworth, Melbourne, Donington, Leake, Broughton, Sutton Bonington, Ilkeston, Nottingham, Kirkby Woodhouse, Ashford, and Long Whatton; the other, which retained the name of the *Leicestershire Conference*, comprehending the societies at Loughborough, Quorndon, Rothley, Leicester, Hinckley, Longford, Birmingham, Cauldwell, Barton, Hugglescote, and Packington. In order to cultivate mutual acquaintance and affection between the two districts, a union Conference, including both, was annually held alternately at Kegworth and Loughborough. This plan was pursued till 1810, when, supposing that acting separately tended to weaken their strength, they reunited, and formed what has since been called the *Midland Conference*. In 1813, the churches composing this Conference were ranged in four districts, in each of which the meeting was proposed to be held once every year. This plan, being found convenient, was confirmed in 1817.

The continued spread of the cause so enlarged the extent of this district, that the Conference became difficult of access to those churches which were situated at its limits. This induced the friends at Birmingham, Austrey, Longford, Wolvey, and adjacent places, to establish a separate meeting, under the name of the *Warwickshire Conference*. It assembled for the first time at Sutton Coldfield, Sept. 27, 1816. The meetings were held every three months, and promised to be very useful in the promotion of the cause of Christ in those parts.

The *Yorkshire Conference* was begun in 1772 by Messrs. Dan and John Taylor, when there were no other General Baptist ministers in the northern district. At its commencement it was confined to ministers; soon afterwards

the officers of the church were admitted, and ultimately it was opened to the ministers, the officers, and as many of the private members of any of the churches as chose to attend. The meetings were held every two months, and the professed design was to consult together on the best means of promoting the mutual benefit of the ministers, the good of the respective churches, and the glory of God. At each meeting three inquiries were made:—"1. What have we heard or known of each other as preachers and of our preaching since the last meeting? 2. What difficulties have we to mention? 3. What more can be done to promote religion among us?" Under one or other of these questions the whole business was disposed, and much useful discussion often took place. A sermon was preached at each Conference.

The first meeting of the *Lincolnshire Conference* was held at Gosberton, June 23, 1791. As Mr. Burgess, who had been labouring in the ministry at Halifax, in Yorkshire, had seen the advantages resulting from the Conferences in the northern district, he endeavoured, soon after his settlement at Fleet, to establish similar meetings in Lincolnshire. His endeavours were successful; and the principles and regulations of the Yorkshire Conference were adopted, with little variation, by the new Conference. It was held every three months, and a discourse delivered at each meeting. In 1815, several regulations for conducting these meetings were adopted, a scheme for the rotation of the Conferences was fixed, and it was agreed to have two public services at each Conference.

The *London Conference* owes its existence to Mr. D. Taylor, who invited a few friends to meet him at Chatham, Sept. 11, 1799, when it was determined to hold a Conference twice in the year, to consult on the most proper methods of promoting the interest of the Lord Jesus Christ. At each of these meetings two sermons were preached, the state of the churches connected with it reported, and the question, "What steps can we take more effectually to promote the religion of Jesus?" proposed to each one present.

Science and Art.

SOLANINE.—M. Haaf, having extracted solanine, more especially from very new and very old potatoes, asserts that such are very unwholesome for persons who make potatoes a chief article of diet. The symptoms produced by solanine are similar to those of cholera. The poison is partially taken up by the water in which they are boiled.

COMBINATION OF LIGHT.—Professor Rood has been studying, by means of the stereoscope, the combination which takes place when light of different tints is presented to the right or left eye. He confirms the statement of Haldat, Dové, and others, that when differently coloured glasses are held before the two eyes, a combination of the two tints takes place in the brain, the resultant impression being the same as would be produced by mixing the two tints together and presenting the compound colour to a single eye.

NEW CLASSIFICATION OF MAMMALIA.—Professor Claudius, of Marburg, proposes to classify mammalia according to the shape of the labyrinth of the ear. By means of gutta percha, he has formed a collection of casts of labyrinths of one hundred and sixty-nine species belonging to ninety-two genera. He asserts that different individuals of the same species possess labyrinths of the same form, which he proves by more than fifty of horned beasts.

CHLOROPHYL.—M. Fremy has shown that this remarkable substance, which is the green matter of the leaves of plants, will, when subjected to the double action of hydrochloric acid and ether, give rise to two substances, one yellow, which he calls phylloxanthine, and another blue, which he calls phyllocyanine. Both are insoluble in water, and possess great tinctorial power; but they severally differ from the colouring matter of yellow and blue flowers.

MINERAL STATISTICS OF THE UNITED KINGDOM.—During 1864, the 3,268 collieries in Great Britain and Ireland produced 92,787,873 tons of coal. Of this quantity, 8,800,420 tons were for exportation. The iron mines yielded

upwards of ten million tons; but even this was insufficient for our wants, and more than seventy-five thousand tons in addition were imported. The yield of the copper mines was about fourteen thousand tons of metallic copper; of the lead, upwards of ninety thousand tons of metal; of tin, upwards of ten thousand tons; and of gold, more than two thousand ounces.

ART, IN THE DUBLIN EXHIBITION.—There are many inferior old paintings, some of which are wrongly named; a few modern British; while of the foreign schools those of Spain, Saxony, and Scandinavia are best illustrated. The chief attraction in the art treasures is the sculpture; and of this, Italy sends more than all other nations put together, and is daily augmenting her contributions. Water-colour art is not largely represented, but there are still examples of the best deceased and living painters.

M. CLAUDET, the London photographer, has been nominated to the Legion of Honour. This distinction is awarded on the ground of services rendered to science and industry, and is one of which we may be reasonably proud.

CARL WERNER'S second part of "Jerusalem, Bethlehem, and the Holy Places," contains three views—the Altar of the Manger, the Milk Grotto, and Bethany. The sites are all interesting from one cause or other: the Place of the Manger and the Milk Grotto have a certain historical and archæological charm. The Manger is probably a true site; that of the Milk Grotto is a pretty fiction. Bethany has a more certain and enduring attraction for the Christian pilgrim.

RICHARD COBDEN.—A portrait of this illustrious man, painted in Paris by G. Fagnani, at the time of the French Treaty of Commerce, has lately been added to the collection of the National Portrait Gallery. Portraits of this distinguished statesman painted from the life are very few and scarcely attainable. The picture by Fagnani is a duplicate of one that was executed for the American government at Washington.

Literature.

AUTUMN HOLIDAYS OF A
COUNTRY PARSON.*

MR. BOYD'S easy style is fast growing as wearisome to his readers as the French roads and their accessories grew to himself. Each road has the same cosy little inns, with court-yards, stables, and signs; the same kind of chateaux apparently scattered at equal distances from each other; the same sun-burnt peasants in picturesque dresses; and the same lines of tall poplars, which seem as if they never would cease. Whatever the style and title of his essays, "Recreations," "Leisure Hours," or "Autumn Holidays," their features turn out to be marvellously alike. We begin to sigh for something a little less defusive, a little less anecdotal, and a little less colloquial. Cannot Mr. Boyd take us on another road, and show us a little novelty? or is he like Brittain Willis, the water-colour painter, who determinately shows us the same rough cattle whatever the surroundings in which he chooses to place them?

Nor is it only with the style that we are disposed to find fault. Unlike the sour grapes which age sweetens, A. K. H. B. appears to be getting a little tart in his allusions to Dissenters. He cannot compliment John Foster, except at the expense of John Foster's denominational friends. The great Essayist preached, but it was "to little pragmatic communities of uneducated, stupid, and self-conceited sectaries." John Foster's chapels were emptied; but by whom? "By some fluent blockhead, with powerful lungs and a vacuous head." Even when speaking of a clergyman's woos, like Dr. Wilberforce, and others, Dissenters are carefully enumerated among them. Surely this is no picture for a Christian minister to draw. "It is sad to see a cultivated, sensitive man, in the kind of parish where I have seen several such. You may be able to think of one, an elegant scholar, a profound

theologian, a man of most refined taste, taken unhappily from the common-room of a college, and set down in a cold upland district, where there are no trees, and where the wind almost invariably blew from the east: *among people with high cheek-bones and dried-up complexions, of Radical politics and Dissenting tendencies, dense in ignorance and stupidity, and impregnable in self-confidence and self-conceit*: and just as capable of appreciating their clergyman's graceful genius as an equal number of cod-fish would be." It is plain enough, from the above citation, that Mr. Boyd knows nothing whatever of Dissenters, and that he simply writes of them with all the prejudices of a stiff and bigoted clergyman. We really had thought better things of our generally genial friend, and must beg that he will take the trouble to know something more about us before he next ventures to issue his essay on "ugly ducks."

Mr. Boyd, of course, unconsciously, lays himself open to not a few charges of inconsistency in some of these papers. Take one illustration. Like some other modern writers, he is rather hard on bluff old Samuel Johnson for his "little ways;" affirms that he would neither have saved his scraps of orange peel, nor persisted in touching the posts in walking along the streets, if only his wife had lived. And yet in another paper we find Mr. Boyd, who takes some pains to make us understand that he has both wife and children, speaks with self-complacency of his own "little ways." He always goes to church on one side of the street, and would be "put out" if he went on the other. He always stands robed in the vestry on the same spot, waiting for the beadle to go before him into the church. He had asked another clergyman if this were not the case with himself, and he confessed it was; but he should no more have thought of asking *some* clergymen these questions than he should have thought of asking a rhinoceros! Pray wherein do Mr. Boyd and Dr. Johnson so widely differ?

* The Autumn Holidays of a Country Parson. By the Author of "The Recreations of a Country Parson." New Edition. London: Longman, Green, Longman, Roberts, & Green.

We confess also to having had quite enough of Mr. Smith and Mr. Jones. If Mr. Smith be really buried, as Mr. Boyd tells us, it would be far more to the comfort of his readers to invent some other soubriquet for him. And as for Mr. Jones's smart sayings, they are getting stale and common-place. Whatever these men were in the flesh, they are fast ceasing to be agreeable companions in the spirit. They are often merely blocks on which A. K. H. B. mounts the more readily his ambling cob. Already we are as heartily weary of their company as Mr. Boyd was of that improbable Dissenter who thought that "a red brick meeting-house with a flat ceiling, and with its inner walls chastely whitewashed, or papored with a paper representing yellow marble, was at least as solemn a place as Westminster Abbey."

As specimens of these essays, with their autumnal tinge, beautiful, but heralding decay, we give the following. The first is from the first essay, entitled "By the Seaside."

"This is not a fashionable watering-place; you go back to a quiet and simple life, coming here. No band of music plays upon the black wooden pier where the rare steamboat calls daily. There is no such thing as a gay promenade, frequented by brightly-dressed people desirous to see and to be seen. There is no reading room, no billiard room, no circulating library, no hotel, no people who let out boats, no drinking-fountain. There is a post office; but it is a mile distant. You would find here no more than a line of detached houses, a few extremely pretty, and more of them extremely ugly, reaching for somewhat more than a mile along the sea-shore. The houses, each with its shrubbery and lawn, greater or less, stand on a strip of level ground between the sea and a rocky wall of cliff, which follows the line of the beach at no great distance; doubtless an ancient sea margin. But now it serves as a beautiful background to the pretty houses, and it almost redeems the ugly ones: it is covered richly with trees, which through ages have rooted themselves in the crevices of the rock; and where the perpendicular wall forbids that vegetation, it is clothed with ivy so luxuriant that you would hardly think those hearty leaves ever knew the blighting salt spray. By the sea-shore there runs a highway: the waves break within a few yards on a beach of rough shingly gravel. It is to be confessed that this charming place lacks the level sand which the obbing tide leaves for a firm

cool walking space at some time of every day. But your walks are not confined to the path to right and left along the sea-shore. You will discover pleasant ways that lead to the country above the wooded and ivied cliff: and there you will find ripening harvest fields, and paths that wind through fragrant woods of birch, oak and pine, and here and there the mountain ash, with its glowing scarlet berries. But it is not what one understands by a *country side*: the whole landscape is gradually but constantly sloping upwards, till it passes into dark heathery hills, solitary as Tadmor in the wilderness. There the sportsman goes in search of grouse and deer; and thence you have views of the level blue water far below you, that are worth going many miles to see."

In the same Essay occurs the following reference to Mr. Jay, of Bath:—

"Different men have devised different modes of light occupation for their holiday time: and that which suited one man might be most unsuitable for another. Mr. Jay, the eminent Nonconformist of Bath, tells us that it helped him to thoroughly enjoy his vacation, to write one little sermon in the morning of each day, and another in the evening. The sermons were certainly very brief: you might read each in five minutes: yet not every preacher would have regarded it as recreation to produce them. There are very many to whom sermon-writing does not come so easily: to whom a sermon is the thought of a week, not the diversion of an hour. Let it be said that Mr. Jay's little sermons now fill four volumes, under the title of *Morning and Evening Exercises*: they provide a little pious reading for the mornings and evenings of a year. The writer is so very warm a Churchman that he seldom looks at the volumes without regretting that the good man was not one: the more so, as it is plain that no conscientious scruple kept him out of his national Church."

Here is something racier. It is from the paper "Concerning unpruned trees," and touches thus—

ON LIVING WITH PEOPLE WITH WHOM YOU ARE AN ORACLE.

"There are many good Protestants who, by a long continuance of such a life, have come to believe their own infallibility much more strongly than the Pope believes his. An only brother amid a large family of sisters, is in a perilous position. There is a risk of his coming to think himself the greatest, wisest, and best of men: the most graceful dancer, the most melodious singer, the sweetest poet, the most unerr-

ing shot: also the best dressed man, and the possessor of the most beautiful hands, feet, eyes, and whiskers. And as the outer world is sure not to accept this estimate, the only brother is apt to be soured by the sharp contrast between the adulation at home and the snubbing abroad. A popular clergyman, with a congregation somewhat lacking in intelligence, is exposed to a prejudicial moral atmosphere. It is a dreadful sight to see some clergymen surrounded by the members of their flock. You see them, with dilated nostrils, inhaling the incense, directly and indirectly offered. It irritates one to hear such a person spoken of (as I have heard in my youth) as 'the dear man,' 'the precious man,' or even, in some cases, 'the sweet man.' It is a great deal too much for average human nature to live among people who agree with all one says, and think it very fine. We all need 'the animated No': a forest tree will not grow up healthy and strong unless you let the rude blasts wrestle with it and root it firmer. It is insufferable when any mortal lives in a moral hothouse. And if there be anything for which a clergyman ought to be thankful, it is if his congregation, though duly esteeming him for his office and for his work, have so much good sense as to refrain from spoiling him by deferring unduly to all his crotchets. Let there be as few worsted slippers as possible sent him: no bouquets laid on his study table by youthful hands before he comes down stairs in the morning: no young women preserving under a glass shade the glove they wore in shaking hands with him, that it may be profaned by no inferior touch. Let the phrase *dear man* be utterly excluded. A manly person does not want to be made a pet of. And if there be any occasion on which a man of sense, bishop or not, ought to be filled with shame and confusion, it is when man or woman kneels down and asks his blessing. Pray, how much is the blessing worth? What good will it do anybody? Most educated men have a very decided estimate of its value, which would be expressed in figures by a round 0."

This is in Mr. Boyd's best style, and dwells on

RESIGNATION, NOT ALWAYS A GOOD THING.

"Sometimes it is a very bad thing. You should never be resigned to things continuing wrong, when you may rise and set them right. I daresay, in the Romish Church, there were good men before Luther, who were keenly alive to the errors and evils that had crept into it: but who, in despair of making things bet-

ter, tried sadly to fix their thoughts upon other subjects: who took to illuminating missals, or constructing systems of logic, or cultivating vegetables in the garden of the monastery, or improving the music in the chapel: quietly resigned to evils they judged irremediable. Great reformers have not been resigned men. Luther was not resigned: Howard was not resigned: Powell Buxton was not resigned: George Stephenson was not resigned. And there is hardly a nobler sight, than that of a man who determines that he will not make up his mind to the continuance of some great evil: who determines that he will give his life to battling with that evil to the last: who determines that either that evil shall extinguish him, or he shall extinguish it! I reverence the strong, sanguine mind, that resolves to work a revolution to better things; and that is not afraid to hope it *can* work a revolution! And perhaps, my reader, we should both reverence it all the more that we find in ourselves very little like it. It is a curious thing, and a sad thing, to remark in how many people there is too much resignation. It kills out energy. It is a weak, fretful, unhappy thing. People are reconciled, in a sad sort of way, to the fashion in which things go on. You have seen a poor, slatternly mother, in a wayside cottage, who has observed her little children playing in the road before it, in the way of passing carriages; angrily ordering the little things to come away from their dangerous and dirty play: yet when the children disobey her, and remain where they were, just saying no more; making no farther effort. You have known a master tell his man-servant to do something about stable or garden; yet when the servant does not do it, taking no notice: seeing that he has been disobeyed, yet wearily resigned: feeling that there is no use in always fighting. And I do not speak of the not unfrequent cases in which the master, after giving his orders, comes to discover that it is best they should not be carried out, and is very glad to see them disregarded: I mean when he is dissatisfied that what he has directed is not done, and wishes that it were done, and feels worried by the whole affair, yet is so devoid of energy as to rest in a fretful resignation. Sometimes there is a sort of sense as if one had discharged his conscience by making a weak effort in the direction of doing a thing: an effort which had not the slightest chance of being successful. When I was a little boy, many years since, I used to think this; and I was led to thinking it by remarking a singular characteristic in the conduct of a school companion. In those days, if you were clas-

ing some other boy who had injured or offended you, with the design of retaliation; if you found you could not catch him, by reason of his superior speed; you would have recourse to the following expedient. If your companion was within a little space of you, though a space you felt you could not make less: you would suddenly stick out one of your feet, which would hook round his: and he stumbling over it would fall. I trust I am not suggesting a mischievous and dangerous trick to any boy of the present generation. Indeed, I have the firmest belief that existing boys know all we used to know, and possibly more."

We close with another citation, part of a description of a walk across the pass of the Great Scheideck to Grindelwald.

"A horse, indeed, looks a poor and awkward figure scrambling down these paths: but if you have in your hands that long light tough staff of ash shod with iron which is called an *Alpen-Stock*, you will bound over the masses of rock at a great pace; doing things which in a less exhilarating air you would shrink from. All the way down, on the left, apparently close by, there is that awful wall of the *Wetterhorn*; and you may see other peaks, of which the most noticeable or at least the most memorable is the *Schreckhorn*. By-and-by, by the path, you may discern a man standing beside a great square wooden box, like a small tub, fixed on a stake of wood four or five feet high. And when the travellers approach, the man will fit to that box a wooden pipe, eight feet long: and sticking his tongue into the lesser end of the pipe, will vehemently blow into it. That rude apparatus is the *Alpine Horn*, of which you have heard folk talk and sing. There is nothing specially attractive to the ear, in the few notes brayed forth: but what grand echoes, doubled and re-doubled, are awakened up in the breast of that huge wall, and die away in the upper air and mountain! Produce from your purse a liberal tip; and ask the mountaineer to let you try his horn. You blow with all your might, like my friend *Mac Puff* sounding his own trumpet: but there is dead silence, as when to such as know him well *Mac Puff* does so sound: a feeble hissing of air from the great tub is all that rewards your labour. And one always respects a person who can do what one cannot do. Down along the slope; till, turning a little way to the left, you approach the *Upper Glacier* of *Grindelwald*, filling up the great gulf between the *Wetterhorn* and the *Schreckhorn*. Into this glacier you enter, by an

artificial tunnel: but the ice is dirty, and streams of water pour from it on your head. Thus you speedily retreat. Great belts of fir trees fringe the glacier; which, like other glaciers, comes far below the snow-line. For as the ice which forms the glacier gradually melts away at the lower extremity next the valley, the ice from above presses on and fills its place. The glacier is in fact a slowly advancing stream of ice. And all the glaciers are gradually retreating into the mountains, as increasing cultivation and population make the lower extremity melt away somewhat faster than the waste can be supplied. Starting from far in the icy bosom of the Alps, in the region of perpetual snow, the *Grindelwald* glaciers come down to within a few yards of as green and rich grass as (if you were a cow) you would desire to eat.

Now we walk for an hour through meadows in the valley; pausing at a *châlet* to have some *Alpine* strawberries, small, and flavourless: and so at five o'clock on Monday afternoon enter *Grindelwald*."

THE NATIONAL PREACHER.*

THIS book may be generally described as the American "Penny Pulpit." It is published monthly, and contains full reports of sermons by the most eminent American divines. Barnes, Chaplin, Spear, and others not so well known in England, are some of the names in the series. It will be impossible for us to give any fair example of the book, for the obvious reason that its charm is, that, with one exception, no two sermons are by the same author. The publication of this work began in 1826, and, for the convenience of reference, a general and topical index, coming down to the year 1858, has been prepared. We are sure that to those who are at present ignorant of the *American Pulpit*, this work will be very welcome. The new series may be had, each volume neatly bound in cloth, at a very reasonable price.

There is one thing in this volume which has amused us not a little. It is gravely announced in a foot-note to a sermon by *Rev. W. H. Goodrich*, of *Cleveland, Ohio*, "that the eloquent author of the preceding discourse, is the thirty-fifth lineal descendant of the *Emperor Charlemagne!*"

* The National Preacher and Village Pulpit. From living Ministers of the United States. Conducted by *Rev. W. H. Bidwell*. New York: Bidwell; London: Trübner & Co., 60, Paternoster Row; Leicester: Winks & Son.

Intelligence.

Our Churches.

CONFERENCE.

The YORKSHIRE CONFERENCE assembled at Clayton, near Bradford, on Tuesday, August 15th, 1865.

The Rev. J. Maden, of Gambleside, opened the service in the morning, and Rev. W. E. Winks preached on "The immutability of Christ," from Heb. xiii. 8.

At the afternoon sitting, the Rev. C. Leigh, minister of the place, presided, and Rev. R. Hardy prayed. From the reports presented, it appeared that seventy-four had been baptized since the last Conference, and twenty-four remained as candidates. The weather was very unfavourable for travelling, and from several of the churches there was no representative nor report.

After singing the doxology, the Minutes of the previous Conference were read, and the following business attended to:—

I.—*Dewsbury*.—1. The Rev. B. Wood reported that application for assistance had been made to the General Home Missionary Committee, who spoke encouragingly of our efforts at Dewsbury, but having no funds in hand, could not help us at present.

2. Agreed: That the church at Dewsbury be advised to invite our Secretary, and the Rev. B. Wood, to spend a few days among them as soon as convenient, and hold a series of revival meetings.

3. That Revs. R. Hardy and R. Ingham be added to the Committee for Dewsbury, and that the said committee be requested to meet quarterly, and report to the Conference. Rev. B. Wood convener.

II.—That a collection be made at our next meeting to replenish the Conference fund.

III.—*Home Mission Amalgamations*.—The case from the Association on the above subject was brought forward and discussed.

Agreed: That without committing ourselves to any scheme of amalgamation, we appoint our secretary, T. Gill, to represent this section of the denomination at the aggregate meeting to be convened shortly, and reserve our decision until we hear his report.

IV.—*Denominational Statistics*.—The Ministers in this Conference are requested to call the attention of their churches to the humbling fact stated in the "Minutes" just published, viz.: That there has been during the year just closed a numerical decrease; and to arrange for special prayer for enlarged spiritual prosperity throughout the body.

V.—*Northallerton, near York*.—The church at this place informed the Conference that they had purchased a good chapel freehold, with gallery on three sides, formerly occupied by the Wesleyan Methodists, for £210, towards which they expect to raise £100 among themselves and in the neighbourhood. They wish to have the premises conveyed to the New Connexion of General Baptists, and sought advice and assistance in the appointment of Trustees, &c.

Agreed unanimously: That we cordially approve of the steps recently taken at Northallerton by Rev. W. Stubbings, and his friends, and appoint the following a Committee to assist and advise in providing suitable Trustees for the chapel recently purchased. Messrs. J. Rhodes, B. Wood, and R. Hardy, and that we commend the case to the liberality of the churches in this district.

VI.—The Revs. W. Gray, C. Springthorpe, and our Secretary, were appointed to prepare a plan for the rotation of the Conference the next five years.

The next Conference to be held at Bradford, Infirmary-street, on Tuesday, Dec. 26th, 1865. The Secretary to preach in the morning.

THOS. GILL, *Secretary*.

BAPTISMS.

SHORE, near Todmorden.—On Saturday afternoon, Aug. 12th, seventeen believers, eleven males and six females, were baptized by the pastor, all of whom, with two others restored, will be received into the church at our next ordinance day, D.V. These, with forty-one baptized and two restored in June, as previously reported, are the result of a gracious work, which commenced in the early part of the year. May they all be "witnesses" for Jesus, and "faithful until death."

CHESHAM.—On Friday evening, July 30th, thirteen friends were baptized. On the following Sabbath one of them was admitted to the fellowship of the Independent church in this town, and the others were received into our own communion. May they all endure to the end, and be saved.

SAWLEY.—On Sunday morning, Aug. 13th, after a baptismal sermon by our minister from Matt. xxviii. 19, five candidates were baptized in the river Trent, and were received into church fellowship the same day. The weather being beautifully fine, upwards of 2000 people assembled to witness the ordinance.

C. T.

BIRMINGHAM, Second Church—On Monday evening, July 31st, three friends put on Christ by baptism, and were received into the fellowship of the church on the following Lord's-day. J. S. C.

BRADFORD, Tetley-street.—On June 4, we baptized six, and received two; July 2, we baptized four; and on Aug. 6, we baptized two, and received one.

B. W.

WOLVEY.—Two persons were baptized and received into the church on Lord's-day, Aug. 6th.

CHAPELS.

GREAT BERKHAMSTEAD.—The opening services of the new Baptist Chapel, at Berkhamstead, were held on Tuesday, Aug. 1. The erection of this beautiful structure is not only an important event in the history of the Nonconformist body of this place, but as a specimen of ecclesiastical architecture it is unequalled in the neighbourhood. The old Baptist Chapel at Berkhamstead, which has been pulled down, was situate in Water-lane. It was built in 1722, and was enlarged and improved about twenty-five years ago. It was, however, a very inconvenient and insufficient structure and in a bad situation. The new chapel stands on an admirable site, at the east end of the High-street of Berkhamstead, and on the north side. Whilst the new building was in course of erection, the congregation met for worship in the Town Hall. The chapel is in the decorated style of early English architecture. The materials are white Leighton bricks, with red bands, and white Bath free stone. At the south-west corner are a

tower and a very elegant white stone spire, the height of which is ninety feet. There is a large and beautiful window at the south end of the building. The dimensions of the chapel are, externally 58 by 40 feet, and internally 48 by 37 feet. It contains sittings for 540 persons, whilst the old chapel would only accommodate 390 persons. The seats and galleries are of stained deal. The south gallery extends over the entrance porch and the large window. The floor of the chapel is an inclined plane. There is no pulpit, but a platform with the minister's desk placed on it. The organ chamber is at the north end of the chapel, with a stone arch, on each corbel of which, is the figure of an angel. The roof of the chapel is lofty and handsome. It is of stained timber, open to the ridge, with white plaster between the rafters. At the rear of the chapel are large and commodious school-rooms adjoining, of a corresponding style of architecture. The architect, (Mr. Neale, of Bristol,) and the builder, (Mr. Tofield, of Tottenhoe,) have admirably fulfilled their task, and great credit is due to them both. The carving was executed by Mr. Margetson, and the stone work by Mr. Stephens, of Bristol. The total cost of this beautiful chapel and schools is considerably under £2,000, including the site. Some of the materials of the old chapel have been used up in the new; and the actual expenditure will be about £1,600—a very moderate sum, indeed, for such a place of worship. The front view of the chapel, from the High-street, gives it a very pleasing appearance. The right entrance is elegant and beautiful. There are three doorways, with a large centre arch and two smaller ones, the pillars being composed of cluster columns of stone, with carved corbels representing angels in a posture of adoration. The large window over the entrance has elegant stone tracery. The most striking feature in the building is the light and graceful stone spire. This spire has eight elegant gables at its base, ornamented with crochet work, and small gables at the top, terminating with fleur-de-lis. This spire, with its rich ornamentation, forms a conspicuous object in the scenery of the neighbourhood of Berkhamstead. It should be recorded that some of the members of the Church of England have, in the exercise of a catholic spirit, helped their Nonconformist brethren in this

good work. The opening service on Tuesday was well attended. An excellent sermon was preached by the Rev. Dr. Burns, from Genesis xxviii. 11—22. A public dinner and tea were afterwards held in the school-rooms. At the evening service there was a crowded congregation. The devotional parts of the service were conducted by the minister of the chapel, the Rev. J. Lawton, and the Rev. E. Foster, of Wendover. A thoughtful and impressive sermon was preached by the Rev. D. Katterns, of Hackney, from Timothy ii. 19. After the service the Rev. T. Lawton announced that £1,004 had been subscribed to the building fund, leaving £600 still to be raised. The collections amounted to about £97, of which one gentleman gave a donation of £50. On the Sunday following, Aug. 6th, the opening services were continued. Mr. Lawton preached in the morning, and the Rev. T. Goadby, B. A., of London in the afternoon and evening. Collections on behalf of the building fund were again made, amounting to £23 7s. The total of the collections at the opening services was about £130. G. L.

SAWLEY.—Our chapel having been closed for cleaning, painting, &c., was re-opened on Lord's-day, Aug. 6th. The Rev. J. Poxon, of Breaston, preached afternoon and evening. Collections amounted to nearly £8. On the following Monday a tea-meeting was held in the school-room. One hundred and thirty sat down, which realized £5 more. After tea a public meeting was held, W. Bennett, Esq., Chairman. Mr. Stenson made some excellent remarks upon the word, Hope. Rev. J. Poxon next spoke as to the great desirability of the moral, educational and religious elevation of the people. A good deal of merriment was caused by the Rev. gentleman exhibiting, according to a previous promise, a stocking which belonged to the late Rev. John Fletcher, of Madeley, also a cap which was worn by his wife. The stocking was much worn at the knee. Revs. W. Chapman, of Castle Donington, and T. Cockerton also addressed the meeting. C. T.

RAMSGATE — *Re-opening Services.*—The General Baptist chapel at Ramsgate having been closed since April 18th, in order to remove the old roof and replace it with a new one, and also to effect some other improvements, was re-opened

on Lord's-day, June 25th. Two sermons were preached; that in the morning by the minister of the place, Rev. J. Packer; and that in the afternoon by the Rev. B. C. Etheridge, minister of Cavendish chapel. Collections were made, which, together with the subscriptions already received, amount to little more than £26, while the cost will be about £100. Help from the friends of the Redeemer is needed for this ancient sanctuary, and will be gratefully acknowledged by the pastor, Joseph Packer, 113, High-street, Ramsgate.

MISCELLANEOUS.

THE THIRTY-SEVENTH ANNIVERSARY OF THE LINCOLNSHIRE AND CAMBRIDGESHIRE SUNDAY SCHOOL TEACHERS' UNION was held at the General Baptist chapel, Fleet, on Thursday, July 20th.

At seven o'clock a prayer-meeting was held. At ten, the chair was taken by the Rev. J. Cotton, of Holbeach, when the Reports of the Schools were read. Some were encouraged by the fact that both teachers and scholars had joined the church of Christ during the year; others had to lament the want of such evidences of success.

At eleven o'clock, the Rev. W. Sharman, of Coningsby, read the Scriptures and prayed, after which the Rev. J. Cholerton, of Sutterton, preached from Rom. x. 17.

At half-past two o'clock, the friends again assembled, when, in the absence of Mr. Scott, of Sutterton, the appointed Chairman, Mr. Bothamley, of Boston, was elected to that office. The following business engaged the attention of the friends:—

1. The Minutes of the last meeting read and confirmed.
2. Mr. Robson having left the neighbourhood, Mr. Perry, of Boston, was appointed Secretary for the next three years.
3. The friends at Gedney Hill having re-commenced a Sunday-school, asked for admission into the Union. Agreed: That we gladly comply with their request.
4. That the next meeting of the Union be held at Pinchbeck, on the last Thursday but one in July, 1866.
5. That the Rev. J. P. Tetley, of Long Sutton, be the preacher, or, in case of failure, the Rev. D. D. Billings, of Parson Drove.

6. That Mr. Bothamley, of Boston, be the Chairman on that occasion.

7. That the best thanks of the meeting be given to the Rev. J. Cotton, of Holbeach, for his excellent paper now read. Subject: The Relation of the Church to the Sabbath School. That he be requested to forward it to the Editor of the *General Baptist Magazine* for publication.

8. That a paper be written by Mr. J. Sharman, of Spalding, to be read at the next meeting. Subject: The Origin, Design, and Prospects of the Lincolnshire Sunday School Teachers' Union.

9. That the alternate monthly correspondence with the Schools be as follows, viz.: Boston with Tydd St. Giles, Witham Green with Gedney, Broadgate, Fleet with Sutterton, Gosberton with Sutton St. Edmonds, Pichbeck with Long Sutton, Spalding with Holbeach, Coningsby with Gedney Hill.

The evening meeting commenced at half-past six o'clock, when the following ministers and teachers addressed the meeting: the Revs. J. P. Tetley, of Long Sutton; D. D. Billings, of Parson Drove; W. Sharman, of Coningsby; Mr. W. Frank, Gedney, Broadgate; Mr. Sewell and Mr. Taylor, of Boston.

Votes of thanks were past to the Rev. J. Cholerton for his excellent sermon; to the friends at Fleet for their kind and liberal provision for the comfort and happiness of the friends. The meetings were all well attended. About 130 sat down to dinner. Upwards of 500 took tea.

On behalf of the Union,
ANTHONY FISH.

Gedney, Aug. 21, 1865.

MELBOURNE.—In July last the Rev. I. Stubbins preached in the Baptist chapel, Melbourne, after which a collection was made in behalf of the Freedmen's Aid Society. The amount realized was £3 18s. If all our churches could do a little in the same way, they would render valuable help to a very deserving object.

WOLVEY.—On Lord's-day, Aug. 13, the annual sermons in behalf of the Sunday School were preached; that in the afternoon by the Rev. B. Davies of Coventry, and that in the evening by Rev. J. Moore of Monks Kirby. The congregations were good. The collections rather less than usual.

Other Congregational Churches.

SOUTHWELL, *Notts.*—A public meeting was held in the Baptist chapel, Southwell, on Tuesday, Aug. 1st, to recognise the Rev. James Shaw, late of Whitstone, as the pastor of the church. A large company partook of tea in the school-room, the trays being gratuitously provided by friends. After tea a public meeting was held, which was opened by singing. The Rev. W. Underwood, president of Chilwell College, read a suitable portion of Scripture, and offered an appropriate prayer. Mr. Cook, one of the deacons, at the request of the chairman, stated the reasons which induced the church to invite Mr. Shaw to become their pastor, after which the new pastor gave his reasons for accepting the invitation of the pastorate of the church at Southwell. Addresses were then delivered by the Revs. J. Edwards, of Nottingham; W. Underwood, of Chilwell; J. Morton, of Collingham; W. R. Stevenson, M.A., Classical Tutor of Chilwell College; and W. Wallis, of Calverton. The addresses contained sound practical advice concerning the relations and duties of the church to each other and to the world. The meeting was concluded with singing and prayer. The friends of the cause expressed their full satisfaction with the proceedings of the evening, and look hopefully towards the future.

LEICESTER, *Victoria-road.*—The memorial stone of the above edifice was laid on Thursday, Aug. 3rd, by Sir S. Morton Peto, Bart., M.P. The weather proving most unfavourable, the trowel was at once presented by R. Harris, Esq., and the formality of laying the stone by Sir Morton was proceeded with. The assembly then proceeded to a shed which had been provided for the occasion, and addresses were delivered by Sir S. Morton Peto, J. D. Harris, Esq., M.P., the Revs. W. Brock, J. P. Mursell, T. Lomas, T. Stevenson, and W. Woods. The following gentlemen also took various parts in the interesting ceremony, Revs. W. Wilkinson and E. G. Cecil, Messrs. G. Viccars, T. G. Rust, and J. Baines. Notwithstanding the incessant rain, the assembly remained, and evinced great interest in the proceedings. The amount collected on the spot was £205 10s.

The style of the building will be Gothic in its best form, and is intended for the accommodation of a new Baptist church, formed on open communion principles. It is designed to seat 1,050 persons, and the entire estimated cost of erection, &c., is between £7,000 and £8,000, towards which £4,500 are already realised.

LIVERPOOL, Pembroke Chapel.—Last Tuesday evening a meeting was held in the rooms of Pembroke chapel, to present a testimonial to Mr. S. B. Jackson, on his retiring from the office of superintendent of the Pembroke chapel Sunday-schools, which he has held for the last twenty-five years. The chair was occupied by the Rev. C. M. Birrell; and Mr. R. S. Blease, on behalf of the subscribers, presented the testimonial, which consisted of a fine timpiece by Roskell, surmounted by a most appropriate group in bronze, representing age instructing youth, and accompanied by a pair of exquisite vases in the same material on bases of black marble. Mr. Jackson made an interesting response, in which he reviewed his personal history in connexion with Sunday-schools during the last forty years. He was followed by several gentlemen formerly connected with these schools, and now resident in different parts of the country. The meeting was one of great interest.

HARTLEPOOL.—A recognition service in connection with the settlement of Rev. E. Edwards, late of New Milford, was held at Hartlepool, Durham, on Tuesday, Aug. 1st. After a sumptuous tea, the public meeting was addressed by the Revs. J. Charter, West Hartlepool, the pastor-elect; W. Walters, Newcastle-on-Tyne; W. Levy, Stockton; L. Horrells, Middlesborough, and some ministers of other denominations in the town. The Rev. W. Boutems presided. It is confidently hoped that this settlement is under God's sanction, and will be followed by His blessing. Mr. Edwards' friends will be glad to know that, through the mercy of God, he is at length restored to health, and able once more to devote himself wholly to his work.

MERTHYR TYDVIL, Bethel.—On July 31, a recognition service was held in connection with the settlement of the Rev. W. Davies (late of Holyhead) as pastor of this church. The usual questions were asked and prayer offered by the Rev. C. Griffiths, Zion, who also gave a short

address on the nature of a Christian church. The Rev. J. Evans, Abercarnaid, preached on the duty of the pastor, and Dr. Jones, Tabernacle, on the duty of the church. Addresses of a congratulating character were then delivered by the Revs. J. G. Phillips, Enon; O. W. James, Hebron, Dowlais; and C. Griffiths. Mr. Davies commences his ministry at Bethel under a very favourable aspect.

KILBURN, Canterbury-road.—The opening services of the Canterbury-road chapel, Kilburn, took place on July 27th, when the chapel was well filled. The Rev. J. A. Spurgeon preached. The preachers for the following Sunday were the Rev. Jabez Burns, D.D., in the morning, Rev. W. G. Lewis in the afternoon, and the Rev. Henry Christopherson in the evening. On Monday a tea and public meeting was held in the chapel, when tables were gratuitously provided by lady friends for upwards of 200 persons. George Axton, Esq., presided. The Rev. T. Hall, the pastor, gave a brief verbal statement of pecuniary matters, after which most cheering addresses were delivered by the Revs. Jabez Burns, D.D., J. C. Gallaway, M.A., W. Stott, J. B. Wright, and H. Tarrant, Esq. The Hon. and Rev. B. W. Noel, M.A., preached on Thursday, and these interesting services were brought to a conclusion on Sunday week, by discourses from the Rev. John Clifford, and the Rev. Joseph Angus, D.D., Principal of Regent's Park College. The ordinance of the Lord's Supper was afterwards administered, when Dr. Angus presided, assisted by the pastor of the church. The collections, including the profits of the tea, amounted to nearly £50. The total cost of the chapel, including boundary walls, &c., will be £1,100. Only about one half of this sum has been raised.

STALHAM, Norfolk.—A tea-meeting was held at Stalham, on Aug. 2nd, to present a testimonial to the Rev. J. Venimore, of Ingham, as a proof of the esteem and regard in which he is held by his church, congregation, neighbours, and friends. About eighty friends sat down to tea. Mr. John Silcock, one of the deacons of the church, presided, and presented the testimonial, which consisted of a purse of 130 guineas, in an appropriate address. Mr. Barber and Mr. Slipper also delivered appropriate addresses. Mr. Venimore, who has been

for thirty-nine years the pastor of the church, acknowledged the kindness of his friends in a touching address. He expressed his gratitude to God for the grace and love with which He had sustained him during his lengthened ministry. Mr. S. C. Cooke moved, and Mr. S. B. Cooke seconded: "That the thanks of this meeting are due to Mr. J. Silcock, for his services as treasurer of the testimonial fund, and as chairman to-night," which was unanimously agreed to. After singing the Doxology, the Rev. J. Venimore brought the meeting to a close by prayer.

PORT DINORWICK, Carnarvonshire.—Special services were held at the above place Aug. 7th, on the occasion of the settlement of the Rev. Gomer Leek, of the Baptist College, Llangollen, as pastor of the Baptist church there. At ten a.m. Mr. R. Ellis, jun., of Carnarvon, commenced by reading and prayer. Then the Rev. J. D. Williams, of Bangor, delivered an excellent discourse on "The nature and constitution of a Christian church." The Rev. R. Ellis, of Carnarvon, put the usual questions to the young minister, which were suitably answered, and offered the ordination prayer. Afterwards, the Rev. Hugh Jones, Classical Tutor of Llangollen College, preached on the duty of the minister, and the Rev. R. Ellis on that of the church. The Revs. J. D. Williams and R. Ellis preached again at two p.m., and the Revs. W. P. Williams, of Bedwas, Monmouthshire, and J. D. Evans, of Llangefni, preached at six p.m. Mr. Leek commences his ministry under very favourable circumstances and with cheering prospects.

SHARNBROOK, Old Chapel.—On Tuesday, July 11th, the preliminary reopening services in connection with the above place of worship were held. The old chapel has now disappeared and an enlarged one taken its place. The old building was a pantiled conventicle of the eighteenth century of the most primitive construction. The restoration and enlargement have been effected in a very pleasing and judicious manner. The style of architecture is of Venetian character; the exterior front is of white brick with coloured arches and cornice; in the pediment will be a clock for the use of the parish. The side walls are built of native stone, the interior is fitted up with open seats, platform and open

roof, the gallery fronts of chaste, open iron work, and so arranged that the preacher has a full view of the audience; in the rear is a school-room and vestry, divided by folding doors, which on special occasions can be thrown open; the baptistry is in part of the platform; on the right of the school a building is to be reared fitted with a copper (for tea-meetings), a fire-place, &c. The chapel is to be lighted with paraffin oil lamps. The burial-ground will be enclosed with suitable walls; and the frontage to the street will have iron palisades and entrance gates. The total cost will be about £650. On the day named, Mr. J. Wells, of the Surrey Tabernacle, preached in the morning and afternoon, and Mr. J. Foreman, of London, in the evening, to the congregations. The following ministers also took part in the services: Mr. Wyard, of London; Mr. J. Wyard, of St. Neot's; Mr. Willis, of Raunds; Mr. Ward, of Irthingborough; Mr. Kitchen, of Ringstead; Mr. Wilson, of Riseley; and Mr. A. Peet, the pastor. A goodly number sat down to dinner, and nearly 500 to tea, in barns kindly lent by J. Gibbard, Esq., and Messrs. Poole and Allen. The amount received, including collections and gifts, was £178 5s. At the close of the evening service the pastor announced that Mr. Ward had given him a promise of £200 towards this £250, and had also presented the church with one of Milner's fire-proof safes for the protection of their deeds. A Bible and hymn-book for the pulpit were given, the former by Miss Ward, the latter being purchased with contributions collected by Mrs. J. Fountain. The chapel will be completed by the end of harvest, the congregation, however, worshipping in it on the Sabbath.

NEWCASTLE-ON-TYNE, Rye Hill.—Recognition services in connection with the induction of the Rev. T. Harwood Pattison as minister of the above chapel, were held on Thursday, July 27, in the school-room below the chapel. After tea a meeting was held, presided over by S. R. Pattison, Esq., of London, the father of the new minister. Rev. W. Walters, Bewick-street chapel; Rev. Mr. Pringle, Rev. Mr. Rees, Sunderland, and Dr. Angus, sent letters apologising for their absence. Addresses were delivered by Rev. George Bell, Rev. Mr. Hanson, Rev. J. W. Lance, the former pastor of the congregation, Rev. Dr. Bruce, and Councillor Benson.

Notes of the Month.

ECCLESIASTIAL.

THE so-called "Holy Coat of Treves" is once more to be brushed and exhibited; and very shortly we may expect to hear that crowds of pilgrims have flocked in to catch a sight of the thread-bare relic. It seems hard to believe that men are found foolish enough to put faith in this old priestly trick; but alas! "no plummet has yet sounded the depths of human gullability." We may preach as we will against the errors of Romanism, but until the Word of God is more universally read on the Continent, we may expect, for many years to come, repetitions of these medieval absurdities.—The Bishop of Oxford has again been distinguishing himself at a missionary meeting, this time in company with Mr. Walpole, and at Salisbury. After speaking in the most disparaging terms of American missions, he proceeded to trumpet the claims of the Propagation Society. In one part of his speech, he talked like his colleague, of self-sustained and self-governed churches, and used language that would have created no surprise if it had come from a member of the Liberation Society. The Bishop of Cape Town was congratulated on being freed from "the golden fetters of the State;" and was advised to adopt apostolic methods for silencing the "miserable voice" of that prelate who had gone to Natal to teach the Africans heresy.—Colenso himself has filed a bill against certain members of the government and the archbishops to obtain his salary, which, since last April twelve-months, has been diverted into other channels. We may therefore anticipate a fresh outbreak of the Colenso squabble.—A Rev. Mr. Venables, who made himself conspicuous three years ago by his onslaught on Dissenters, has been writing a pamphlet to show how they are to be treated. In some respects he is but an imitator of Rev. John Burgon, a taste of whose excellencies we gave our readers some few months back. Perhaps in order the better to know how to deal with them, Rev. Mr. Venables thought it best to adopt

some classification of these supporters of what he thinks to be a deplorable evil. At any rate he has given the world his opinion of the six divisions under which they may be placed. There are, for instance, so says this clerical classifier, Dissenters who may be called "accidental," others who are "political," others who are "ignorant," while some are "conscientious," some "sentimental," and there is a sixth class who are styled "unwilling." If not exhaustive, this classification is certainly very ingenious. A clerical meeting in a rural parish would applaud to the echo the sagacity of the man who had thus seemingly "mapped out" the whole Dissenting body. But why have *six* classes? Why not have six and twenty? With such wit as Mr. Venables possesses, it would not be a very hard task to increase indefinitely the number of genera. Then he might show us a further proof of his sagacity in describing some of the "varieties" of—say the first three. But enough. Dissent is far too strong ever to be more than amused with such paltry tricks; and the cause must be getting very weak which needs such support. One thing is evident: to be a member of the Establishment is, in Mr. Venables' opinion, "to hide a multitude of sins."—Mr. Christopherson, of Cheltenham, an Independent minister, has been the occasion, during the past month, of not a few newspaper articles. He has written to Mr. Gladstone protesting against the assertion made to the Chancellor of the Exchequer by Dr. Vaughan in a meeting held at Newman Hall's last winter, that the opponents of Establishments, as such, among Dissenters, were as fifty to one. "Nothing of the kind," adds Mr. Christopherson. "An influential section rather like an Establishment, and are now shivering under the cold shade of Dissent." "Only alter the Prayer Book, and many of us would at once conform." Mr. Gladstone replies with his usual acuteness, and plainly assures him that such a reform as that proposed would drive out more from the Establishment than it would let

in; and adds, in a parenthesis, "I have no more right to the enjoyment of the national establishment of religion than any other subject of the Queen." It will naturally be asked, Why Mr. Christopherson did not dissent from Dr. Vaughan's reliable statement at the time it was made? Perhaps he himself can best answer this awkward question. He has gained nothing by his delay but an unenviable fame, and a polite rebuff. He may yet find that the other members of the friendly conference have something to say about the whole affair; and, from the general tendency of the articles we have seen on his letter and Mr. Gladstone's reply, we can assure him that something more than "a drop of ink" will be needed "to reconcile hundreds of Non-conformists to the Establishment."

GENERAL.

THE Queen is on a visit to Germany. Parliament has again been prorogued, and will meet for the despatch of business early in November.—The three chief topics of interest during the month have been the Atlantic cable, the cholera, and the cattle plague. The laying of the cable has failed, but in such a fashion as to make those who were once doubtful sure of future success. Dr. Russell's account of each day's proceedings, graphic, simple, and fascinating, has now been read by almost every person accustomed to read daily or weekly newspapers. We sincerely trust that "the cable assassin" has only an existence in his own vivid imagination. The real cause of the failure was the defect in the "picking up" machinery.—The latest telegrams speak of the decline of the cholera in Constantinople, but add that it is spreading in Salonica, Varna, Kustendje, Trebizonde, Bagdad, and along the Gulf. The Editor of the *Spectator*, who has long been acquainted with this modern plague in the East, gives the following note-worthy advice in a remarkable letter recently published:—"It is too late for extensive improvements, and the only thing remaining is to teach the people three great truths; *first*, that cholera is not contagious, and that panic leading to the desertion of the sick is as absurd as it is cowardly; *secondly*, that the best preventives before it arrives are cleanli-

ness, ventilation, and pure water; the best after it has arrived, a lavish use of chloride of lime and common whitewash; and *thirdly*, that the only sudden remedies which should be taken before the doctor's arrival are, a wine glass of brandy, or a quarter of a grain of morphia; both palliatives found most effectual in India. They do not perhaps cure, but they prevent that terrible prostration of the nerves which makes the progress of the disease so quick."—Professor Gamgee strove to be heard two years ago when he warned the people of this country against the cattle-plague, and now every one is eagerly listening to his voice. That it is fairly among us, even the most sceptical cannot deny. But opinions are sadly divided as to the best means to be adopted for preventing its spread. Professor Gamgee advocates instant slaughter and burial, and the prohibition of the importation of foreign cattle from certain infected districts. To others this plan seems too sweeping. One thing we fear is too true, dear as meat is, it will yet be dearer. This occasions greater alarm because of the lightness of wheat crops and the probable deficiency of grain supply from abroad. The weather, hitherto, has not been very favourable for the ingathering of the harvest; and many heads are unusually anxious as to the condition in which home-grain will be housed.—The English and French fleets have been fraternizing. Would that this were the only use to which they were ever put. The Emperor is now on a visit to Switzerland, and is renewing some old associations.—Spanish ecclesiastics are giving up their enormous possessions to the crown, not reluctantly, but with marvellous cheerfulness.—Havana is busy devising schemes for the liberation of her slaves, and America is still passing through the critical ordeal of reconstruction. It is said that John Bright is about to become the guest of the Great Transatlantic Republic. He is sure of a most enthusiastic welcome, since no public man in this country has proved more persistently its friend and advocate.—Recent news from China speak of a fresh outbreak of rebellion. A new kind of disbelievers in the Imperialists are said to be in possession of Pekiou.

Marriages.

July 11, at the Baptist chapel, Pinchbeck, Lincolnshire, by the father of the bride, the Rev. W. H. Payne, Baptist minister, Presteign, Radnorshire, elder son of the Rev. W. Payne, of Chesham, to Sarah Summerson, youngest daughter of the Rev. J. Staddon, Baptist minister, Pinchbeck.

July 20, at Broadmead chapel, Bristol, by the Rev. N. Haycroft, Mr. J. H. Read, to Jane, eldest daughter of Mr. T. N. Ashman, Broadmead, Bristol.

July 27, at the Baptist chapel, Blockley, by the Rev. C. J. Middleditch, Mr. Robert Humphriss, of Ebrington, to Eliza, daughter of the late Rev. C. Spiller, of Chipping Campden.

July 28, at Thornbury, by the Rev. Wm. H. McMechan, brother-in-law of the bride, the Rev. Thomas Mills, of Leigh, Lancashire, to Susan, daughter of John Moss Chandler, Esq., surgeon, Bristol.

July 30, in the Baptist chapel, Sutton-in-Craven, Yorkshire, by the Rev. W. E. Archer, Mr. Jacob Summersgill, to Miss Priscilla Gradwell, both of Cross Flatts, Bingley.

Aug. 1, at Rusholme-road chapel, by the Rev. P. Thomson, M.A., Mr. Henry Wells, solicitor, Nottingham, to Sarah, only surviving daughter of the late Mr. John Stocks, and relict of Mr. John Heap, both of Manchester.

Aug. 1, at Zion chapel, by the Rev. R. Kenney, Mr. Thomas Bramall, of Burton-on-Trent, to Jane Elizabeth, only daughter of Mr. Best, of the same town.

Aug. 2, at the Baptist chapel, Castle Donington, by the Rev. T. Cockerton, Mr.

W. Allsop, to Eliza, eldest daughter of R. Knight, Esq., Castle Donington.

Aug. 3, at Stepuay chapel, Lynn, by the Rev. J. T. Wigner, Mr. S. J. Rutter, Downham, to Harriet, second daughter of J. C. Kerkham, Esq., Terrington.

Aug. 3, at Belvoir-street chapel, Leicester, by the Rev. J. P. Mursell, Mr. Charles Stephen Robinson, to Priscilla, second daughter of John Whitmore, Esq., of Leicester.

Aug. 8, at Belvoir-street chapel, Leicester, by the Rev. J. P. Mursell, Mr. Jesse Vawser, of March, to Emma, youngest daughter of the late George Morling, Esq., of Wisbeach, Cambs.

Aug. 9, at Charles-street chapel, Leicester, by the Rev. William Brock, of London, Alfred John, second son of the late Septimus Hamel, Esq., of Woburn-square, London, to Annie, second daughter of Richard Harris, Esq., Knighton House, Knighton, near Leicester.

Aug. 9, at the Baptist chapel, Chipperfield, Mr. W. B. Humphrey, of Hemel Hempstead, to Ann, second daughter of the late Mr. Carter Grace, of Tring.

Aug. 10, at Belvoir-street chapel, Leicester, by the Rev. J. P. Mursell, Mr. Matthew Maxfield, to Mrs. Eliza Horton, daughter of the late Samuel How, Esq.

Aug. 17, at the Scotch Church, Regent-square, by the Hon. and Rev. B. W. Noel, M.A., Peter, only son of Mr. P. Terry, of Hatton-garden and Colney Hatch-park, to Emily, third daughter of Mr. James Poole, of Spencer Street and Lloyd Square, Pentonville.

Deaths.

July 9, fell asleep in Jesus, in the sixty-fourth year of his age, the Rev. Joseph Diboll, minister of the Baptist chapel, Rawden-street, greatly beloved by all who knew him, who for eleven years and a half sustained with honour and great usefulness his connexion with the Baptist Missionary Society in Western Africa.

July 18, at Wrington, Mr. John Foster. He was for many years an acting trustee and deacon of the Independent church, and was highly esteemed by all who knew him.

July 26, at the Lodge, Gwbert, near Cardigan, the Rev. Caleb Morris, for many

years pastor of the Congregational Church, Fetter Lane, London.

July 20, the infant son of the Rev. J. Martin, of Nottingham, aged fourteen days.

July 31, Mary Jane, the beloved wife of Mr. Stephen Willson, of Peterborough, and daughter of Mr. Goodson, of Bulwell, in the 25th year of her age.

Aug. 1, Ann, the beloved wife of the Rev. J. Bromwich, of Sheepshed, Leicestershire, in the sixty-fifth year of her age, deeply lamented by a large circle of friends.

Aug. 10, at Leicester, Rev. John Cholerton, aged 38. He was for nine years the laborious pastor of the Baptist church at Coalville.

Missionary Observer.

MR. BROWN'S LEGACY.

[We have great pleasure in publishing the following letter, which has just come to hand.—E.D.]

*Bridge Hall,
Bradwell, near Braintree,
August 26, 1865.*

Dear Sir,—I have this day forwarded to your Treasurer a cheque for £360, being the amount (less duty) of the legacy, under the will of my deceased relative, to the General Baptist Missionary Society, and feel much pleasure in doing so, as it will enable you to get rid of what must always be an unpleasant thing for any Society to contend with (namely your debt), which I understand by your letter is about this amount. May your strength be thus renewed, that you press on still more earnestly in the missionary work, till the dark places of the earth are covered with the knowledge of the Lord.

I remain, yours truly,
WM. BROWN.

Rev. H. Wilkinson.

INCIDENTS ON A TOUR IN THE KHOND HILLS.*

BY THE REV. J. O. GOADBY.

WE reached our destination at half-past four in the afternoon. The sun was down when the tent came up. No sooner did the bullocks reach the pitching ground than they threw themselves down thoroughly exhausted. As the result of the day's exertions, the next morning two men were down with heavy fever, and another with severe diarrhœa. I got quite anxious. Rest and simple medicine, however, in a few days brought them round. The Moloko here related to me many interesting incidents relative to the Khond war in connection with the suppression of the Meriah sacrifice. Once, the ringleader of the rebellion and chief of the hill bandit, named Chokra Besiga, for whom the Government were searching, entered the tent of the officer in command of the troops there encamped in the garb of a medicant brahmin, and

giving information about the road and hiding places in the hills, offered himself as guide. Of course his statements were false. The Moloko's father recognised him, and watching his opportunity, apprised the sahib of the fact. The jungle was beaten and searched for miles round in every direction not five minutes after he had left, but no Chokra Besiga was to be found. To this day 5000 rupees are offered for his apprehension, and he is believed to be alive. Once, at this place, thirty Meriahs were rescued in the face of several hundred sepoy, the Khonds rushing down the hills on all sides into the camp, killed the guards, and carried off their victims. The troops were so panic stricken at this savage kind of warfare and overpowering numbers, as to compel their Commandant to retreat silently in the dead of the night. I was there without a single armed attendant, (and, by the way, am the only one who ever has travelled thus far without a guard,) and had no fear of being molested, which showed how successful had been the efforts of the Indian Government to suppress the Meriah sacrifice and put down Dacoity. One afternoon, whilst staying here, having been visited by the head man and a number of his friends, I was sitting in the tent writing to my dear wife, when the crackling of fire arrested my attention. I took no particular notice until a puff of wind filled the tent with smoke. I ran outside to ascertain the cause, and to my surprise found the stubble on fire, (I was pitched in a rice field,) and a line of flame six yards long within half that distance of the tent ropes. In another minute the tent would have been on fire, had not the wind at that moment suddenly veered round and blown the flame to where the stubble had been considerably trampled down by the visitors of the afternoon. Several of the people were asleep in a tope at some distance, and the rest absent at the village. I checked the fire by two vessels of water reserved for washing and drinking, and then endeavoured to trample it out at the imminent risk of firing my clothes, and should have failed I fear had not one of the sleepers waked up and run to my assistance with

* Continued from page 317.

more water. The fire was caused by one of the Khond visitors throwing away a burning stick after lighting his cigar.

Sunkaracole, the next place visited, is a very dirty village, and we had great difficulty in securing a good pitching place. The place fixed upon was a piece of high ground to the west of the village, and separated from it by a ravine, through which ran a sluggish stream, broad, muddy, and shallow. As this had to be crossed every time we visited the people, and we had no liking for wading knee deep in mud and water, with a little assistance from the villagers, a number of good sized stones for buttresses, and the loan of several stout boards, we managed in a short time to construct a good foot-bridge across the stream. It was instantly patronised by the villagers, and in all probability it will remain until the floods in the rainy season wash it away. The Oriya villages were composed, with one or two exceptions, of distillers, and, as one might expect, the consequence was, all the Khonds in the vicinity were destitute, dirty, and drunken. I never yet saw such wretched specimens of Khonds as were here visible. Land, villages, and people, all bore the drunkard's crest.

Our next encamping ground was close to the hill Oriya and Gond village Kuinguru, situated in a beautiful fertile valley. I wished to have had the tent pitched by the side of a broad clear mountain stream on the other side the valley, near a cluster of Khond villages, but supplies only being procurable at Kuinguru, my camp people became obstreperous and threatened to mutiny, and I had to yield, sorely against my will. Another year I hope to be more independent of supplies, though to do this several extra bullocks loaded with grain will be required. The difficulty of obtaining supplies is a great drawback to itinerating in the Khond hills. My experience of last year taught me that a Khond Missionary, to be free to visit each group of villages in its beautiful valleys, or dense jungles, must carry nearly all he and his camp require with him, and must not calculate upon being able to get supplies excepting on the track of the traders from the interior. One of the Khond Moloko's, or chiefs, asked me to come to his village. The next afternoon we went, and on our way preached in a small Gond village, where we had rather a hard battle with an

Oriya schoolmaster, who, being a native of a village near to Pooree, was, like his Hindoo brethren there, a true devotee of Juggernaut. A quiet exposition of the true religion, and a little dissecting of the absurdities of his own shastras, made him terribly irate, and he gave a loose to his tongue in not the most classical Oriya, and would most probably have exhausted his vocabulary of abuse had he been supported by the villagers. Most of the bystanders were amazed at his audacity in daring to treat a sahib thus, and were equally astonished at the little effect it had, evidently expecting we should summarily take him into custody and chastise him for his insolence. Our forbearance gained us the sympathy of all, and laid our talkative friend under the necessity of retreating to his "basa," or temporary dwelling, from whence we heard his opinion of us through a running description of our virtues addressed to his cook. The cluster of villages under the Maloko's authority are picturesquely situated, nestling at the foot of a lofty range of mountains, in a recess made by the jutting out of two spurs from the range. He was not at home, and, with one or two exceptions, all the villagers had gone to the jungle for wood, or to watch their grain on the mountain side. The next day he and his friends visited the tent. I was looking through the telescope at his village when he came. He expressed a wish to look through the wonderful instrument of which he had heard a good deal, and, among other things, that the sahibs who go up the mountains to measure the country (the surveyors) take such instruments up with them, and, by their aid, make the whole world lie stretched at their feet. I had a table placed under a tree near the tent, put on it a box, and on that laid the telescope, steadied by a book on each side, and a stone on the top, and brought it to bear upon his village nearly two miles distant, and then bid him look. He was for looking with both eyes open. I requested him to shut the eye that would go to the easiest, and bringing the other close to the glass, tell me what he saw. He looked, then taking his eye away from the glass rubbed it vigorously and looked again; then without it, shading his eyes with his hand, gazed towards his village, which was only just visible on the other side of the valley. Then looking through the glass again, and unable any longer to

contain himself, and not believing his own eyes, he seized my arm, and exclaimed in Khond, "Father! Father! what is this?" adding, "with one eye and this"—touching the glass—"I see fowls pecking, pigs eating, dogs fighting, men smoking and drinking, and women with their little ones at their breasts,—a whole village, and all on the other side of the table, and yet with two eyes wide open I can see nothing—all vanish—where do all go to when I take my eye away?" I replied, look again, well; and tell me if that is not like your own village. He looked again, and in a few seconds, wild with delight, sang out at the top of his voice, "That is my village; I see my house—there! my wife has just come outside nursing my child—there! so and so is drinking toddy—and so and so is lighting his cigar—there! now they are talking to my wife." After describing what this body and that body were doing, from his wife down to his pigs, he ran away from the glass and commenced dancing like a maniac. All present were now eager to have a peep, and I had some difficulty in securing each a look in turn. Some of the observations made by those looking as to what they saw were very droll, and kept the Khonds and Oriyas—for several of the latter had run up to see what was the matter—in a roar of laughter. It will be many a day before the Moloko forgets his peep through the telescope. He told his villagers about it, and many were the inquiries the next day. The news went before us to the next stage, and the one beyond that, and I was repeatedly asked to show the tube by which I could bring all the world to my feet. One thing was unfortunate: on returning to the tent, we found that while we had all been engaged with the telescope, a dog had taken the opportunity of slyly entering and carrying off the whole of the meat reserved for my dinner.

Here, too, there were many reports of people being carried off by tigers, which made the people with me rather wary of sleeping each under his own tree, as is their custom when out in the cold season. Most of them sought to share the snug quarters of the bullock-men, who had constructed quite a small fort to secure themselves from the tigers by the aid of their bullocks, their pads, and a few thorns. The former, ten in number, were tied together in a semicircle, the

ropes to which they were lashed being fastened by as many stout pegs firmly driven in the ground. Behind them and on each side the trunk of the tree under which they were encamped, and completing a spacious circle, the pads were placed on end a little distance apart, and outside these and piled up a yard high or more were bamboo thorns. In the centre of the circle was a fire kept burning all night. The entrance was between two bullocks. As a tiger will seldom, if ever, attempt to single out one bullock from a number all tied together and facing him with double their number of horns like fixed bayonets confronting him, and having an equally decided dislike to bamboo thorns, the points of which are long, strong, and very sharp, this small novelly constructed fort afforded excellent protection, since all whose caste was not a barrier sought to be allowed to sleep inside. Every evening we heard the chetas roaring in the jungle on the hill at the foot of which the tent was pitched. The horse and bullocks, too, when the moon had gone down, invariably were very uneasy, and two nights woke up the sleepers in the enclosure by the peculiar noise they make when catching sight of any wild beast, and most mornings fresh tiger footprints had been visible near the village, and once under the tree which served as a cook-house near the tent, so that here also we had every reason to be on our guard. The night before we left I was awakened by the loud distressed cackling of fowls, which were in an openly worked basket brought for safety every night into the verandah of the tent. At first I thought it was morning, and the fowls were being taken outside. The tent, however, was dark, the lamp having gone out. I listened again, and overheard Musta and Makunda, who slept on the floor of the tent, exclaim in a loud whisper, "There is some beast in the tent!" I instantly got up, rushed outside very thoughtlessly, and found, as well as I could see in the dark, a large hole torn in the tent wall, the fowl basket outside torn all to pieces, one fowl flapping its wings in the last convulsions of death on the ground, inside five or six more dead and two live ones motionless with terror. Something made off in the darkness as I came out. I could not see what it was exactly, only it was too big to be a jackal. The people roused up, and the torn basket with the

two fowls was put into the far corner of the verandah. I lay down again. How long I slept I cannot say, but sure enough I heard the cackling again. I seized the pistol and rushed out. This time the brute was clearly visible, and there was no mistake about it being a young panther. All gave chase, as it was nearly day-light. I did not run far, as the ploughed field in which we were pitched hurt my feet, but the bearers and bullock men, yelling with all their might, drove it into the jungle. The hole in the tent was a yard square, and the marks of the claws were visible, and showed the foot to be, when expanded in the act of striking the tent, six inches broad. In the morning I followed the track some distance, and found it was a panther and not a cheta, the footprints showing no claws. The former has the retractile claws of the feline tribe, the latter has not. The footprints were here five inches broad. Every night after this adventure I did not fail to lay the pistol loaded on the table, and the rifle loaded within easy reach when retiring to rest, ready in case of another alarm, as I am a firm believer in the maxim, "Heaven helps those who help themselves." We struck our tent early that morning, and started for Bondagurda. The road was very picturesque. It led through jungles, over rivers—now up a steep ghaat, then down on the other side—then skirted the foot of a mountain, and winding round its side with a rapid stream tumbling over the rocks in a deep gorge beneath, ended with a stony ghaat to the highland above as a climax. The distance is fourteen miles at a rough guess, and took the bullocks from eight in the morning till four in the afternoon to reach the place. Sundry disasters happened on the way, but I was surprised they came so well. More than one of the bullocks lay down in the middle of a stream with their burdens on their backs; another threw its portion of the tent into a river while crossing; another lay down half way up a ghaat, and refused to get up, although knocks, kicks, and sharp twists of the tail were administered by the driver; one or two others persisted in rushing into the jungle whenever and wherever a little green grass was visible, tearing the tent sadly. I was only surprised they did not slip into the deep gorge while passing, as the path in some places was only two feet broad, and could

not help pitying the men in charge and admiring their patience. This bullock transit is tedious work, and very destructive to the tent, but there is no help for it until an elephant is substituted.

Our reception at Bondagurda was very gratifying. We had no sooner reached the usual pitching place, a fine tope of large trees with abundance of greensward underneath, than the patro, or head man of the village, came and asked what we required. He was most civil, and liberally supplied all our wants. The Khond villages in the vicinity were not very numerous. A marriage was being celebrated in the largest of them, where all were dancing and making merry. Drinking is one of the most important of the ceremonies on these festive occasions. All the palm trees in the region had been laid under contribution, and the supply from the distillery being as liberal as a Khond's credit can purchase. The bride's father in this case was wealthy, so there was no lack, and the villagers for miles round were assembled and as intoxicated as liquor could make them. This inordinate love of drink is a sad, sad feature, in the otherwise interesting character of a Khond. When under its influence it is perfectly useless talking to him. It will be the source of deep anxiety to the Missionary who is privileged to see a church of Christ in the lovely vales of Khondistan. I grieve over it much. Officers visiting the hills have been too ready to curry favour, especially with the head men, by the gift of a wine glass of neat rum. I have spoken to several about it, and am determined to put a stop to it if possible. None, I am happy to say, have refused to accede to my request, but, on the other hand, have fully sympathised with my anxiety to suppress the pernicious practice.

A festival in connection with the village goddess had been celebrated a few days previous to our arrival, and in the large booth erected for the festivity a good number of the villagers assembled to hear our message. Makunda delivered one of the most compact and impressive addresses I ever heard, and all listened with marked attention. After preaching we had a long conversation on the topics of our addresses, after which I referred to England in the time of the Ancient Britons, the sacrifices and religious customs of our forefathers. One man remarked, "Your forefathers were

more barbarous than the Khonds," which could not be denied. The remark afforded a good opportunity for illustrating and pressing home to their hearts the advantages to be obtained by embracing a religion that possessed the mighty transforming power which characterised Christianity in the history of our dear island home. The last night of our stay here, I was startled about one o'clock by the loud shouting of the bullock men and bearers, one or two crying out, "There he goes! there he goes!" It was a beautiful Indian moonlight night, and for once bitterly cold. I was unwilling to get up, but some one calling out, "Sabih! sabih!" I jumped out of bed, and went outside to ascertain what was the cause of such a commotion. The whole camp was awake. In answer to my inquiries, the laziest fellow with us declared that while he was sleeping a tiger came and licked his face. An old man who slept by his side, who had travelled the length and breadth of the Khond hills in his day, said, on the lad shrieking out, he woke up, and saw something standing over him, but from the dark shadow cast by the trees in the pond, and the fire being out, he could not say what it was. He did not think it was a leopard, naively remarking, "A leopard would not have been so dainty in his tastes as to have refused human flesh when it was within his reach." The urchin declared most vehemently "it was a tiger," and he had seen it go into a lot of brushwood outside the tope. A stone was thrown into the bushes, when out came a skulking hyena, and bounded off to the jungle. They are cowardly brutes, never daring to attack a human being, except it be a little child, so that the natives have no particular dread of them. This discovery allayed our fears. But I must conclude, or the tiger incidents will prove as wearisome to your readers as their visits and depredations were annoying to myself. Numerous other incidents of a similar kind occurred during the remainder of the tour, but these will suffice to show the peculiarity of travelling in the hill tracts of Orissa. Caution is necessary, but above all is His watchful eye, "who neither slumbers nor sleeps," keeping guard over his servants, be their path on the mighty waste of waters, or through earth's lonely forests and mountains, "How are thy servants blessed, O Lord;—How sure is their defence."

THE ARRIANS OF TRAVANCORE.

IN the kingdom of Travancore the mountain people number from 14,000 to 18,000 souls, and are called Arrians. Some lead a wild, wandering life, staying a few months in a particular spot, and then deserting it for another, as soon as their scanty crop of grain is reaped. Others, however, have their fixed villages among the mountains, clearing and cultivating the ground, and sometimes even becoming rich through industry. These villages are often lovely spots, in ravines not accessible to elephants, near to some gushing rivulet falling over rocks, and shaded by gigantic trees and palms, rarely at a less elevation than 2000 or 3000 feet above the sea; but the dense jungle and the heavy mists collecting on the hill tops make the climate unhealthy, and fevers are very common at the beginning and end of the rains.

The Arrians have no knowledge of the one true God, but worship the spirits of their fathers, or certain demons supposed to live in the peaks and rugged rocks around their villages. Fragments of granite are held in reverence; and on one occasion a missionary was shown a hollow tree where the fearful demon dwelt, whom more than 2000 Arrian families adored. He looked within, and saw nothing but what appeared to be the hilt of an old sword, which he took away. Each village has its priest, who, when required, calls on the demon of the hill, and, working himself up into a state of frenzy, is thought to be possessed by the evil spirit, and yells and screams out answers to the questions put to him. They bury their dead in sepulchres of stone, such as our forefathers in England used. Numerous vaults are seen in all their hills, like Kit's Cotty House in Kent, and the Thevegunny stones in Cornwall, &c. On the death of a member of any family, as the body is being buried, the spirit is supposed to pass into a brass or silver image, or an oblong smooth stone, that is shut into this vault. A few offerings of milk, ghee, &c., are made, a torch lighted and extinguished, the covering stone placed on, and all leave. On the anniversary, similar offerings are made, the covering stone lifted, and then again hastily closed. The

spirit of the departed is thought to be shut up within the vault, and no one ventures at any other time to touch the cell. They have sacred groves where they will not fire a gun or speak above a whisper. They practise certain rites when fixing on land for cultivation or the site of a house. These appear to be their only religious ceremonies.

They are a handsome, well-made race, free-spoken and intelligent, more truthful and generally moral in their habits than the people of the plains. There is an openness in their countenances which you look for in vain among the dwellers in the low country: lying and stealing they are proverbially said not to know, and the filthy language so common elsewhere is never heard from them. Drunkenness, however, is lamentably prevalent, and, when excited with arrack and toddy, they fight desperately. They are great hunters of the wild beasts of the hills, and every man has to watch with his gun during seed-time and harvest to protect his crops from elephants, deer, and other animals that abound in the jungles.

The Rev. H. Baker, jun., missionary at Pallam, Travancore, was led to visit these people and preach the Gospel to them by the following circumstance. He was one day in his study at Pallam, in 1848, when his little daughter ran in to say that some "very curious-looking men" were come to see him. These were five Arrians from as many different hills and villages, who had come a considerable distance to ask him to establish schools among them. Mr. Baker at first declined to listen to their request: their motives seemed doubtful; his own district was large, and his time much occupied; the Arrians were forty-five miles off; it was difficult and even dangerous to approach them, through a jungle without roads, and fever prevailing everywhere. But again and again they came to urge the same request. At last they said, "Five times we have been to call you. You must know we are ignorant of what is right; will you teach us or not? We die like beasts, and are buried like dogs. Ought you to neglect us?" "Cholera and fever," said another, "carried off such and such members of my family; where are they now?"

This appeal was not to be resisted, and at last the missionary promised to visit them. In a few days, accompanied by his brother, he set out; and after a walk of thirty miles through the close jungles, with a hot sun overhead, wading through the mountain streams, and making his way along an elephant track, he found some Arrians waiting to convey him to their village, and at length reached it in safety. No sooner was the arrival of the strangers known, than voices were heard shouting from one place to another far away up the hill-sides—"He is here! he is here! come all." By this means the news was conveyed from village to village with great rapidity. At night an assembly was held on a level space among the hills; piles of blazing firewood at the four corners lighted up the scene. Two hundred wild looking men (the representatives of some 800 or 900 souls) were gathered round the missionary, and heard for the first time, from his lips, the blessed tidings, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The meeting lasted till long after midnight; then, at the bidding of the missionary, all knelt down, and after he had prayed for wisdom, counsel, and help, he made them repeat the Lord's Prayer, sentence by sentence, and blessed them in the name of our Father and Redeemer, praying the Comforter to enlighten their souls.

The work began in three villages—Combukuthie, Copara, and Mangapetta. The people promised to assist the teachers sent them, by building them dwellings, erecting prayer houses, keeping the Lord's-day holy, having daily prayers and lessons, removing the lamps at their forefathers' graves, and abandoning superstitious practices, attending the teaching given, and setting apart promising young men, who should prepare themselves to be teachers of others. All this was faithfully performed for some two years. Mr. Baker visited them from time to time himself, while his native Scripture readers and other agents at Cottayam and Pallam volunteered to make a month's work among the villages, three at a time, and continued to do so amidst many difficulties. At

the beginning of 1851, numbers of the Arrians had heard of Christ, and some 120 determined to ask for baptism. Several young men had come forward to prepare themselves for teachers, learning half the day from the instructors, and working on their land the other half, to provide themselves with food. The missionary then resolved to occupy a central spot from which to visit the hills around, and settle among the people. A suitable place, named Mundakyam, on the banks of a river, within the reach of twenty Arrian villages, was selected, and the land cleared of the old forest trees; huts were built, some on the ground, and some in trees, and a school-house erected, through the liberality of Sir H. Lawrence, of Lucknow. Gradually the work went on. The Gospel was preached for twenty miles round; and though Hindoos, Mohammedans, and Romanists resolutely opposed, still abundant encouragements were furnished in the simple earnestness of the poor mountain people.

In the year 1855 the work had become so important, that the hill country was made a separate missionary charge. The Rev. H. Baker resigned his congregations at Pallam, and entered upon what is now called the "Mundakyam Church Mission District," devoting himself wholly to the Hill Arrians. Great indeed had been the changes effected during the past few years, even in outward things, amidst these forest solitudes. Christian villages, churches, and schools were established, where the missionary formerly had to make his night's lodging in a tree. Here hundreds are living together, of all castes, many of whom are baptized members, and the rest under Christian instruction. The mountain jungle has been cleared over a large space of country, and the cultivated soil not only supports the industrious labourer, but does much to defray the expenses of the mission.

But the changed characters, consistent lives, meek endurance of persecution, and happy death of many, show that the work has been inward and spiritual. In 1859 the cholera broke out at Mundakyam, and upwards of fifty-two of the people were laid in their graves. The missionary watched by the bedside of every one; and what

must have been his gratitude and joy as one and another, during the sharpest agonies of the disease, took his hand and clasped his knees, and, while all thanked him for kindness towards them, many spoke of a cheerful hope in Christ. One young man, as the sun was rising and he was departing, said, "I shall soon be where there is no night. All that I have learned from you will now be realised." A heathen blacksmith was seized, and while he, in his pain, tried one moment to bribe his goddess, Kali, and the next cursed her for sending the cholera, his neighbour, an old man, suffering with the same dreadful disease, once a heathen, but for years a consistent Christian, prayed, "O Christ, wash me, forgive my hard heart; Father, receive my spirit; I am thine." A young woman, who seemed to be recovering at one time, thanked the missionary for all he had taught her of God, asked for a draught of water, and quietly died. Many more such instances might be given of a change during life, closed at last by acknowledgment of God's love in death.

INFLUENCE OF CHRISTIANITY ON THE FIJI ISLANDERS.

A NARRATIVE published in a pamphlet at Sydney, of the wreck of the ship "All Serene," gives an interesting view of the influence of Christianity upon the islanders:—

The "All Serene," it says, was capsized in the South Seas. Some boards were insecurely nailed together; and in this frail vessel thirty-one persons were crowded, nineteen of whom were saved, after having been twenty days on board this rudely made punt. At the end of this period they reached the Island of Kandavu, one of the Fiji group. Upon landing, the natives hid themselves, supposing that the newcomers were slavers, but (says the writer of the narrative)—

"At last we succeeded in attracting the attention of one of them, as he was leaving the house by the back door. He saw our helpless condition at a glance, and in a few minutes many more came from their places of concealment and gathered around us. None of us could speak a word of their lan-

guage, neither could we understand anything they said, with the exception of one word; it was the word 'Missionary;' but this word made us feel perfectly safe. They conducted us to a small village, leading and supporting us all the way, and seeming to vie with each other in their unremitting attentions to us. The kindness of these natives was remarkable. They took us into their houses, and they seemed to anticipate our every wish; and evinced the greatest delight in being allowed to minister to our wants, holding the reviving cup to our lips, and supplying us with abundance of food. We succeeded in making them understand that there were more of our comrades still on the beach, and many of them went with torches (as the moon had now gone down) and brought them to the village.

On the following morning some of the natives went to inform Mr. Nettleton, a gentleman belonging to the Wesleyan Mission, and residing twelve miles from the village. He came to see us on the next day. This was a happy meeting; he prayed with us, and we cried like children. We learned from him that we were on the island of Kan-

davu, one of the Fiji group, and that we must have come between four and five hundred miles in the punt. He also told us that had we not made this island we must have perished, as this is the outer island of the group, and we had struck on the most southern point of it. The natives showed great reluctance to part with us, but Mr. Nettleton took us all away in boats to the Mission stations, and afterwards sent them presents in return for their kindness to us. He left half of our number with his brother missionary, Mr. Wm. Fletcher, about eight miles from where we had landed, and took the others to his own place.

We remained nearly two months under the care of these gentlemen. Would that I could speak in terms of praise equal to the merits of these two gentlemen and their most amiable ladies. All I can say is this—they administered solace to our wearied spirits; they supplied us with many temporal comforts; they clothed our nakedness, and healed our wounds. It is but justice to the other few white inhabitants of those islands to say that they treated us with uniform kindness. May God bless them all."

Contributions

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FROM JULY 20th TO AUGUST 20th, 1865.

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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. Hill, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. O. Pike and the Rev. H. Wilkinson, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

OCTOBER, 1865.

THE RELATION OF THE CHURCH TO THE SUNDAY
SCHOOL.*

BY REV. J. COTTON.

THE subject which we are about to discuss at this time is both interesting and important; but will you permit me, before entering upon it, to say a word or two on some other matters, which ought not, as it appears to me, to be overlooked in such a connexion, and in such an assembly as this. We are assembled at this time as friends of the Sunday School, and we are about to discuss the relation in which it stands to the church. But let us inquire, in the first instance, as to our own relation to it; and more especially as to our relation to Christ, the Head of the Church.

There is, or there is not, a saving union between ourselves and Him. We are, or we are not, one with Christ. He is in our heart the hope of glory, or we are without Him and without God in the world; teachers, but not Christians; workers in the vineyard of the Lord, but not believers with the heart unto righteousness. And what then, in so far as we are concerned, is the relation of the School to the Church when placed side by side with our own personal relations to Jesus?

Both are important; but the relative importance of the two does not admit of a moment's doubt.

And so, also, with regard to the other point to which we referred. Many Sunday School Teachers, whose union with Christ we cannot doubt, are not living in visible union with His church. Whether or not they think lightly of such a union we cannot say. They may be impressed with its importance, and the impressions which they have may be of a morbid character, deterring them from it. They may be hindered by what they see in others, or by fear of themselves. Many things operate in such cases; but, whatever may be the cause, unless it will bear examination by the Master, and justify us to Him, it is not a good one. Every

* Read at the Annual Meeting of the Lincolnshire General Baptist Sunday School Union held at Fleet, on Wednesday, July 19th, 1865, and published at its request.

converted person ought to be in the church of Christ; and at a time like this, when we are giving attention to the relation of the Sunday School to the church, there is a manifest propriety in considering our own relation to it. A word to the wise will, however, be trust, be enough; and we shall proceed now, therefore, to the subject before us—The Relation of the Sunday School to the Church—what it is, and what it should be.

Generally speaking, in so far as our knowledge extends, it is somewhat loose and unsatisfactory. Individuals belonging to the church take an interest in the School, and give themselves up to it; but, unless the School is in difficulties—or there is a demand for more or better accommodation—or the School Sermons are being preached—or the School Feast is in hand, the church itself takes very little notice of it—in some instances indeed none at all. Deputations from the church to the School, as an expression of church interest and sympathy, are very rare in the ordinary course of things; and so also are inquiries about the School at Church Meetings. Few present, we apprehend, could speak of such things as common amongst them; and the more we think of the matter, the more deeply are we convinced of the evil of it. Nothing pays like well-directed and assiduous labour. The richest harvests are invariably reaped by the most intelligent and industrious cultivators of the soil. We not only reap what we sow, but as we sow—bountifully or sparingly. And those churches, therefore, which are remiss in their duties to their Schools, dealing with a niggardly or careless hand, have no reason to be surprised at the result. The ground which they occupy is but half cultivated, and it yields them but half a crop. They do not do justice to the soil, and it impoverishes and beggars them. Glorious harvests are reaped by others, but their barns are well nigh empty. The outlay is small, and the returns, as compared with others, who have more spirit, and invest more largely, are little better than *nil*. No School can prosper without attention; and any church which leaves the School for the most part to itself, and the few friends who are really interested in it, must of necessity suffer for its own remissness.

The opinion which we have as to the cause of such a state of things as this is not an unfavourable one. With rare exceptions, the churches never allow the Schools to suffer for want of funds. We can reckon with a good degree of confidence on obtaining all that we need for them. The Anniversary Services, especially in some districts, are amongst the most popular services that are held; and it is not often that there is much backwardness in furnishing, or in helping to furnish, the requisite accommodation. Proper representations and modes of action are all that is necessary in relation to such things; and we must think, therefore, that when the matters of which we have been speaking are fairly brought before the churches there will be a change for the better. They are not intentionally and purposely indifferent to the Schools in any way; and it is so clearly a matter of interest, as well as of duty, to draw closer to them, and take more notice of them, that we feel assured they will do it if only we manage rightly.

The other point which we have to discuss has been somewhat involved in what we have said, but only somewhat; and now, therefore, we shall say a little on the relation that should exist between the church and the School—the ways in which it should develop itself—and the reasons by which it may be enforced.

We have heard of the denial of any relation between them. It has been said that the School is an independent organization, and that the officers and teachers for the time being have the power of independent action and control. We never sympathised with such statements; and from what we have said it will be perceived that we do not sympathise with them now. We have no idea, and we cannot form any idea, of an independent Sunday School in connection with the church of Christ, to which it owes its existence, and by which, for the most part, it is furnished with school-rooms, and teachers, and funds. To our minds the idea of independence, in such circumstances, is absurd, and about as likely to be acted upon as the idea of an independent church in connection with the State. The condition of independence is separation; and in no instance whatever can either a church or a school be free until it becomes a distinct and separate organization.

My own idea of the relation that should exist between the church and the school is derived from the facts of the case. By its own voluntary action the church has brought the school into existence, and it claims it for its own. In a good sense it is the child of the church, and the school-room is the nursery which it has provided for its training. But let us not be misunderstood. We do not, in making these statements, either forget or overlook the claims of individuals. We give them full credit for their work. Many a Sunday School may be traced in its beginnings to the labours of individual Christians; and to R. Raikes and his coadjutors all honour is due. But, in our judgment, we are still justified in regarding the Sunday School as the child of the church, and in speaking of it as brought into existence by the voluntary action of the church; the truth of the matter being that if there had been no church there would have been no school, just as there would have been no Missionary Societies, nor anything of the kind.

Taking this view of the case, then, it appears to us that the relation which should exist between the church and the school, instead of being loose and unsatisfactory, as it generally is, should be close and intimate. It should not be enough for the church to know that it has a school connected with it, and that it is cared for and carried on somehow. It ought to know how it is cared for and carried on. Some interest should be taken in the matter by the church, as such, and it should feel itself responsible for the well-being and the well-doing of the school to the extent of its ability. It has not done its duty by it when it has helped in furnishing the necessary accommodation, and in supplying the requisite funds. It could establish a prayer meeting for the Sunday School, and arrange a regular system of visitation and reports; invite the teachers now and then to a meeting for conference, and encourage its members to engage with alacrity in this department of Christian labour. And what it can do it ought to do. It is responsible to the extent of its ability.

And what can be said against these things? What objection, for example, can the church have to the establishment of a monthly or quarterly prayer meeting for the Sunday School? It has its monthly missionary prayer meeting; and if it would not lay itself open to the charge of caring more for those that are distant than for those that are near, it should also have its monthly Sunday School prayer meeting. It is as much needed, and it is as much a matter of duty. We are not unmindful of the teachers' monthly prayer meeting, nor of the weekly

prayer meeting of the church, at which the school is sometimes remembered. But it will never do to plead the discharge of duty by one party as a reason for the neglect of it by another; and if the occasional remembrance of the school at the weekly meeting is a good reason for dispensing with a special one for the same object, it is also good for dispensing with the special missionary prayer meeting—the mission being at least as frequently remembered at other times as the school is. We have a decided feeling that they should both be put on the same footing, and that it would be a great improvement upon the present state of things.

And so also with regard to a regular system of visitation and reports. There are friends that step into the school now and then, and they are more than welcome. But it seems to us that something more is wanted. Our idea is, that as the school belongs to the church, it is the duty of the church to look after it, and, by a regular system of visitation and reports, to acquaint itself with its condition, and get to know all about it. We are quite sure that the thing is right, and that properly managed it would be productive of great good. But we have had no experience on the subject. Arrangements of this kind have never been made at any church-meeting at which we have been present, and we have an idea that they are far from common. But are they not worthy of attention?

And might it not be an advantage if, now and then, once a year, say, the churches were to invite the teachers to a meeting for tea, and conference on the great work in which they are engaged? Such gatherings have been found to be useful in other relations and for other objects, and we have a strong impression that they would answer in the school. They would, at any rate, do away with the too frequently well-founded complaint which some teachers make of a want of sympathy in the churches; and we are sure of this, that the more the churches encourage those who labour amongst them, whether in the pulpit, or in the school, or in any other sphere, the more heartily will they do their work, and the better will the churches be for it. They always get a good return for their outlay; and it seems to me that as such gatherings as those of which we are now speaking would, in many cases, be new things under the sun, they would inaugurate a new era, on which, in days to come, we should look with warmer gratitude than we do upon the past.

And would it not be well if, in addition to these things, the churches were to take an active interest in seeing the schools well supplied with teachers? This matter would, indeed, arise out of the others which we have named, and schools cared for in the ways indicated would usually have plenty of teachers of the right sort—the best which the churches could supply. But in all cases in which there is a deficiency, and it is needful for the churches to act, they should do so, and not allow the schools to suffer, and the teachers which they have to be overworked and discouraged by inattention to their appeals for help. The duty of the case is somewhat analogous to that of a parent to his teacher and children at home.

And what shall we say with regard to objections? Will such a course as this be acceptable to the teachers and officers of the schools? or will they declare war against it? My own impression is, that if the churches enter upon it properly, the teachers will rejoice, and hail it as a token for good. They are anxious for something of the kind, unless I am mistaken; and we have only to meet them on common ground as, for the most part, brethren and sisters in Christ, to secure their hearty co-oper-

tion. They are not an obsequious race, and we have nothing to show from the Master for lording it over them.

The considerations which should lead the churches to adopt these suggestions, and in these or other ways to seek to improve the relations which exist between them and the schools, we shall only glance at. We are quite sure that improvement is desirable, and we are equally sure that it is practicable. We have suggested nothing that is either utopian or costly, nothing that is not within the means of any church, however small; nothing, indeed, that will not be a blessing to them and do them good. And when they reflect on these things, and on the more abundant ingathering which they may reasonably expect from a little wiser and more liberal outlay, we are constrained to hope that they will have weight with them, and that we shall not have written in vain. Glorious results appear from things as they have been, and as they are. The sight that presents itself, as we look in one direction, is the sight of a vast multitude of persons that have learned to read in our Sunday Schools, and who are all the better for the prayers they have heard, the hymns which they have sung, and the addresses to which they have listened. And when we turn a little and look again, in a somewhat different direction, we see another multitude, and though it is a very large one, it is the contribution which, by the grace of God, has been made by our Sunday Schools to the number of the saved—the multitude which no man can number, who have washed their robes and made them white in the blood of the Lamb. And there again, as we look, we see a third company—some thousands and tens of thousands of church members, ministers of the Gospel, missionaries, and others, standing apart a little from the other thousands of church members, ministers, and missionaries that we have, that we may see how many of these classes have been in our Sunday Schools. And if we could complete the circle by getting together and placing in a fourth company the multitudes who have been benefited by these institutions incidentally, and who love them for their works' sake in that respect, should we not, and would not the churches, think you, see, beyond all possibility of doubt, that the soil which, by God's blessing, has yielded after this fashion to the labour which has been expended upon it, is capable of yielding, and will yield, by the same blessing, after a still more glorious fashion, to wiser and more diligent toil? The man that has got a living out of a farm which he has only half worked, has the way to wealth at his fingers' ends. The means of it are manifestly within his reach. And is it not so with the churches? We believe that it is. We believe that they may get a great deal more out of the schools than they have done. It seems to us that by a better system and better management the produce may be increased a hundred-fold; and that as the soil is being constantly renewed, fresh earth, in the shape of fresh scholars, being added to it continually, it will never lose its power of production, but keep it up to the end, and, by God's blessing, enrich all that are wise enough to labour upon it. We are fully satisfied on these points, and we urge them, therefore, on the attention of the churches and teachers. The duty of the case would be the same if we could not look, as we can do, for success in the discharge of it; but when there is such a linking of the two together, when work and wages, labour and reward, sowing and reaping, are associated in this way, we can only turn away from it by turning away, at the same time, from a good Master, a good cause, and good prospects.

MY HOLIDAY.

THIS is written in a curious place. I am sitting on the beach of a lovely town on the Isle of Wight. My feet are resting in a hole which I have just dugged in the sand with one of the diminutive wooden spades belonging to the children. My knees are my table, the back of a pocket-book serves as writing desk, and for pen I make use of a small pencil. It is a magnificent morning. The sun is out in all his power. He hid himself for some hours yesterday, and now he seems resolved to show what he can do by shining with all his might and main. Before me is the sea, very calm. The tide is ebbing quietly, and the regular dash of the waves is music itself. Three sailing vessels are visible, slowly making their way across the bay; and there is the long, pennon-like trail of smoke from a steamer in the distance. On my left is a high chalk cliff (contrasting wonderfully well with the blue sky and the green waves), on the summit of which is a tall granite obelisk reared in memory of a certain nobleman. Not far off is a fortification, the grim port-holes (or whatever else they should be called) telling of John Bull's determination to defend himself, and reminding one of a fierce dog half asleep at the door, with one eye open, ready to attack any rude beggar or stealthy robber. To my right, far off, is a bold promontory and a long, high cliff, rich in different coloured layers of earth, and at its foot are the white villas and fishermen's cottages of a neighbouring village. Bathers of both sexes are jumping, swimming, diving, dancing, splashing in the sea; ladies are in the ascendant, both as regards number and noise. The sands are dotted with boats and bathing-machines. Visitors of all ages, temperaments, aspects, are lounging about, each one having an agreeable look of ease and laziness.

Here, in Sandown, Isle of Wight, I have been for some days, and shall remain for some days longer. I am out for my vacation. Winter is the prime season for ministerial usefulness. More good is done then than at any other time. I, with my brethren, anticipate a long campaign between now and next summer. My visit here is a preparation for it. I have been getting as much of the fresh air from the sea-breeze as possible, and have been doing all in my power to promote my health. Moreover, I have given my mind a complete rest. Nothing save the *Daily Telegraph* and a certain fiction by a favourite author of mine has occupied my attention. You see I am very unlike a good brother whose acquaintance I have made on the beach, and who told me that during his absence from home he had brought with him to read,—what do you think, reader? Save the mark, *Milner's Church History!* As for me, I have left all my theology upon my book shelves, and shall have literally nothing to do with it until I reoccupy my study. In all this I think I act wisely and rightly. The intellect, like horses, needs turning out to grass. Your faculties can't go on grind, grind, grind, for ever. You must have rest. Breathing-time is essential. It is greatly to be desired that churches saw this in its true light. I know not a few ministers who are strangers to a genuine holiday. They and their families "walk by faith, not by sight," as touching the beauties and wonders of our island coast. Oh that people would be a little more considerate with pastors, and give them such pecuniary means as would enable them, with wife and child, to inhale the sea atmosphere, and get free, for a time, from the routine of professional life.

Surely there is not a more lovely spot in England than this Isle of Wight. It is a perfect garden. Vegetation seems to progress at a ratio which leaves all other parts of our land far in the rear. Fuschias growing twelve and fourteen feet high, luxuriant bushes of jasmine, bowers of passion-flowers, I see growing around numbers of houses, and embossing them in beauty. The atmosphere is so balmy that it is a luxury, as well as a necessity of life, to breathe; the sky is often quite Italian in its deep and unsullied blue; while in many places the grass is as fine as if it grew on a lawn, and in colour is a brilliant emerald. More than once, when I have sat down to rest myself in the course of a short journey, as I have looked around, the thought has returned to me that but for sin the world would be a very Paradise.

To attempt a description of the place where I now sojourn is not, however, my aim. Guide books will do that better than I, and to them I may safely refer my readers. I merely wish to jot down, in a free and easy style, two or three things that may interest and perhaps instruct some who take the trouble to notice them.

Some tourists make a toil of a pleasure. They seem to think that the legs must be well employed all the time they are out. Walking is their grand ambition. Each day they set before themselves a certain distance which they intend traversing, and, rain or fine, good or bad luck, traverse it they will. Each evening sees them, with aching limbs and jaded countenances, congratulating themselves on the number of miles they have travelled. At length they return home, seeking to compensate for terrible blisters on their feet by recollecting the immense distance they have walked. I confess that I am not of their order. To me, the perfection of holiday-making is taking things quietly. Such being my creed, I have not, since I came here, attempted to roam all over the island. I have been content, for the most part, to stay in this pleasant little town, and have visited only a few places of special attraction.

Carisbrooke Castle is one of these. Taking the train from Sandown to Brading, I set off with my fellow-tourist a few days ago to see that grand Saxon relic. At the last-named village we stayed awhile in order that I might visit the church-yard. In this parish Legh Richmond laboured. As I walked its long, clean, sleepy-looking street, I felt that it was hallowed by the memory of that good man. I could fancy that I saw him, in all the child-like simplicity of his piety, going from house to house in his Master's service. In many of these abodes had the somewhat portly form, the round and cheerful face, the mild eyes of the warm-hearted clergyman been seen, and here his kindly voice was frequently heard. After all, it is excellence that makes places sacred. The most elaborate ecclesiastical rites, and the most pretentious priestly incantations, cannot render a spot as holy as does "the memory of the just." I soon found the humble cemetery, and was not long in discovering the grave of "Little Jane, the Young Cottager." It was a real pleasure to sit near it and recall her short life of devotion to Him who carries "the lambs in His bosom." As I looked at the gravestone with its well-known and appropriate inscription, I could not help thinking that her lot was preferable to that of most whose burial-places are visited by wondering multitudes. I have stood in the stately temple which adorns the metropolis over the tombs of the heroes of Trafalgar and Waterloo; but though Nelson and Wellington did such ample service to their country,

the peaceful and holy career of such an one as this country maiden was unquestionably as pleasing in the sight of God as that of the most illustrious warrior who saved his nation at the price of blood. Another thought that suggested itself to me with great force as I sat before that little green mound was this,—the folly of ambition. How eccentric is fame! Some who expected and hoped to be remembered the longest are the first forgotten, while renown lifts others to her pedestal who never so much as dreamed of occupying it. The “Young Cottager” is a case in point. No doubt many a would-be bard who mistook rhyme for poetry, many a self-sufficient artist who looked at his wretched paintings through the miserable green spectacles of vanity, many a vociferous, vituperating orator who believed that he equalled Curran and almost rivalled Demosthenes, believed that their names would go down to posterity as synonyms of genius; whereas they have only gone down to oblivion—posterity being cruelly deprived of the priceless boons! On the other hand, this rustic girl, who went through the common routine of household duties without any regard to “effect” or any notion of renown, is heard or read of by everyone. A salutary warning this to those of us who are prone to think too much of popularity.

I remarked, as I left, that the church was being restored. *Tempora mutantur*, truly. Crosses and other similar ecclesiastical insignia spoke of High-Church tendencies. Had Legh Richmond been here now, I do not think he would have favoured the alterations made in his old place of worship. He would have trembled for the simplicity of the Gospel, and preferred a congregation that was gained by spiritual rather than by architectural attractions. To return. A short walk brings the visitor to the cottage in which Little Jane lived. It is an old house. The roof is thatched, the ceilings are low, the walls whitewashed, and the fireplace is of such capacious dimensions as to remind one of “the light of other days.” The present occupants of the cottage have not been there long, but they have had a large number of persons to inspect the place. Three children were playing about, and (alas, again, for the vanity of fame!) although they dwell on the very spot where Little Jane lived, not one of them could tell me anything about her. I took the young urchins between and upon my knees, and presented them gratis with a little piece of biography relative to the maiden. I am afraid, however, that my efforts did not make so much impression on the minds of the roystering youngsters as did the production from my pocket of a paper of sweetmeats, which they quickly consumed with considerable gusto.

On, over the springy, fine-grassed Down of Ashey we went, with a magnificent prospect to our right, until we reached the town of Newport. The walk had been a long one. We were hot and tired. Such being the case, we were in good condition to do justice to the ordinary which is provided at 1.15 daily at the Wheat Sheaf. This over, we loafed about the streets, gazed in the shop-windows, quizzed the inhabitants, and finally found ourselves in a hair-dresser's establishment. Let those who admire the Poet Laureate repair to the worthy perfumer's in question. He has the honour of cutting Mr. Tennyson's hair, and can communicate various items of gossip which will be welcome enough to such a nation of hero-worshippers as the English. From Newport we made our way to Carisbrooke Castle. A truly famous pile it is,

“Whereon the men of other times
Have stamped their names and deeds and crimes.”

When Keats wrote of it he said, "I do not think I shall ever see a ruin to surpass Carisbrooke Castle." Nor is it likely he did. The approach is very fine. A massive archway, of the reign of Elizabeth, meets the eye, and cannot fail to make a deep impression on one's memory. The fosse is overgrown with turf, the walls are well-nigh hidden with ivy, the whole ruin lies in profound repose. The window from which Charles I. tried to escape, the massive keep, the bowling green, the tournament yard, the chapel, and a deep well, are among the objects of interest to be seen. With one thing I was much struck. What was once a small cemetery is converted into a garden. Flowers and vegetables now flourish where once hooded monks and shaven priests chanted plaintive requiems over newly-made graves—a strange example of the changes to which the earth, as well as its inhabitants, is subjected. And yet, thought I, as we strolled away, is there really anything exceptional here? A burial-place transformed into a garden: what of that? Is it not always so? Does not death ever yield beauty and fruitfulness? Our departed friends are dearer when they are gone. We find more that is attractive in their faces, and more that is musical in their voices. There is wonderful correctness in what Tennyson says of his beloved but deceased associate:—

"As sometimes in a dead man's face,
To those that watch it more and more,
A likeness hardly seen before
Comes out—to some one of his race—

So, dearest, now thy brows are cold,
I see thee what thou art, and know
Thy likeness to the wise below,
Thy kindred to the great of old."

Having explored the Castle, we set out on our return journey. Thinking we could save a little both in time and distance, we did not return to Newport, but tried to make our way direct to Ashy Down. Oh, reader, profit by our dearly-bought experience! Be on your guard against "short cuts." They are a mockery, a delusion, and a snare. If you try to get a nearer route, you are sure to miss your road. Thus was it with us. We managed, however, to find ourselves at last domiciled safely at our lodgings, and consoled ourselves by thinking that "all's well that ends well."

Another of my adventures was a voyage round the island. Nothing will better repay the tourist than this. The scenery is beautiful beyond description, and very varied. If the reader visits the Isle, let him, by all means, patronize the excursion steamer. Albeit, he must not be surprised if he has to pay the penalty in a brief attack of that vulgar visitation incident to sailing on the sea. I had never been sick when on the water. Even when in rough weather I had been out in a mere cockleshell sailing boat I had suffered nothing. But I had not been on the steamer many minutes before I felt that I was a doomed man! Oh, the horrors unspeakable! My sensations were, to use the language of the accomplished Mr. Squeers, "more easier conceived than described." Brandy and water, a cigar, &c., &c., were all in vain. "Miserable comforters are ye all." I felt so ill as to become reckless of everyone and everything. It seemed as if it would have been a mercy had some good Samaritan pitched my cigar into the sea—and me after it. For the sake of my wife and children I did not do anything violent. To add to my enjoyment, I heard passengers say how much worse the pitching and

rolling of the vessel would be when we came to the Needles. For some time, therefore, these Needles were a source of dread and horror to me. But as it often is in life, so was it with this expected evil—it was worse in anticipation than in realization. At the Needles the sea was comparatively smooth. We stayed for an hour, and, happily, all whom cruel Neptune had afflicted speedily recovered.

But I must bring my desultory remarks to a close. I do not think we can ever do better than seek the sea-side as the place for our holiday visits. Depend upon it, my friend, nothing can excel it. No wonder that it is an object of such attraction. Remembering its varied beauties, and calling to mind its beneficial effect on the health, it would be a marvel if our watering-places were not annually crowded. The Christian ought never to forget that He who, although God incarnate, was the Model Man, ever loved the ocean. When He began His public ministry, He made His home by the Sea of Galilee. We read of Him preaching on the sea, and teaching by the sea-side. He fed the multitude miraculously on its shores. He was walking by it when some of the most distinguished apostles were called by Him to His work. He walked its waves, and He calmed its storms. To all my readers, then, I would say, next year, if practicable, get near the ocean. As I am, of course, specially interested in those who are of my profession, I would particularly advise “the cloth” to repair thither. It will alike benefit you and your hearers. Your sermons will be all the better if, for a few Sundays, they have the smell of salt water. Studying the Gospel of nature will not make you preach with less vigour the Gospel of grace. Bathing the body will not render you less fit to speak of “the washing of regeneration,” and at last to bathe your soul “in seas of heavenly rest.”

Poetry.

THE SEA.

BEAUTIFUL, sublime, and glorious,
Mild, majestic, foaming, free;
Over time itself victorious,
Image of eternity.

Sun, and moon, and stars shine o'er thee,
See thy surface ebb and flow;
Yet attempt not to explore thee
In thy soundless depths below.

Whether morning's splendour steep thee
With the rainbow's glowing grace,

Tempests rouse, or navies sweep thee,
'Tis but for a moment's space.

Earth, her valleys and her mountains,
Mortal man's behest obey;
Thy unfathomable fountains
Scorn his search and scorn his sway.

Such art thou, stupendous ocean!
But, if overwhelmed by thee,
Can we think without emotion
What must thy Creator be.

—Barton.

In every object here I see
Something, O Lord, that leads to Thee:
Firm as the rocks Thy promise stands,
Thy mercies countless as the sands,
Thy love a sea immensely wide,
Thy grace an ever-flowing tide.

In every object here I see
Something, my heart, that points at thee:
Hard as the rocks that bound the strand,
Unfruitful as the barren sand,
Deep and deceitful as the ocean,
And, like the tides, in constant motion.

—Newton.

Family Miscellany.

LITTLE GERTRUDE.

Two little girls, sisters, were each presented with a box of water colours; of course they were delighted with the neat bright appearance of the boxes and their contents: they promised themselves many hours' pleasure in painting the little pieces in their scrap-books. But, alas! the very first time the paints were used, a playmate accidentally upset the water employed to mix them, into the box of the elder sister, Marianne.

Her grief was now as great as her joy had been a moment before; for every colour was wet and sticky, and seemingly spoiled. Her little sister Gertrude, the owner of the other box, was much moved by Marianne's grief, and so indeed was the unlucky author of the ruin. You may be sure they quickly poured the water away, and put the wet box and colours aside to dry. Marianne tearfully but generously forgave the unintentional injury. Gertrude coaxed her away to play, and the wet paints were soon forgotten in childish sports.

Not forgotten for long: but when Marianne returned to look at the box, her joy was great to find it dry and the paints perfectly uninjured. She showed them to her mother, who wondered for a moment, but soon guessed the truth.

Little Gertrude had been missed from play a few minutes, and during that time she had taken her sister's spoiled paints, and substituted her own for them. This she did, unknown to any person, and because she could not bear to witness her sister's grief.

If all little folks were as generous and thoughtful, what happiness there would be among them, where too often it is absent.

E. H. J.

INGRATITUDE TO PARENTS.

THERE is a proverb that "a father can more easily maintain six children, than six children one father." Luther relates this story:—

"There was once a father who gave up everything to his children—his house, his fields, his goods—and expected for this the children would support him; but after he had been some time with the son, the latter grew tired of him, and said to him, 'Father, I have had a son born to me this night, and there, where your arm-chair stands, the cradle must come; will you not, perhaps, go to my brother, who has a large room?' After he had been some time with the second son, he also grew tired of him, and said, 'Father, you like a warm room, and that hurts my head. Wont you go to my brother, the baker?' The father went, and after he had been some time with the third son, he also found him troublesome, and said to him, 'Father, the people run in and out here all day, as if it were a pigeon-house, and you cannot have your noonday sleep; would you not be better off at my sister Kate's, near the town wall?' The old man remarked to himself, 'Yes, I will do so; I will go and try it with my daughter.' She grew weary of him, and she was always so fearful, when her father went to church or anywhere else, and was obliged to descend the steep stairs; and at her sister Elizabeth's there were no stairs to descend, as she lives on the ground floor. For the sake of peace the old man assented, and went to the other daughter; but after some time she, too, became tired of him, and told him, by a third person, that her house near the water was too damp for a man who suffered with the gout, and her

sister, the grave-digger's wife, at St. John's, had much drier lodgings. The old man himself thought she was right, and went one side the gate to his youngest daughter Helen; but after he had been three days with her, her little son said to his grandfather, 'Mother said yesterday to cousin Elizabeth that there was no better chamber for you than such a one as father digs.' These words broke the old man's heart, so that he sunk back in his chair and died."

BLUE AND YELLOW.

IN a pretty summer house on a hill were two windows, one of blue glass, the other of yellow. Two persons entered the place, and looked at the view from the different windows.

"O!" cried he who looked through the yellow glass, "what a glorious summer is this! How everything is bright with sunshine! What a fine scene is before me!"

"Why, all seems winter to my eyes," said the other, who was looking through the blue glass. "I'm sure there is snow on the ground and frost on every leaf. I see no sunshine at all!"

A cheerful temper is like the yellow glass, that makes everything look bright. A peevish temper is like the blue glass, which turns summer itself into winter.

THE STORY OF JESUS FOR LITTLE CHILDREN.

BY DR. BURNS.

COME near me, my dear little ones,
And hear a lovely story,
About your best, your heavenly Friend,
The Lord of life and glory.

He loved our race when sunk in sin,
And when exposed to danger,

And came to seek and save the lost,
To guide the wandering stranger.

He came from His celestial throne,
And opened gates of heaven;
And told the vilest sinners how
Their sins might be forgiven.

An infant,—Mary's precious child,
In David's native city,—
Incarnate love was Jesus Christ,
And filled with tenderest pity.

He lived, and toiled, and suffered here,
And took our curse and bore it;
Around His brow they platted thorns,
And He most meekly bore it.

The glittering sword did pierce His heart;
He was overwhelmed with sorrow;
They nailed Him to the shameful cross,
Upon the very morrow.

And thus He died for us, for all,
And opened wide the fountain,
For blood and water freely flowed,
On Calvary's gloomy mountain.

For us He burst the gates of death,
Ascended back to glory,
And told His ministers to preach
Redemption's wondrous story.

This Jesus, gracious Saviour, Lord,
Is ours if we receive Him;
Nor can the vilest soul be lost
Who will in truth believe Him.

He asks the little ones to come
And have His smile and blessing;
And with His grace gives every good
That can be worth possessing.

Then, precious ones, this Saviour love,
And make His cross your glory;
And sing on earth, and then in heaven,
Salvation's blissful story.

Around His throne in heaven above,
With holy cherubim,
Millions of children sing his praise,
And evermore adore Him.

Paddington, Sept., 1865.

General Correspondence.

"EXTENSION OF THE DENOMINATION"—NORWICH.

MR. EDITOR—

Dear Sir,—Permit me most respectfully yet most earnestly to recommend to all those who do sincerely wish for our extension, as a body, a careful perusal of Mr. Gould's letter relative to the present and the proposed future of Priory Yard, Norwich.

All who have had an opportunity of visiting the place are fully satisfied that in the present state of things *extension* here is a hopeless thing. The stench that greeted Messrs. Gould, Earp, Wherry, and myself, as yesterday we went to look over the chapel-premises, was offensive in the extreme; while the *invisibility* of the chapel from the public street may be judged of by the fact, that a brother who had kindly engaged to supply the pulpit in my absence, felt it necessary, *though he had been before*, to search out the place on Saturday night, that he might have no difficulty in finding it on Sunday!

In his letter to our late Association, Mr. Gould speaks of it as "carefully concealed," "buried from public view," &c.; and the approach to it as "constantly defiled by various nuisances."

The project submitted and recommended by Mr. Gould is one that commends itself to the judgment of all our friends who have had an opportunity of considering it in the light of personal observation. It is believed that if carried out, we may reasonably expect a flourishing interest in the course of a few years.

For the deep interest manifested by Mr. Gould in this matter, I feel greatly obliged; it has both cheered and encouraged me in this isolated part of our denominational world, and I do trust that what this good and great man has done, and promises still to do, will stimulate the denomination generally to take up this matter with spirit and at once.

I am, dear Mr. Editor,
Yours sincerely,
GEO. TAYLOR.

Sussex Street, Norwich,
Sept. 16, 1865.

"That we advise the church at Norwich to renounce their plan of erecting school-rooms, and proceed to take the necessary steps for building a new chapel, and very heartily commend their case to the sympathy and practical help of the denomination."
—*Copy of Resolution of the late Association.*

Unthank's Road, Norwich,
Sept. 16, 1865.

MR. EDITOR—

Dear Sir,—A short time since the Rev. George Taylor, pastor of the General Baptist church meeting in Priory Yard chapel, in this city, called on me to request my recommendation of an appeal he was anxious to make for the erection of a new school-room to accommodate his increasing Sunday school. But as I wished to know precisely what were the plans which he and his friends intended to pursue, I went with him to the chapel-premises, and soon satisfied myself that the proposed scheme is altogether unsuited to the necessities of the case.

Priory Yard chapel and its adjuncts—a small burial-ground and a long low room, little better than a shed, running along one side of that burial-ground—are at the *back* of a yard which takes its name from having been part of the site of an old monastery of White Friars. Access to the chapel is secured by two openings into the yard, that to the north being wide enough to admit a small cart, and that to the south being an arched passage for some way inwards from the public street, and barely sufficient for one person to walk up or down. Between these two entrances are houses with decent shop-fronts facing the street, and behind them a row of tenements running across the yard, together with all the necessary out-offices for both sets of buildings. The nuisances which polluted the southern passage to the chapel almost precluded any use of it until lately; but a lamp placed on the outer chapel wall has somewhat abated them. Yet at any time those who attend the chapel must endure offensive smells and sights in passing from the street to the worship of God.

The project which Mr. Taylor and his friends wished me to recommend was, the erection of a school-house *across the burial-ground*, at its south side, from west to east. It was to stand over the graves of former members of the congregation, and, of course, was to cover or to necessitate the removal of the head-stones with which their several places of sepulture are marked.

It is but justice to Mr. Taylor and the church under his care to say that nothing but their penury led them to select such a site for a school-house.

The recommendation which I gave to Mr. Taylor on the spot was to abandon the idea of the proposed building; to convert the present chapel into a school-room; to fit up the long shed which I have referred to with wash-basins, &c., to serve as a lavatory for the children attending the school; and to secure a frontage to the street on which to build a good, substantial, but inexpensive chapel. And *that* is the recommendation which, through you, I now beg most respectfully to submit to the instant support of all the members of your body.

I know that the scheme thus roughly sketched, whilst commending itself to Mr. Taylor's judgment, fills him with dismay. He tells me that he is unknown to your body generally, and I have only to say—the more the pity; for a more modest, earnest, and laborious minister than he is could scarcely be found. He adds that his congregation are so poor that they could not undertake an expenditure of some £1600 to £1800 in the accomplishment of the substituted plan; and my reply is—surely the General Baptist churches of England will not allow one of their oldest and most memorial congregations to wither away and die out. My object in writing this letter will be accomplished if your Conference resolve that Mr. Taylor shall have a school-room as he desires, and his congregation a new chapel as they need.

The population surrounding Priory Yard is very dense, and consists entirely of the poor. The present chapel is so hidden from view that I dare say hundreds of persons could be found in its neighbourhood who have *heard* that such a building stands in the Parish of St. James, Pockthorpe, but have never

seen it. But Wisdom, as we are taught, "standeth in the top of high places, by the way in the places of the paths; she crieth at the gates, at the entry of the city, at the coming in at the doors!" She has never done so in Priory Yard!

I wrote to Mr. R. Wherry, of Wisbech, to call his attention to the matter, and had the pleasure of meeting him yesterday in the company of Mr. Earp, of Melbourne, and Mr. Taylor, at the present chapel. I explained to them in detail my notions of what should be done, and was happy to find that they concurred in them in every respect.

I propose, then, that the seats in the present chapel be removed, and the under part of the building be fitted with benches for a school. The seats in the galleries being also removed, six or eight separate class-rooms might easily be made without disturbing the general arrangement and appearance of the building. And a convenient place would thus be provided for any congregational gathering that might be desirable.

I recommend the fitting up of the shed as a lavatory—which would cost but a few pounds—as a means of securing *occasional* cleanliness, at least in the children, and of associating in their young minds the ideas of purity of heart and cleanliness of body. A boiler might be fixed in this shed to provide for tea meetings.

As to the chapel, there is a property overlapping the present southern entrance to Priory Yard, and extending from the street back to the present chapel buildings, which might now be purchased at a reasonable rate. A good site would thus be secured, and in a well-frequented street, near to two of our largest factories, and within a hundred yards of four cross-roads, which lead to the most populous districts of St. James' and the neighbouring parishes.

I think the chapel should be a plain, commodious building, attractive in its external elevation, and every way conducive to the comfort of those who might attend it within. I would suggest that it be built with ample accommodation for five hundred persons on the ground floor, with open seats, and

that it have a warming apparatus and good ventilation. By all means use such wood in the seats as shall not require *paint*. A little varnish may be tolerated as a ready means of keeping the place clean, and as easily removed by a scrubbing brush when a new coating is required; but paint ought not to be used in any building which is intended chiefly for the use of the most indigent poor.

If this plan be carried out the endowment of the chapel would remain for its present uses, and all questions which would be raised as to its appropriation, were a new chapel to be erected on another site, would be at rest. The advantage arising from this consideration must at once commend itself to every man of business.

I do not know that I need add more than that it will give me much pleasure to render any assistance in my power for the working out of this scheme. The congregation at Priory Yard *cannot* undertake it, because it would be too costly for their poverty; but they ought to be helped by their brethren in the faith in an attempt to get into a more public situation, and I trust they will be. *Eighteen hundred pounds, at the outside*, would, I have reason to believe, accomplish *all* that I have suggested. The General Baptists can easily raise that sum if they once think it desirable to do so.

But let me, in conclusion, say that it is indispensably necessary that the money be raised *before* any steps be taken to carry out my suggestion. Thus, let the money be raised to secure the proposed frontage. To put it in a round sum, let £500 be raised at once: not that it is intended to spend so much on the site, but that there be enough to complete the purchase without delay. And then when the chapel is begun, let the money be in the treasurer's hands to pay the builders according to the terms of the contract that may be made with them. As soon as the money contributed was expended I would stop the building, and wait till Christian liberality enabled me to proceed.

In these final suggestions Messrs. Wherry and Earp concurred with Mr. Taylor and myself, and I am happy to add that Mr. Wherry kindly promised

to act as treasurer, and to contribute towards completing the entire scheme. Mr. Earp promised a contribution likewise. I trust they will be warmly supported by your body.

Forgive the length of this communication, which has been written with a sincere desire to serve your movements in this city, and believe me to be,

Dear Sir,

Yours faithfully,
GEO. GOULD.

CHILWELL COLLEGE.

MR. EDITOR—

Dear Sir,—At the Annual Committee Meeting held at Birmingham, I obtained its consent to make certain alterations in the interior of the College, so as to admit of the removal of the beds from the rooms used as studies. These alterations, under the supervision of a sub-committee, were completed just in time to enable the students, on their return for the present session, to occupy their new quarters. The few visitors who have already seen the alterations are highly pleased with them. We have not only a sufficient number of comfortable studies and sleeping rooms to accommodate those now on the funds, but the means of receiving others should the annual income increase. Having offered to procure the money spent in the alterations, or to advance it free of interest, I have solicited contributions by private letters and appeals. These have been so promptly and liberally responded to that my task has been positively a treat. It was once my intention, after procuring a few promises, to issue a circular soliciting donations towards the object; but my success so far induces me to send this communication to the Magazine, for the satisfaction of those who have already contributed, and as a means of persuading others to assist in the effort. The expense of the improvements, for which I feel responsible, is nearly £70. To this must be added the cost of what the sub-committee recommended—the heating by hot water, about twenty guineas more. I append the names of contributors with the sums they have given, and most respectfully request further donations, by cheques, or by

post office orders, or in postage stamps,
addressed and made payable to

Yours sincerely,

W. UNDERWOOD.

	£	s.	d.
Mr. Foster, Spalding	0	5	0
„ Harris, Chesham	0	10	0
J. Garrett, Esq. „	5	0	0
R. Pegg, Esq., Derby	5	0	0
W. Abell, Esq. „	2	2	0
J. M. Stubbs, Esq., London ..	1	1	0
M. Scott, Esq., Sutterton ..	2	10	0
R. Wherry, Esq., Wisbech ..	2	2	0
J. Noble, Esq., Leicester ..	1	0	0
J. Roper, Esq. „	1	1	0
E. West, Esq., Reading	1	0	0
J. Noble, Esq., Brighton ..	1	1	0
R. Peck, Esq., Devon.	1	1	0
J. Heard, Esq., Leamington ..	10	0	0
H. Ewen, Esq., Long Sutton ..	1	1	0
R. Johnson, Esq., Hitchin ..	2	0	0
W. H. Harrison, Esq., London	5	0	0
J. Birchnall, Esq., Stanford ..	1	0	0
J. Sutcliffe, Esq., Slack House..	1	0	0

Sept. 15, 1865.

FREEMAN NEWSPAPER COM-
PANY LIMITED.

MR. EDITOR,—

Dear Sir,—I beg to inform you that at a meeting of the Directors of the Freeman Newspaper Co., held on Monday last, it was unanimously resolved, “That as it is desirable to increase the number of persons interested in its success, the General Baptists of the United Kingdom be specially and earnestly invited to join the Company by an early application for shares.”

Your kind co-operation in carrying out the object of this resolution will be highly valued.

I am, dear sir,

Yours most faithfully,

THOS. WILSHERE, *Hon. Sec.*

Preachers and Preaching.

MINISTERIAL COURTESY.

MINISTERS visiting each others' congregations can do much to allay unkind feelings, or they can do much to stir them up. At such times we do well to ask, What would I desire of a brother under similar circumstances? and then do it.

The injunction, “Speak evil of no man,” applies to ministers as well as to other men. The minister is more than a man—he is a brother in Christ; a member of his spiritual body, where if one member suffers all suffer. He is a fellow-officer in the sacramental host of God's elect, and he has a right to expect that our aid will be given to *him*, and *never* to those who oppose him because he speaks the *truth*.

And yet too often is the law of love transgressed by ministers in reference to their brethren. How often do we criticize each other's performances with little charity. In our weekly ministrations few sermons are so constructed as to bear scrutiny, and fewer still are so delivered as to escape censure. Our training is such that we

notice these defects more than others, and by injudicious remarks we may remove serious impressions from the minds of hearers. How often are the persons, character, and conduct of our brethren made the subject of censorious criticism. If they show themselves indiscreet and imprudent, or, in other words, if they show themselves men of like passions with others, instead of spreading over their faults that mantle of charity which can hide a multitude of sins, how often are their excellences overlooked and their imperfections exposed. Oh, for that grace which will enable us to bridle the tongue, especially when the wicked are before us!

In many of our churches we have ex-pastors whose warm friends and admirers will call upon them to officiate at funerals, weddings, and the like. In such cases, what is the duty that these owe to the pastor? I answer—Let them look over the whole matter carefully and prayerfully, having the honour of Christ, the peace of the church, and no selfish ends in view, and then let them act towards the pas-

tor as they would wish him to treat them in like circumstances. We should insist, whenever practicable, upon the pastor being invited to unite in the exercises, and in no case should we do anything to bring the pastor into disrepute. If we do, while he conducts himself discreetly, we are guilty of grievous wrong: we sin against our brother, dishonour Christ, and injure ourselves. Who, that has the least desire for the peace of Zion, the honour of Christ, and the worth of souls, will allow himself to commit such an outrage? Ex-pastors may be of great service to pastor and church, or they may thwart him in his efforts for the good of others.

Of all the perils of which Paul speaks, those which stung him most were "perils among false brethren." Doubtless many of these were professed members of Christ. Let us never by intimation or insinuation seek to bring into disrepute the measures of a brother because they may not be in every respect like ours.

"PECULIAR" MINISTERS.

"We want a peculiar man at our place." Yes, and in the next town the people want a peculiar man, also. There is a growing demand everywhere for *peculiar* ministers. Even the older churches, that have had the reputation of being staid, and not carried about by every wind, have caught the idea. They have found out that they must have a peculiar man for their young people. And the tastes of the people have become so various that it does require a singular man to meet them all.

But what is to be done with ministers who are not peculiar; men of common sense, sound judgment, and sound learning; sober, prudent, pious men; men who are able to teach others, and are suited to be wise counsellors; whose character and influence are unequivocal? We are aware that an eccentric man, who is given to saying odd and strange things, is more amusing and attractive to the young; and that common sense and refined taste are not commodities that secure great *eclat* in the religious world. But ought it not to be considered whether the influence of the former is equally

salutary, and as well suited to secure the salvation of souls? Doubtless God has called ninety-nine sober-minded men to preach the Gospel, where he has called one peculiar man. If so, it is by their instrumentality in the main that the cause of Christ is to be carried on, and sinners saved.

Did not good sense and eminent fitness in things characterize our Saviour and the religion He taught, rather than oddity and eccentricity? Would not the churches of Christ have more dignity, and exert a more salutary and saving influence, by educating the young to pay greater deference to the ordinary and divinely appointed means of grace, than by attempting to gratify their desire for novelty and entertainment? a desire which, the more it is fed, the less is it satisfied. Though the young might be less highly pleased, would they not be more contented? Though fewer were attracted by human means, would not more be drawn by the Spirit's power? We do not object to peculiar ministers in their places, but do protest against a growing depreciation of, and discontent with, the ordinary ministry of the Word, as God has appointed it; a depreciation and discontent which have been greatly fostered by the novel reading and popular lecturing of the day, and which are sadly affecting the stability and spiritual usefulness of the churches.

THE DUMB SERMON.

THE Rev. William Tennant once took much pains to prepare a sermon to convince a celebrated infidel of the truth of Christianity; but in attempting to deliver this laboured discourse, he was so confused as to be compelled to stop and close the service by prayer. This unexpected failure in one who had so often astonished the unbeliever by the force of his eloquence, led the infidel to reflect that Mr. T. had been, at other times, aided by a Divine power. This reflection proved the means of his conversion. Thus God accomplished by silence what his servant wished to effect by persuasive preaching. Mr. Tennant used afterwards to say his dumb sermon was one of the most profitable sermons that he had ever delivered.

Sabbath Schools.

LITTLE IN SIZE BUT GREAT IN USEFULNESS.

In a large building not a long way from where this is printed there is some very beautiful machinery. In a small building on one side is a steam engine which has the power of twenty horses, and this moves all the machinery. We go inside the large building and look carefully at the curious contrivance, and we see a little iron thing, about the size and length of a baby's little finger, fixed in a particular place, and we notice that when one part of the machinery comes against this little thing, the motion of the whole is changed, and in a moment or two it comes back again, but as soon as it touches the little upright baby-finger the motion is changed again. And this goes on all the day, and all the week, and all the year. Do you know that this little upright bit of iron is quite as important in its place as the twenty horse engine on the outside? More than this, for if the engine were away the machinery would only stand still, but if the little upright bit of iron were away, the power of the engine would smash the machinery into a thousand pieces.

A light which a little child puts in the lantern of a lighthouse may save hundreds of human lives and millions of property. A little deed of love to the sick and suffering may be a ray of sunshine in a dark hour, and a soft answer which a very little child can give, may turn away a storm of anger.

PRAY, FATHER.

A LITTLE Indian girl, seven years old, was wasting away with consumption. She had heard the missionaries preach, had been a constant attendant upon Sabbath school, and for some months had given good evidence that she was a lamb of the Saviour's flock. Her father, a proud, hard man, had once professed to be a Christian, but for some time had been a backslider, whose case was regarded as almost hopeless.

The little girl had been failing rapidly for several days. One afternoon, when she seemed brighter, she begged that her father might be called. He came. Then looking up to him with her bright but sunken eyes, she said—

"I want to go to the brook once more. May I go?"

He could not refuse; and, without saying a word, wrapped her up, folded her in his arms, and carried her out through the yard, across the green meadow, down to the brook that wound its quiet way over sand and pebbles, among the alders that skirted the meadow. He sat down in the shade where the little girl could see the water and the bright play of light and shade of light between the alders. She watched them a moment, and then turning away her wasted form, she said earnestly—

"Pray, father!"

"Oh, I can't, my darling," he said hastily.

"But do pray, father, do pray," she pleaded.

"No, no! How can I? No, no!"

"Father," said she, laying her little thin hand upon his arm, "Father, I'm going to heaven soon, and I want to tell Jesus Christ, when I see him, that my father prays."

The strong man's head was bowed, and there went up from that brookside such a prayer of repentance, and confession, and supplication for forgiveness, as must have thrilled with joy the angels in heaven.

He unclosed his eyes; the little one was dead! Her freed spirit had fled on the wings of joy and faith to tell the Saviour, "*My father prays!*"

THE VALLEY OF JEHOSEPHAT.

THE efforts the Jews have made, and the suffering, losses, and humiliations they have borne for the purpose of sepulture in the valley of Jehoshaphat, form a singular feature in human history. No other nation has ever thus struggled, not to live in their own land, but to be suffered to lay their dust

therein. Many descriptions have been made of this marvellous place; but I confess none of them afforded me a notion of its actual appearance. Wandering alone past the fountain of Siloam and the avid bed of Kidron, there suddenly opened on me a perfect mountain of graves—a hillside paved with

sepulchral slabs. Each stone is small, so as to lead to the conclusion that the bodies were buried perpendicularly. The slabs are almost on the level of the ground, and of equal height, so that it is literally one large pavement of death—an appalling, almost an overwhelming sight.

Christian Work.

THE RESCUE SOCIETY

WAS established twelve years ago; the Earl of Shaftesbury is the president; its vice-presidents are Lord Cholmondeley, Rev. Canon Champneys, Samuel Gurney, Esq., M.P., and Captain Trotter. Its offices are at 85, Cheapside; Mr. Daniel Cooper is the energetic secretary; and to him and his assistant, as well as a resident matron, come almost every day, all the year round, poor creatures, in tearful earnestness, pleading for immediate deliverance from their miserable condition, and admission into one or other of the Society's "Homes."

As to the "General Objects," the Society admits both those who have gone astray, and those who are unfallen. Applicants are eligible from all parts of the country, and are admitted *at all times*. Destitute young women of good character, desirous of emigrating, are assisted in obtaining a free passage and a supply of clothing. Young women, subject to temptations and danger in their situations, are protected. The Society has twelve "classified" Homes, over each of which a Christian and motherly matron is placed.

The inmates of the Homes are allowed to see their friends once every two months, and to write once a month, or oftener if necessary. They are instructed in every department of household work, together with knitting, sewing, laundry work, &c. The younger part of each family are chiefly occupied in learning to read, write, and do simple arithmetic. The inmates attend public worship on the Lord's day. There is family worship

each morning and evening. Special pains are taken to reach the heart and conscience of each inmate, and to lead her to entire personal consecration to the Saviour and His service.

The term of remaining in a Home is determined by the age, circumstances, and capabilities of each inmate. For the Family Homes, are eligible young persons who have lost one or both parents, or who have both parents living, should those parents be of loose character. Friendless girls from the country are particularly eligible, and from the Homes are either restored to friends or placed in service. Young women of good character, who are not able to go to service from want of clothing, are sometimes provided with outfits. Clothing is also given occasionally to friendless servants who have recovered from illness in hospitals, and have been compelled to pawn their apparel. Others less destitute, having a good character, obtain a Free Registry at a Servants' Home, and, if necessary, receive in one of the Homes a few weeks' domestic training, preparatory to going to situations. The thoughtful and comprehensive character of these provisions is very striking.

During the year ending 31st March, 1865, the number of admissions were 737, of whom 547 had been led into evil, and 235 were of pure character. Of these 236 were placed in situations, 14 transferred to other institutions, 1 sent out as an emigrant, 33 placed in hospitals, 126 restored to friends, 76 left of their own accord, 4 married from the Homes, 12 dismissed, 6 died, 1 otherwise assisted, and 235 remain in the Homes.

General Baptist Incidents.

TALKING IN SLEEP.

THE circumstances that led to the introduction of the Longford ministers into Harbury were rather singular. S. Ashby, the first General Baptist in the neighbourhood of Longford, paid a visit to a relation at Ladbroke, a village near Harbury. In the course of conversation she brought forward some serious topics, and was pained to observe that they excited disgust in her relative. After some time he returned the visit; but, unwilling to displease him, she avoided all allusion to religion. Staying till the next day, he was awakened during the night by the voice of his relative, who slept in an adjoining apartment, and seemed in earnest discourse. He soon discovered that she was talking in her sleep, and curiosity led him to listen. His surprise may be easily conceived when he heard her discussing the same important subjects in her sleep which had engaged their waking attention in her previous visit to Ladbroke. Though then disgusted, he was now so struck with the energy of her manner, the force of her arguments, and the pertinency of the texts of Scripture which she brought to support her doctrines, that he resolved on a serious inquiry, and determined to hear the preachers for himself. This he did; and his prejudices being removed, he embraced the truth, and became anxious that his neighbours also should hear the joyful sound. On his return to Ladbroke, he invited Mr. Hickling to come and preach in the neighbourhood. The invitation was accepted; Mr. Hickling repeated his visit; and the result was, the formation of the temporary interest at Harbury.

THE DEATH OF MR. DONISTHORPE.

THIS active servant of Christ had often expressed, to his intimate friends, a wish that he might die preaching the Gospel; and his request was, in a good degree, granted. On the last Tues-

day in May, 1774, he went to deliver an evening lecture at the meeting-house in Loughborough, when, having prayed with his usual fervour, he proceeded to give out a hymn. While he read the first two lines,—

"The land of triumph lies on high;
There are no fields of battle there!"

his voice faltered, and he sunk into the pulpit. His friends instantly went up to his assistance, and conveyed him to a neighbouring house. Intelligence was sent, without delay, to his family; but before any of them arrived he was speechless. He was taken home in a chaise, and medical advice procured; but all efforts were ineffectual. After lying in a state of insensibility till the following Tuesday evening, he expired, in the seventy-second year of his age.

MRS. ALDRIDGE'S GIFT.

IN 1792, Mrs. Aldridge, of Hugglescote, imposed five pounds annually on one of her estates towards the support of the ministers at Barton and Hugglescote, and, in case of separation, directed that it should be equally divided between the two churches. At the same time, the church raised a sum of money to be put out to accumulate at interest, in order to create a permanent fund. This fund was afterwards increased and vested in land, the rents of which, after the decease of the ministers then living, were devoted to the support of the General Baptist interest at Barton.

We heard, not very long ago, that this charge on the estate of the benevolent Mrs. Aldridge came up very unexpectedly. A living nobleman had purchased some land, and, after its purchase, it turned out that it was the same as that on which this perpetual claim had been left. The nobleman sought to evade the charge, but discovering that the claim was legal, has, unwillingly, been compelled to meet it. The name of the nobleman has escaped from our memory.

Science and Art.

CLASSIFICATION OF DESERTS AND OASES.—Professor Desor thus classifies the deserts and oases of Africa:—(1.) Deserts of the plateaux. In these the surface of the soil is covered with a crust of gypsum in fragments, is unfavourable to vegetation, except the crust is broken into fissures, when plants thrust themselves through, especially the “drin,” a favourite food of camels. In winter, and the rainy season, some green plants furnish precious food to the flocks of wandering Arabs. Besides gypsum, quartz, flints, and pieces of rolled chalcedony are found, of which the origin is unknown.—(2.) The deserts of erosion. These are low-lying deserts, without even “drin,” and the soil of which is entirely impregnated with salt. These deserts are due to the eroding action of torrents, the water of which has been concentrated into lakes.—(3.) The deserts of the moving sand. These are entirely arid, having only here and there a tuft of “drin.” They are composed of hills or “downs,” of sand nearly uniform. Water alone is wanting to secure vegetation. M. Desor also ranges oases as (1) oases of the plateaux; formed by springs of water inclosed in reservoirs produced by the fissile nature of the calcareous rocks which surmount them. Channels are formed round these springs, and date-palms and leguminous plants cultivated. (2.) The oases of the deserts of erosion are formed by artesian wells, imperfectly constructed by Arabs. (3.) The oases of the moving sands, where artesian wells cannot be made, are formed by actually removing the sand until the covering of a spring is obtained, at a depth often of between twenty and thirty feet.

CALORIMETERS.—The ice and water calorimeters have hitherto been the only descriptions in use. The ice calorimeter being specially devoted to determining the specific heat of bodies, while the water calorimeter helped imperfectly to ascertain the amount of heat disengaged by the combustion of bodies, or by the combination of different substances. M. Bolley has, however, constructed a steam-calori-

meter, which receives successively fresh quantities of water, and gives accurate results when the weight and temperature are correctly ascertained.

POLARISATION OF THE ATMOSPHERE.—Among other conclusions of his observations on this subject, Dr. David Brewster thinks that the determination of the place and angle of maximum polarisation affords a highly probable explanation of the azure colour of the sky. Referring to Mr. Glaisher's balloon observations, he expresses his opinion that the deep Prussian blue is caused by the reflection from molecules of the air, whose polarising angle is forty-five degrees.

THE RISING OF THE NILE.—Up to the end of August the Nile has risen higher than at the same period last year, and a magnificent cotton crop is therefore ensured.

A SHOAL OF SHARKS.—A French brig, on its way from Para to Havre, fell in with a shoal of sharks at the entrance of the Channel, when seventeen were harpooned.

THE COLOUR OF GOLD AS SEEN BY TRANSMITTED LIGHT.—At the recent meetings of the British Association at Birmingham, Mr. D. Forbes read a paper on this subject. He showed that the colour, so seen, was blue, and that the green arises from a mixture of this blue with the yellow surface of the gold, as seen by reflected light.

MONUMENTAL.—Mr. Marshall Wood has been chosen to execute the Manchester memorial statue of Mr. Cobden.—Jenner has had a statue erected to his memory at Boulogne.—Raphael is to have a statue erected to his memory in his birthplace, Urbino.—A monument is to be erected at Riga to Conradin Kreutzer, the composer of “Nachtlager.”

WALLIS'S WINTER EXHIBITION OF MODERN PICTURES, will, this year be removed from the French Gallery to the rooms of the Society of British Artists, Suffolk-street, Pall Mall. Two rooms will be devoted to water-colour drawings, one to pictures by foreign masters, and one to the production of lady-artists. The exhibition opens at the end of this month.

Literature.

THE HIGHER MINISTRY OF NATURE.*

THE title of Mr. Ingram's book is misleading. He is not a pantheist, but an orthodox minister among the Independents. He does not aim, by calling attention to the "higher ministry of nature," to supersede Revelation; since, in his judgment, you cannot get a right understanding of nature without your Bible. Nor does he really think, whatever occasional indiscretions of phrase he may indulge, that "Nature" possesses some mysteriously regenerative properties which will dispense with the "power of God unto salvation." But he does think that the visible world is full of analogies of revealed truth; that where analogy may not be discovered, you may, by the law of association, make the more conspicuous objects of beauty and grandeur commemorative or suggestive, as in Holy Writ, and so diffuse sacredness through the earth; and that, after all, the contemplation of nature awakens certain longings in the soul which Christianity alone meets and satisfies. Perhaps Trench puts part of this better when he says:—"Around man is a sensuous world, yet not one which need bring him into bondage to his senses, but so framed as, if he will use it aright, continually to lift him above itself—a visible world to make known the invisible things of God, a ladder leading him up to the contemplation of heavenly truth . . . a help at once to faith and to understanding."

We are glad to welcome any new worker in this old lode. Considering its richness and certain yield, it is strange that ministers do not more frequently delve therein. Mr. Ingram aims at nothing philosophical. He has left that to men of riper culture and more ample and unprofessional leisure. He has contented himself with simply sketching some of the aspects of his great theme in such a style as may prove most attractive to a popular audience. After

speaking of the Author and object of creation, he touches upon the ministry of fruits and flowers, trees and grass, mountains and rocks, rivers and seas, sun and clouds, moon and stars. In all there are seven lectures.

Some assertions in the second have startled us not a little; and unless Mr. Ingram's love of flowers has carried him out of the region of reality into that of mere sentiment, flowers deserve vastly more attention than they have hitherto received, and for reasons of the highest moment. Grant what is affirmed by our author, and rural clergymen will find a strong additional reason for promoting and presiding over flower-shows, and all who have the conversion of the world at heart should turn florists. "The presence of flowers," says Mr. Ingram, "produces in all who commune with them *a state of mind favourable to the reception of the gospel.*" The italics are not ours, but the author's. We are not quite sure what the author means by "communing" in this strange sentence, and unfortunately for us the sequel throws no light upon the use of the word. There is a "language of flowers," in which some sentimental persons delight: but a hard-hearted man is not the man who would converse in it. Nor can we divine how, except to a sensitive and poetical mind, the delicacy and fragility of flowers would be suggestive. Mr. Ingram thinks they would produce "*a feeling of softness and sympathy.*" Mr. Ingram is not happy in his selection of phrases. He is satirical without meaning it; for only a few sentences on we have the first expression repeated, an expression that generally means the very opposite of what the author intends. "If there be a *soft spot* in any breast, the sight of a flower is sure to touch it." We can understand how a religious train of thought could be started in the mind of Mungo Park by the sight of a flower in a strange land, but then Mungo Park was neither a hard-hearted man nor an unbeliever.

The author is not more accurate when he speaks of flowers *begetting a feeling of purity*. They may be taken as illustrations of purity; but it is very strange

* The Higher Ministry of Nature; or, the bearing of Creation on the Truth and Mission of Christianity: considered in seven lectures. By George S. Ingram. London: Elliot Stock, 62, Paternoster Row.

theology to speak of them as the regenerators of the heart. What else can be the meaning of these words? "*It is next to impossible* to look on a spotless lily, or an opening rose, or any other flower in the freshness of its virgin bloom and beauty, and cherish an unhallowed thought." If this be correct, we ought to find our best illustrations of Christian character among florists. But everyone sees at once that here sentiment—fictitious feeling—has usurped the place of reality.

We regret that a book of this kind should contain such defects. It will only confirm many dull souls in the opinion that nature has nothing to teach, and perhaps strengthen the disinclination of practical men to accept her "ministry."

We give the following as a specimen of Mr. Ingram's style:—

"The first 'river,' and the last, mentioned in Scripture, are both nameless. The first was the one which watered Eden. With it what hallowed associations are linked! On its banks our first parents often walked and rested. They had seen mirrored in its crystal depths the pure azure and the fleecy clouds of the summer noon; and the starry hosts of the evening heavens, with the silver moon, so serene and solemn, moving through their radiant ranks. Such a sight would be to Adam's contemplative mind an emblem of the reflection which his heart should give of the love that beamed upon him from above. As truly as the river that flowed through Eden received in its depths the image of the heavens that smiled above it, so truly did Adam bear the likeness of his Maker and God. His soul was then pure and transparent as the stream on whose green and flowery banks he wandered. Is not a calm and crystal 'river,' then, fitted to suggest thoughts that carry us back to the bliss and the beauty of Paradise? And what man can muse on it, and not sigh for its loss? And it is as we feel the loss of innocence and joy that we are more likely to be led to think on, and prize the services,—the sacrifice and love of Him who, through the agony and ignominy of His cross, has regained Paradise for us, and obtained a better righteousness than was lost in our great progenitor. Wherever a 'river' gives rise to such a train of thought, it is yielding to man a higher service than fructifying the land, and beautifying the scenery, through which it flows.

With another 'river' there is joined the memory of a grand and suggestive

event in the history of God's church. After forty years' sojourn in the wilderness, the Israelites entered the land which God promised to their father, Abraham. That entrance was across a 'river.' Its waters were divided, like the rending of a scroll, and remained apart until the last traveller had footed through its bed. How suggestive is this of the faithfulness and tenderness of God! He brought His people into the long-promised Canaan,—a goodly land of olives and fig-trees,—of fertile vales and vine-clad hills,—'a land flowing with milk and honey.' But he brought them into it *lovingly*. No swimmer had to breast the Jordan; none even to wade its shallows. All were brought over dryshod, and entered Canaan as if no 'river' had rolled between it and the desert in which they had dwelt."

CHRISTIAN COMPANIONSHIP FOR RETIRED HOMES.*

THIS is an excellent little volume, and will soon become a general favourite. In twelve chapters the writer, evidently not an Englishman, discourses on Christian intimacy, formality, and simplicity, steps toward love, lost and saved, the withered and the fresh, a trial of faith, separation, broken chains, stages in conversion, the house of mercy, Christ in the family, and the practical experience of the cross. The treatment of each theme is natural, and the language homely and fresh. Judging from the frequent references made to it, the writer has known many Christians who are far from happy in their calling; and in at least three several discourses he tenders them a word of counsel. Perhaps this is the best of the three:—

"In this miracle of the water changed into wine, there is a lesson taught to many Christians. There are a number of men who take no pleasure in their vocation. The fact is, they do not know how to take advantage of it; they work in a mercenary spirit, and such a spirit disgusts one of [query *with*] anything. But instead of looking for the fault in themselves, these men are always blaming their position in life. Could they but find a better opening, a more dignified calling, more edifying environment, all would be changed, they say. On the contrary, we would tell them that they will change their circumstances as soon as they themselves become changed men. If they probe the heart of their

* Christian Companionship for Retired Homes. Alexander Strahan, 148, Strand, London.

lives, they will find that it is not a new vocation that they lack, but a new spirit. The common-place becomes full of interest, the water turns to wine, so soon as we give our hearts and hands to the Saviour. He who saves us from condemnation can save us from discontent and weariness too. Let us look upon those things which hitherto we have only considered in reference to ourselves as having reference to Him. Everything becomes transformed in its nature when we accept of it as a favour instead of grumbling at it as a burden."

The nationality of the writer is betrayed in this sentence. Speaking of the imperishable freshness of the Bible, he says—"We may read and re-read the same chapter, the same verse, *we will not exhaust them.*" But whatever his grammatical slips, we gladly welcome him as a true-hearted and devout fellow-worker in the great vineyard, and shall be glad to see other productions from his pen.

LOST FRIENDS FOUND AGAIN.*

THE design of this book is good, but the title somewhat fanciful. It consists of lengthy citations from various divines, living and dead, chiefly selected with a view to solace Christian mourners. The book is divided into two parts, entitled, the connection between heaven and earth, and death-divided friends reunited again. In the first part the quotations are classified under these headings: disembodied, yet conscious; absent from the body, present with the Lord; the sudden, yet glorious transition; an abundant entrance into the everlasting kingdom; the happiness of glorified spirits; solicitude felt in heaven for friends on earth; modes of celestial information; the nearness of heaven to earth; departed children still members of the same family; the cloud of witnesses; communion of the dead with the living; the departed saint's address to surviving friends. The second part embraces these among other topics, reasons for expecting reunion in heaven, individual friendships among the glorified, &c. About some of the "guesses," there will be a division of opinion; but there can but be one as to the acceptableness of such a book as this to those who mourn.

* *Lost Friends Found Again.* By E. S. Smedley. London: Hamilton, Adams, & Co., Paternoster Row.

*Remarks on the Unbelief of the Age.** The author's "remarks" touch upon three classes: (1) those who will not believe; (2) those who do not believe; (3) those who cannot believe. The persons intended to be won by them is one of the most difficult to reach. We hope Mr. Fletcher's "Remarks" may take hold of some, but it is, in our judgment, hardly the sort of book which the unbeliever would ever open. "In vain the net is spread in the sight of any bird."—*The Saviour's Bible; a Plea for the Old Testament.*† Newman Hall has already a wide circle of readers. His "Plea" is meant for that class chiefly, but will be read by others from the nature of the subject. Is not the title a little irreverent?—*The Memories of our Fathers.*‡ This is a centenary sermon preached to the Northamptonshire Baptist Association by J. T. Brown. It is appropriate and suggestive.—*The Advantages of Knowledge to Working Men*§ Mr. Alcorn discourses in this lecture on the importance of acquiring general knowledge, the difficulties to be encountered in its pursuit, the inadequacy of secular knowledge to rectify the disorders of man's moral nature, and the supreme excellence and utility of that which Christianity imparts. The lecture is able, and is certain to be useful.—*Honour to whom Honour is due; or the Church's Manual of Duty to the Pastor.*|| This is a very reasonable reappearance of a much-needed Manual. We wish every member in our churches would read it. The cost is small, and the gain would be great. *The Difficulties of the Village Ministry; and Baptists: their existence a present necessity, a conscientious conviction, a representative and a defence of important spiritual truth.*|| Both these admirable papers should by this time be known in every family among us.

BOOKS RECEIVED.

The Throne of Grace.—A. Strahan.
Philosophy of Religion.—Trübner.
The Sunday Magazine for Aug. and Sept.
Christian Work for Aug. and Sept.
The Jewish Herald for Aug.

* By T. W. Fletcher. Job Caudwell, Strand.

† By Newman Hall. London: Nisbet & Co.

‡ London: Jackson, Walford, & Hodder.

§ London: Nisbet & Co.

|| Elliot Stock, 62, Paternoster Row.

Intelligence.

Our Churches.

CONFERENCE.

THE WARWICKSHIRE CONFERENCE was held at Netherton, on Monday, Sep. 11th. The service in the morning was opened by brother Payne, of Wolvey, after which brother Cross, of Coventry, preached from Hebrews viii. 3, "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." At the business meeting in the afternoon the reports from several of the churches were very encouraging. Since last Conference brother Payne has settled at Wolvey, and the friends at Nuneaton have invited Rev. S. Willett, of Belfast, to settle amongst them as their pastor.

In four of the churches twenty-eight persons had been baptized.

After receiving the reports, the following subjects were introduced and discussed:—

Trust Deeds.—A letter on this subject, circulated by the Baptist Union, was read, and our friends were desired to examine their chapel deeds to ascertain whether they needed enrolment, and if so, to get them enrolled at once.

Home Mission.—A letter from the secretary of the Association was read, calling attention to a resolution of the last Association on the above subject. After some deliberation, it was unanimously resolved: "That in the opinion of this Conference it is exceedingly desirable that the efforts of the denomination on behalf of Home Missions should be concentrated. Also, that brethren Crofts of Wolvey, and Harrison of Birmingham, be a deputation from this Conference to the Committee appointed to deliberate on the above subject.

Foreign Missions.—It was stated that several of the small churches in the Conference did not subscribe to the Mission, and that if better arrangements were made for Missionary Services, some expense might be spared in travelling and deputations. After consideration, it was resolved: "That we think it desirable that all the churches in this Conference

should make collections on behalf of the Foreign Missionary Society, that these Missionary meetings should all be held at the same season of the year, and that the secretary of the Conference endeavour to make arrangements by which a series of meetings can be held in connexion with churches situated near to each other, so as to avoid unnecessary expenses to the Mission.

Improvement of Conference Meetings.—Several things were stated which it was thought would make our Conference more useful and attractive. After several brethren had expressed their opinions on the necessity for some alterations it was resolved: "That brethren Allsop of Longford, Marshall of Walsall, and Harrison of Birmingham, be a Committee to consider the best means of improving our Conference, and that they report at our next meeting."

The next Conference is to be held at Union Place, Longford. Brother Payne, of Wolvey, to be the preacher for the morning.

The thanks of the meeting were given to brother Cross for his excellent sermon.

J. HARRISON, *Secretary.*

THE MIDLAND CONFERENCE met at Ilkeston, on Tuesday, Sep. 19th. Mr. J. Ferneyhough, of Nottingham, read the Scriptures and prayed, and Rev. W. R. Stevenson, M.A., preached from John xx. 30, 31. The attendance was very small. At the afternoon meeting, Rev. J. Stevenson, M.A., of Derby, presided, and Rev. W. Chapman, of Melbourne, prayed. Eighty-nine were reported as having been baptized since the last meeting, thirty-seven were now candidates for baptism, and two had been restored to fellowship. From more than twenty churches there was neither letter nor representative, which, it is to be regretted, is now coming to be the general average of churches that do not report.

After the usual preliminaries, the following business was transacted:—

1. *The Belper Case.*—The admirable report of the Committee having been read, it was agreed: (1) That the report be received, and the best thanks of the

Conference be given to the Committee for their patient attention and efficient services in the case. (2) That this Conference recommend the Belper case, as now represented, to the notice of the Derby district of the Home Mission; and that Mr. George Malin be advised to nominate at once other trustees, under the counsel of the Home Mission aforesaid.

2. *New Conference List.*—The Secretary announced that the Conference-list, arranged for five years, was nearly exhausted. A conversation followed on the question of increasing the attractiveness and efficiency of these occasional meetings, and on the propriety of reducing the number of Conferences in the year to three or even two, if thereby a larger attendance could be secured. It was agreed: (1) That the Secretary, Rev. R. Stevenson, and Mr. T. W. Marshall, be a Committee to consider the whole question, and report to the next Conference. (2) That they be instructed to prepare two lists for the coming five years, one for three Conferences in the year, and one for four, according to the present arrangement.

3. *Amalgamation of the Home Mission Districts.*—The resolution of the Association on this subject was read, and it was decided: (1) That the two delegates to represent the Derby branch of the Home Mission be, Rev. J. Stevenson, M.A., of Derby, and Mr. J. Earp, of Melbourne; and the two delegates to represent the Loughborough branch be, Rev. E. Stevenson, of Loughborough, and Mr. J. Hill, of Nottingham. (2) That in the opinion of this Conference amalgamation of the Home Mission districts is desirable so far as it is found practicable.

4. *Enrolment of Chapel Deeds.*—The attention of the Conference was called to the circular on this subject issued by the autumnal meeting of the Baptist Union, and referred by the Association to the district Conferences. The gravity of this question, it was thought, should be at once pressed upon the notice of each church in the Conference. It was therefore agreed: That the Secretary prepare a circular to be sent to every church in the Midland Conference, urging them forthwith to attend to this matter, as the period for enrolment ends in the middle of next May, and requesting that they each report to the next Conference whether such enrolment has, or has not, been effected.

5. *Ashford.*—The attention of the Conference was called to the fact, that a dilapidated General Baptist chapel, a graveyard belonging to the same, and ten acres of land, at Ashford, in Derbyshire, were reported to be in the sole possession of one of the trustees of the property, and that no account had been given of the trust for several years. It was therefore agreed: That Rev. W. Underwood, President of Chilwell College, and Mr. W. Bembridge, of Ripley, be appointed by this Conference as a Committee to enquire into this property, and report to the next meeting.

6. *Ilkeston.*—The Ilkeston friends referred to their heavy responsibilities in connection with their chapel, and to the decaying state of the church; but as the time of the Conference was gone, they were requested to prepare a case for the December meeting.

The next Conference will be held at Burton-on-Trent, on Tuesday, Dec. 5th. Rev. W. Chapman, of Melbourne, to preach; or, in case of failure, Rev. J. Orchard, of Wirksworth.

J. JACKSON GOADBY, Sec.

BAPTISMS.

BUTTERWICK, near Epworth.—On Lord's-day, Aug. 27, our pastor, the Rev. W. M. Anderson, after an appropriate address, baptized two believers in the presence of a goodly number of spectators. We look upon this as the prelude of brighter days for our church at Butterwick.

LOUTH, Northgate.—On Sunday, Aug. 27, after a sermon from the pastor, the Rev. W. Orton, from, "If thou believest with all thine heart thou mayest," five persons were baptized by brother Thomas Burton.

ARNOLD.—We have had a baptistery put into our chapel. On Lord's-day, Aug. 6, four friends were publicly immersed, and on Sep. 3, five others put on the Lord Jesus Christ by baptism.

W. S.
RIPLEY, Derbyshire.—On Sunday, Sep. 3rd, eight were baptized and received into our fellowship. Six of these are young men in connection with our Sabbath-school.

LEICESTER, Archdeacon Lane.—On Lord's-day, Sep. 3, seven persons were baptized, and Sep. 13, one, by the Rev. T. Stevenson. J. G. W.

BIRMINGHAM.—On Wednesday, Aug. 16th, ten persons were baptized at Lombard-street.

PETERBOROUGH.—On Lord's-day, Sep. 3rd, three persons were baptized by Mr. Barrass, at Peterborough, and were afterwards received into the church.

CONINGSBY.—Aug. 20th, we baptized two friends, and have received them into church fellowship. W. S.

MINISTERIAL.

REV. J. T. GALE, of Putney, formerly a student at Rawdon College, has accepted a call to the pastorate of the church at Wood-gate, Loughborough, and commences his labours on the 3rd Sabbath in October.

REV. J. STAPLETON, of Kirton-in-Lindsey, has accepted an invitation to Sutton Bonington, and is expected shortly to settle in his new sphere of labour.

REV. T. WATTS having accepted a call to the Baptist church at St. Albans, his friends at Wisbech invited him to a meeting, with a view of presenting him with a substantial token of their affectionate esteem. About 250 sat down to tea on Monday, Aug. 28. Mr. Alderman Wherry, the senior deacon of the church, presided. The chairman, in a most admirable address, referred to the judicious labours of their esteemed pastor for nearly ten years, and to the feeling of regret manifested by the inhabitants of the town with the members of the church and congregation, that in consequence of his precarious state of health, a change seemed desirable; and in the name of the friends, presented to Mr. Watts a handsome gold lever watch with chain attached, a purse containing twenty guineas, and a beautifully bound pocket Bible, as expressive of their regard and affection. Mr. Watts on receiving the testimonials, replied in a very impressive manner, after which, excellent addresses were delivered by Rev. J. Smith (Independent), Wisbech, and Rev. J. T. Wigner (Baptist), Lynn, wishing Mr. Watts God-speed in his new field of labour, upon which he enters the first Sabbath in this month.

MISCELLANEOUS.

HALIFAX.—On Tuesday, Aug. 8th, a numerous attended tea-party was held in the school-room of the General Baptist chapel, North Parade, Halifax, on the

occasion of the presentation of a gold watch to Miss M. J. Wilson, daughter of the senior deacon. The chair was afterwards taken by Mr. Joseph Binns, and the presentation was made by Mr. H. F. Etherington, in recognition of Miss M. J. Wilson's gratuitous services for several years on the harmonium in the chapel on Sundays. An organ having recently been introduced in place of the former instrument, her services were no longer required, and hence the testimonial. The presentation was appropriately acknowledged by the young lady's father, and the meeting was afterwards addressed by the Rev. J. Matthews, of Thornbury, Gloucestershire; Mr. Oakes, a deacon of the church; Mr. Atkinson, and Mr. M. Stocks. The chapel choir was in attendance, their performances being accompanied on the pianoforte by Mr. Brenard, the chapel organist.

CHILWELL COLLEGE.

THE TREASURER begs to acknowledge the receipt of the following sums:—

	£	s.	d.
London, Praed-street	13	15	1
Leicester, Archdeacon-lane ..	8	11	6
" Friar-lane	5	0	0
Chesham	8	7	8
Spalding	7	6	4
Southwell, Rev. J. Shaw	5	0	0
Hose	2	10	0

Purchase Account.

Rev. J. Lawton, Berkhamstead 1 10 0

Other Congregational Churches.

RAMSEY, Hunts.—On Tuesday, September 5, recognition services were held here in connection with the settlement of the Rev. T. Baker, B.A., late of Ridgmont, as minister of the Great Whyte Chapel. There was a very considerable attendance of friends from the surrounding neighbourhood, as well as of members of the congregation, anxious to give a cordial welcome to the highly esteemed gentleman. After the social pleasures of the tea-table had been duly enjoyed, the chapel was adjourned to, and the chair taken by — Foster, Esq., of Huntingdon, who, in the name of the sister churches in the county, expressed pleasure in the prospect of Mr. Baker's ministry at Ramsey. Mr. Ulleyet Iberson, the senior deacon, stated the cir-

cumstances under which the church had decided on inviting Mr. Baker to become their pastor, and then Mr. Baker declared the convictions and sentiments with which he was prepared to enter upon his work. The serious sense of responsibility to God, and the deep concern for the salvation of souls, which the address discovered, awakened the warm sympathy of the congregation, and showed that the confidence of the church in their new minister was well deserved. The Rev. J. H. Millard, B.A., of Huntingdon, and the Rev. T. Lloyd, of St. Ives, spoke of the mutual obligations of people and pastor; and the Rev. T. T. Gough, of Clipstone, under whose guidance Mr. Baker commenced the studying for the ministry, bore testimony to the sterling worth of his character, and invoked the kind co-operation of the church in all his arduous labours, concluding all the interesting engagements of the evening with a fervent and solemn prayer for a blessing on the union thus established. Kindly mention was made by most of the speakers of the ministers who had preceded Mr. Baker at Ramsey, and the strongest hopes expressed of his enjoying as happy and prosperous a career as the most favoured amongst them. The post is doubtless an arduous one, but Mr. Baker's prospects are highly encouraging.

WOKINGHAM, Berks.—The Rev. P. G. Scorey, who has been the pastor of the Baptist church in this place for nearly six years past, has just resigned that charge, in consequence of his acceptance of an invitation from friends at Ashford, in Kent, to labour amongst them. On Lord's-day, morning and evening, Sep. 3, he preached farewell sermons, and in the afternoon administered the Lord's supper. The congregations were large, and the sermons and address to the communicants at the Lord's table were solemn and appropriate. On the following Wednesday about two hundred and fifty friends partook of tea in the British school-rooms, after which they retired to the chapel, where a devotional parting service was held. Several brethren having engaged in prayer, Mr. Scorey concluded the meeting, delivering an affectionate farewell address. During Mr. Scorey's pastorate at Wokingham, a new chapel has been erected and paid for. He leaves the church in a hopefully progressive state, and the separation of

minister and people is amicable, and a small token of esteem is presented to him on his leaving.

OADBY, Leicestershire.—Services have been held lately to celebrate the jubilee of the Baptist church at Oadby, near Leicester, and to liquidate the chapel debt, which was £77. The sum of £41 was privately contributed by friends in the village. The Rev. T. R. Evans, of Countesthorpe, and the Rev. J. A. Picton, M.A., of Leicester, preached, and there was also a public meeting, Mr. R. Harris in the chair. Addresses were delivered by the Revs. J. A. Picton, M.A., R. Cecil, Messrs. J. Bennett, and S. Baines, of Leicester, C. Bassett, of Countesthorpe, E. Gilbert, of Oadby, and others. The collections reduced the sum required to within £6, which was kindly contributed by Mrs. Horspool, Mr. C. Bassett, J. Bennett, R. Harris, and C. Stevenson.

"BAPTISM IN THE NAME OF JESUS."—This is one of the latest novelties brought out by the Plymouth brethren, and is being very prominently put forth by them, especially in Ireland. Some of the leaders in connection with the "Merion Hall," Dublin, who have for many years resisted all instruction as to believers' baptism, have at once been taken by this "novelty," and have submitted to immersion in the name of Jesus only. The Rev. W. Turpin, lately a minister of the Established Church in Dublin, and for a short time in Glasgow, has also been baptized after this fashion. The question was brought before the late meetings of the Association of Baptist Churches in Ireland, on reference for counsel and advice from one of the churches whose members had been disturbed by some of the itinerant advocates of this "new thing," and, after a very careful and deliberate consideration of the matter, the Association unanimously expressed its disapproval of baptism being so administered in direct violation of Christ's command to baptize in the name of the Father, of the Son, and of the Holy Ghost.

THE NONCONFORMIST MEMORIAL HALL.—We hear that the site of the Nonconformist Memorial Hall has at last been secured. It is near the junction of Cannon-street and Bow-lane, City; has cost £40,000, and is considered, of course, worth the money. Some hundred and fifty years ago Salter's Hall in Cannon-street was the favourite theatre of

ecclesiastical discussion. Here was held the celebrated theological conference of which the second Calamy has given the history, and here were delivered the equally celebrated lectures on Roman Catholicism, to which Doddridge refers, and which gave the first clear intimation in our history that Protestant Dissenters had begun thoroughly to understand and accept the doctrines of religious liberty with all their consequences. The new hall will be only a few yards from the old. Comparing the two, we shall be able to judge of the advance of Nonconformity since the time of Calamy and Doddridge.

TETBURY.—A very interesting open-air service was held here in the afternoon of Lord's-day, Sep. 17, in a field near

the town, kindly lent for the occasion, to express public gratitude to Almighty God for a good harvest. The weather proving favourable, not less than eight hundred people assembled. An impressive sermon was preached by the Rev. John B. Brasted, from Psalm xlvii. 1, "O clap your hands, all ye people; shout unto God with the voice of triumph." Appropriate anthems and spiritual songs were sung by the children and friends. The discourse throughout was listened to with marked attention, and at the close the vast multitude separated with evident expressions of delight and profit. This large company ascending the hill on returning from worship presented an interesting spectacle that will be long remembered at Tetbury.

Obituaries.

MRS. HORSFALL.

On the 22nd of May, 1865, aged 42 years, died, Mrs. Horsfall, wife of Mr. J. Horsfall, recently pastor of the General Baptist church at Shore. She had maintained an honourable profession of religion for about twenty-five years, uniting when seventeen years old with the church at Heptonstall Slack, and closing her life a member of the church at Vale, near to which she was then residing. Her death, which took place a few days after her confinement, was sudden, and was unexpected by her friends, though probably not by herself. She had repeatedly spoken of this result as not improbable; and though she would have preferred to remain longer here on account of her numerous family, if it had been the Lord's will, her language to God was, "Not my will, but thine be done," and to man, "It will be right and well, whether I live or die."

Beloved by kindred, neighbours, and friends, trusting in the "one sacrifice for sins," she has gone, we doubt not, to better company, to nobler employments, and richer enjoyments in the glorious realms of light and love, into which enter "they which are written in the Lamb's book of life." Her death was improved from the words of Jesus, "Nevertheless not my will, but thine, be done."—Luke xxii. 42.

MISS MARY MARSHALL.

On the 22nd of May, 1865, aged 20 years, died, Miss Mary Marshall, daughter of Mr. John Marshall, of Vale Terrace. Until about nine days before her departure into the world of spirits, she was particularly blooming and healthful. At this time she was attacked with erysipelas, and every effort to prevent it from reaching the brain and laying her low was unavailing. In the former part of her affliction she was generally in the full possession of her mental faculties. She was calm and resigned, resting her hopes on the Saviour of sinners, often remarking that none but Jesus can do helpless sinners good. She had a deep sense of her unworthiness, and a sweet confidence in Christ. She earnestly exhorted to decision the undecided who visited her in her affliction, and fervently counselled her Christian companions to let their light shine to the glory of their heavenly Father. She had been a member of the church at Vale about seventeen months. The sudden removal of one so useful and beloved in the family has been a great trial to the bereaved parents, but we hope it will be sanctified to them and to the special good of those who are rising to maturity. To improve her death, her pastor selected the prayer of David: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

Notes of the Month.

ECCLESIASTICAL.

A NEW champion has arisen for the Liberation Society, this time among the nobility. Without any subscription to the creed of that active and useful organisation, Lord Amberley, the son of Earl Russell, with marvellous outspokenness affirms its very first principles. Not only does he declare that "the church," by which is meant "the political institution" so-called, is as legitimate a subject of attack as the Game Laws or the system of primogeniture, but he hopes that "we may come to understand that it is no business of the State either to uphold or discountenance any form of religious belief; and that its only duty in such a matter is to hold itself entirely aloof from all interference and all partiality." Some of the pleas of the supporters of the State church are then quietly picked to pieces, and the injustice of the present state of things is illustrated and condemned. Although the object of the young lord is to show the attitude of the two political parties toward the Church, he has said enough to make all Dissenters of the true stamp rejoice in this new advocate for their true equality. The Church Congress has at length obtained a man to speak to it on "Preaching, and its adaptation to the present times." The subject seemed to go a-begging. Two deans, Cork and Westminster, refused to undertake it, and now the Rev. E. Hoare, of Tunbridge Wells, is announced as the "willing horse." The Dean of Carlisle has been bemoaning the wretched attendance at the Cathedral services, and tearfully confesses that on an average only six persons are present. Is not this equally true of other cathedrals than Carlisle? and does the only cause for this emptiness arise from people not having "formed a habit of mind" which comes of doing the same thing for ten years? Why not go to the root of the matter? "The Poor Man's church" has been again showing its anomalies. Vicar Parr, of Preston, has summoned some half a score or more of poor parishioners for the non-payment of Easter

dues. One poor man, a Roman Catholic, of whom the vicar claimed sixpence, said in court—"I never gave the vicar a penny-worth of trouble in the whole course of my life, and he never did me sixpenny-worth of good." He and others were mulcted of their sixpences, together with costs. As a contrast to this "indigent" vicar, we may refer to the late Rev. R. Moore, who was one of the greatest sinecurists in the Establishment. In the sixty years of his life he drew more than half a million of money from various cures, offices, and compensations for their abolition!—Mr. Christopherson is not a wise man. He has made one false step, and instead of retreating, he advances, only to get farther into the bog. From his reply to Dr. Vaughan's castigation, one does not see how he clears himself. He first says he expressed his dissent to Dr. Vaughan's statement about the proportion of Anti-State churchmen among Dissenters, at the meeting at Newman Hall's; then he "thinks he did;" and lastly, "did express his dissent to something else!"—The present condition of the Baptist denomination is exciting some attention and discussion in the *Freeman*. A writer in that paper speaks with sorrow of the decline of denominational extension, and even of a desire for it, and thinks the want of leaders is one of the causes. Is it not deeper than this? May it not be taken as a reaction against the narrowness of some previous years? Are not some good men and grave already trembling for the future of the denomination because of the flood of Spurgeonism which is rising? Imitators are, as usual, reproducing his defects, both of manner and doctrine; but they have shown that they are wanting in his better qualities.—Mr. Chown, of Bradford, has returned from America. His friends have generously made him a present of his house, not with a view of holding him, but solely as an expression of their affection. The total cost of the house was £900. As the testimonial raised during Mr. Chown's absence in the States amounted to £1,022 10s., a £100 note was

handed to Mr. Chown, and the remainder to Mrs. Chown, as a thank-offering.—The Baptist Union meets at Bradford very shortly. We have reason to know that there will be a large attendance, and have little doubt that the same healthy spirit will pervade the meetings as distinguished those held last year.—The Unitarians are ranging themselves in hostile camps. The extreme party have given great offence to some of the more stereotyped and conservative section. If we have been rightly informed, “miracles, or no miracles,” is the main matter in dispute. Feeling runs high, and a disruption may yet take place.

GENERAL.

THE Queen and the Prince of Wales are in Scotland. It is reported that the oppressive heat of the weather during Her Majesty's short visit to the continent induced her to journey north sooner than usual. But who, even in England, has not had occasion to talk of the remarkable *second* summer with which we have this year been favoured? A second crop of fruit is reported to be ripening in Dorset, and in other southern counties.—The chief topics of the month have been supplied by the British Association and the Fenians. The annual meetings of the Association were more than usually productive of newspaper articles, which, considering the flatness of the season, judging from the journalist point of view, was not surprising. Mr. Whympers, one of the gentlemen who survived the melancholy accident on the Matterhorn, was terribly shaken in a railway accident which occurred when he was on his road to the meetings of the Association. Nottingham is to have the honour of entertaining the *savans* next year.—The Fenian bubble is rapidly bursting. Many working men seem to have been persuaded into joining this society for the “liberation of Ireland from the English yoke.” The organ of the party has been seized, and several arrests have been made, both in the sister isle and in England. As the Government seem to have been well acquainted with the existence of the Fenians for some time, it is somewhat remarkable that they have not shown greater promptitude in shaking its members into their sonnets.

The arrests have created no excitement among the people, and only the very nervous have been hiding their jewels and plate.—Mr. Bright declines to take any public part in the Reform Agitation which it was proposed to begin this autumn. He has two excuses: his ill-health, and his despair of ever getting a Reform Bill while Palmerston is premier. We wish Mr. Bright were more hopeful. He has hitherto held aloof from the Liberation Society from his “despair” of doing anything. Has he forgotten that the repeal of the Corn Laws was only brought about by educating the public and “pressure from without?”—France and Spain have met at Biarritz, and an ambassador has been sent by Spain to Italy. What will Rome say to that? Italy is about to carry on her secularization of the ecclesiastical property of the country, and the pope's army actually increases in size. How will Pio Nono find the sinews of war? The Peter's pence have fallen off miserably, and England is not yet what Dr. Newman predicts it will be—“the chief supporter of the Holy Catholic Church.”—The Schleswig-Holstein robbers will not like the criticisms of England and France on the Gastein Convention. Austria, so long the representative of despotism, is actually beginning to talk liberalism. Only on a basis of true freedom can Francis Joseph regain his position among the great powers of Europe.—The cholera has disappeared from Constantinople. During the time it raged, even the house-sparrows deserted the city. They have now returned. The fire which, as in the London Plague, succeeded the cholera, has destroyed thousands of houses and many mosques, and made nearly thirty thousand people houseless.—Travelling farther east, we find that Bhootan is not pacified, and that New Zealand is still at war with the Maoris.—Across the Atlantic the President is shewing himself anything but the drunken boor described by sensational newspaper correspondents. The cotton supply is not so large as was announced. One and a quarter million bales of old, and half a million of new cotton is now stated to be the whole of the stock. The negroes are growing weary of field-labour, and are seeking work in towns.

Marriages.

Aug. 17, at Cannon-street chapel, by the Rev. Mr. Overbury, uncle of the bride, assisted by the Rev. W. L. Giles, Rev. John Harrison, of Lombard-street chapel, Birmingham, to Jane, youngest daughter of the late Mr. Thos. Showell.

Aug. 17, at Berwick-street chapel, Newcastle-on-Tyne, by the Rev. W. Walters, Mr. Robert Armstrong, of Newcastle, to Miss Catherine Davison, of Gateshead.

Aug. 23, at the Independent chapel, Chatham, by the Rev. G. L. Herman, the Rev. W. E. Winks, Baptist minister, Allerton, near Bradford, youngest son of Mr. J. F. Winks, of Leicester, to Ann, only daughter of Mr. Lewis Whitehead, of Chatham.

Aug. 29, at All Saints' Church, Cambridge, by license, Mr. John Rennison, H.M.'s Customs, Grimsby, eldest son of the late John Rennison, Esq., of North Shields, to Elizabeth, second daughter of the late Charles Hunt, Esq., of Cambridge.

Aug. 30, at Berwick-street chapel, Newcastle-on-Tyne, by the Rev. W. Walters, Mr. Thomas Cuthbert Robson, of Heaton, to Miss Margaret Bowmaker, of Newcastle.

Aug. 30, at the Metropolitan Tabernacle, London, by the Rev. C. H. Spurgeon, the Rev. Mark Noble, Baptist minister, Carlton, Rode, Norfolk, to Eliza, eldest daughter of Mr. William Cawdery, Chalfont, St. Peter's, Bucks.

Sep. 1, at Clarendon chapel, Pentonville, by the Rev. Alex. Hannay, J. Dix. Lewis, of Cloudeley-street, Islington, to Annie, third daughter of Hugh Owen, Esq., of Barnsbury, London.

Sep. 5, at Mount Zion chapel, Birmingham, by the Rev. T. H. Morgan, Mr. George Pettifer, of Camden-town, to Mary, eldest daughter of the late Mr. John Simonds, of Mursley, Bucks.

Sep. 7, at Bloomsbury chapel, London, by the Rev. Samuel Manning, Frederick, eldest son of Mr. James Cooke, of Frome, Somerset, to Annie, daughter of the late Mr. Walter Ffolliott Fussell, of Frome.

Sep. 9, at Long West Gate chapel, Scarborough, by the Rev. J. Lewitt, the Rev. J. Robinson, Baptist missionary, Calcutta, to Annie, eldest daughter of P. Grant, Esq., of Granton, Invernesshire.

Sep. 9, at Uxbridge, by the Rev. G. Rouse Lowden, Mr. Ashton, to Miss Emily Rutter, both of Uxbridge.

Sep. 9, at the Walworth-road chapel, by the Rev. W. Howieson, Mr. D. Elliott, of Terrace House, Park-road, Peckham, to Harriett Susannah, the daughter of Mr. W. H. Grimwood, of Queen's-row, Walworth.

Sep. 16, at the Baptist chapel, Chenies, Bucks, by the Rev. W. C. Ellis, James Rance, to Sophia, only daughter of the late Mr. Jonathan Wallington, of Chenies.

Deaths.

July 31, at Brent Lodge, Hanwell, Sarah Alexandra, only daughter of Mr. John Neal, of 18, Edgware-road, London.

Aug. 23, at Stow-on-the-Wold, Sarah, the beloved wife of Mr. Isaac Wood, late of Folly Farm, Notgrove, aged 67.

Aug. 25, at Clifton, York, after a few days' illness, Martha, the youngest daughter of the Rev. John Webb, Great Sampford, Essex, aged 28.

Aug. 31, at Seaforth, Mary Lambert, second daughter of Mr. Gabriel Thomson, bookseller, Liverpool.

Sep. 3, at New College, London, in her sixty-seventh year, Rebekah Sloman, the beloved wife of the Rev. Robert Halley, D.D.

Sep. 6, at Morningside, Edinburgh, the Rev. W. S. Mackay, D.D., of the Free Church Mission, Calcutta, aged 59.

Sep. 7, aged 82, at Oak Bank, Birkenhead, Mary, wife of Mr. George Craven.

Sep. 10, suddenly, at Cannstatt, Wurttemberg, Jane, the beloved wife of the Rev. John Weir, D.D., London.

Sep. 14, at Auchterarder, Rev. Robert Young, the innocent author of the disruption of the Church of Scotland. The decision on his case given by the House of Lords in August, 1842, led to the great secession, headed by Dr. Chalmers, and which issued in the organisation of the Free Church of Scotland.

Sep. 16, at Market Harborough, Mr. W. Buswell, solicitor, aged 40. He was a true friend, a good neighbour, and a humble Christian. "The memory of the just is blessed."

Missionary Observer.

NOTES OF A TOUR IN GOOMSOOR AND NEWAGURDA.

BY THE REV. T. BAILEY.

MY itinerating labours of the past cold season commenced with a long and interesting tour through parts of Goomsoor and Newagurda. Ram Chundra, of Pileparda, was my companion and assistant. I kept a rough account as opportunity offered during the tour of most of what transpired, and, with the exception of a few unimportant omissions and corrections, I think I cannot now do better than transcribe the manuscript as it stands, leaving you to make such use of it as you may deem desirable.

Dec. 21st, left Russell Condah at seven o'clock this morning and arrived at Bellamootah about nine. The tent came up shortly afterwards, and having selected a site in a small clump of mangoe trees, we proceeded to pitch it at once. It is the first time I have ventured into the country without the company of a brother missionary, and in the early part of the day I felt a good deal of solicitude as to the kind of reception we should meet with. Ram Chundra, moreover, had promised to meet me in the morning, but had not been able to do so, so that during the early part of the day I was entirely alone. Spent the remaining time in preparing for the labours of the afternoon, and in earnestly seeking the presence and blessing of God. Left the tent as the heat subsided, and proceeded to the village of Ambopore; here I asked for the largest street, and on repairing to it found a number of people sitting in their verandahs, and commenced talking to them at once. Others soon joined us, and in the end a good congregation assembled. Amongst the persons present was a young man whom I had met before as an inquirer, and several of the elder people also manifested a kind and friendly spirit. To my inquiries, the greater part replied, that come what might, they would adhere to the religion in which they had been born, and some to whom I offered tracts, but first asked whether they would be able to understand them, declared that they understood nothing but the religion of Krishnu, and

did not wish for more. Returned, however, feeling encouraged, and on crossing the stream near the village met Ram Chundra, much to my relief and satisfaction.

Soon after arriving at the tent, three young men came, one of whom manifested considerable acquaintance with our tracts, also with the Gospels and Old Testament. He stated that he was one of six who had met together occasionally for reading the scriptures, and had suffered persecution for his love of our books. The other two were younger men, but manifested a pleasing spirit of inquiry. All said that the Hindoo religion was much despised in the village; the eldest of the three had not been to the village temple for three years. He was unable to reply correctly to several questions I proposed, but stated that he looked to Christ for salvation.

22nd. In the morning we visited Borogah, a large village about four miles away. A good congregation collected almost immediately on our arrival, but the people manifested great impatience while we were addressing them. One man condescended to inform us that he considered we were telling lies from beginning to end. They said they knew no God but Juggernaut, and did not wish for more. The head man of the village listened attentively, and appeared pleased to receive a copy of one of the Gospels, and before leaving the village others were much more disposed to consider our message seriously.

We had a good number of visitors in the course of the day. Some of them were well acquainted with the leading truths of Christianity.

Went in the evening to a small village called Churdeopelli. Congregation good and attentive. The dol-bearer is said to be favourably disposed towards us.

23rd. Visited Nimpadara in the morning. Five policemen are stationed here, and the village is large and respectable. It was also visited last year by the native preachers, and our errand was evidently well understood. One man in particular of the writer caste manifested a good deal of interest in the discussions. In asking them for the fruits of their

numberless religious observances, they freely confessed that they left a man exactly as they found him, but if with pure and honest heart he attended to them, he would certainly be rewarded in the future world. I showed them that no one of them had the least tendency to improve or sanctify the heart, and that consequently no spiritual benefit could be derived from them, and that no religion could be true unless these effects were produced; that no good thing could possibly result from the worship of idols, and that nothing short of faith in Christ could save the soul. A poor blind man, who had made his way to where we were standing, was very angry at what we said, but the others heard with apparent interest and goodwill. I trust that good was done.

Went in the afternoon to Kookunda. Had some difficulty at first in finding any one to talk to, and many remained in their houses to the last, looking through the chinks of the doors and windows. We had amongst our hearers a boishnob, who is building a large "mot," or monastery, near the village. He is said to be very wealthy, the village and much of the land attached thereto belonging to him. These were originally given to his father by the old Goomsoor rajah. He was apparently pleased to receive a small tract containing a selection of the hymns we sing at worship. Some of the people appeared very respectable, and a few books were distributed to advantage amongst them.

24th. Went this morning to Bellamortah. This is well known as a large and important village. A considerable number of native merchants and tradesmen reside here, and its importance is increased by its large weekly market, which is resorted to by people from a great extent of country round. A number of children were reading together in the mundap, a small building attached to a temple in the middle of the street, so we went thither, and after asking the children a few simple questions, found that a large number of people had collected. There were some large logs of wood lying close at hand, so we took our stand upon them, but found it difficult for a time to obtain a hearing. This was occasioned by a general hum of voices, a common means by which the evil-disposed strive to hinder us in our work. A little patience and persuasiveness were how-

ever sufficient to pacify them, and though one young man persisted a good while in attempts at railery, finding that he was disregarded, and that we continued earnest and serious, he ultimately desisted, and we had a long and interesting opportunity of deliverlug and explaining our message, and at the request of the people closed by singing one of Makuuda's most beautiful hymns.

In the afternoon went to Mundaru. A great attempt was made by one of the old men to shew that in the present world there was nothing really true or good,—all was "maya," an illusion—there was no such thing as finding the true way to happiness—everything was in a state of unreality. Tried to show that all the conditions necessary to man's happiness were to be found in Christianity. Here was truth and verity without alloy, and such as none could gainsay. No real opposition was offered, and we felt that we had had an encouraging reception. Ram Chundra was particularly pleased with the people. We distributed a few books amongst the more intelligent of them.

Sunday, Dec. 25th.—Went this morning to Jero-oli, a purely agricultural village. Began to speak on the ten commandments, but was soon diverted to a discussion on the black or sinful age, and the unrealities of the present world. The people heard with evident interest, and none the less so as an old man, supposed to be well versed in the shastres, had been brought up to oppose us.

We had a short service in the tent after breakfast.

In the evening visited Baliri, a village adjoining Bellamortah. Ram Chundra spoke first. A disagreeable looking brahmin threatened to give us trouble, but afterwards went away. Many important questions were asked; but the people were most interested with a description of the state of England previous to the introduction of Christianity, and with the identity of the means used for the conversion of the people with those we were employing for their own benefit. A relative of the Bode Tabsildar sat in a verandah near to listen, and was evidently pleased at the close to receive a copy of the Life of Christ in poetry which I presented. As so many books have been given away here on previous occasions, I did not wish to distribute any more, but some of the people spoke so imploringly, that we were obliged to yield,

26th. To-day has been market-day, and as we were obliged to be exposed during the heat of the day, I deemed it prudent in the evening to remain in the tent. We made a moderate selection of tracts for distribution, and a little before mid-day prepared to go. We had some difficulty on arrival in finding a suitable place for standing, but finally selected a small hillock on the road side. A large congregation had meanwhile collected, and we had a favourable opportunity of prosecuting our labours. Soon after we had begun, a man from behind shouted to those in front, chiding them for their silence, and asking why they did not vindicate their religion and enter into discussion with the sahib. The man being near, I turned round, and gently laying my hand upon his shoulder, drew him to the front, telling him at the same time that he was exactly the person that was wanted. He was evidently somewhat abashed, but wildly pleaded that theirs was the religion of the country and of their fathers for seven generations, they could not therefore cast it aside. It was a pleasure, as it always is, to reply to objections of this kind, and the slight disturbance had roused the interest of the people, and all listened the more eagerly to what was going forward. Many of them, as we afterwards learnt, had never heard the gospel before. Some came from great distances, and after the preaching I endeavoured to single these out and have still further conversation before presenting them with a tract or book. Great quantities of books have at various times been distributed in this market; I did not therefore think it necessary to give any away except to those who came from distant places. A number of these afterwards came to the tent, and we had much interesting conversation with them. They confessed that they were as sheep without a shepherd. Life was to them a wild and barren wilderness, in which each one followed the desires of his own heart. All were crying "Who will show us any good!" but there was none to guide them. I pointed them to the only true way, showed them that Christ was to our wandering and sinful race a true and glorious light, and they appeared impressed with so much as I could explain of His glory and excellence.

27th. Left Bellamortah at sunrise this morning, and came to Berrapelli. Tent and supplies arrived in good time, but

my tent-pitcher having decamped, we were obliged to do our best without him. I took off my coat and turned up my sleeves to do my own part; a similar spirit pervaded the rest, and everything was speedily in order. We had selected as the site of our encampment a large grove of mangoe trees. The ground is beautifully level, and the prospect charming. There is a large sheet of water close at hand, a well of good drinking-water in the village, and abundance of men and women to witness our proceedings. Ram Chundra had been to his own village, but returned in time to accompany me in the afternoon. A young man in the village attempted to ply the argument that while for the wise and intelligent idols are unnecessary, more ignorant people would never be able to dispense with them. I showed that the worship given to idols was not given to God, and produced none of the effects of true worship either in the minds of the ignorant or the learned; that it was in fact a great and grievous sin, and would bring down the wrath of God. This they endeavoured to meet by relating some of the marvellous stories which are current amongst the people of miracles performed at the shrines of different idols, and the credulity of the common people in believing these stories is as surprising as it is grievous. May God in his mercy open their eyes.

28th. Went this morning to Denga-podara, and obtained a good congregation. Some listened with great attention for the whole of the time; others behaved but indifferently. There was a respectable and intelligent looking middle-aged man with whom I was particularly pleased, and before leaving the village I offered him the largest book we had brought with us, but, alas! he was unable to read, and such was the case with nearly the whole of the people.

During the day a number of interesting visitors came to the tent from the villages round.

Visited Mahadabara in the afternoon, and obtained a numerous and attentive congregation. Some of the younger people were disposed to treat us lightly, but the elders setting a better example, an earnest spirit soon prevailed. I endeavoured to shew the great difference that exists between Hiudooism and Christianity—the different principles on which they are founded—their different origin, scope, and object, and the widely diffe-

rent appeals they make to the heart of man, also the different effects they produce in the minds of their respective votaries.

Jan. 4th, 1865. Vishnuchokara. Arrived here in tolerably good time on Saturday morning. Was glad to find that the old bungalow had been repaired, and though again considerably out of order, was sufficiently protected to afford us shelter. A good number of people came to see us on our arrival, and though more than usually fatigued with travelling and exposure to the sun, it was impossible to do other than enter into discussion with them. They were particularly respectful, and apparently of more than average intelligence. The dol-bearer, who was amongst the number, is a young man, and was very anxious to obtain a copy of the "Destroyer of Delusion." But the man who was most prominent in the discussion was of the writer caste, middle aged, carried a copy of the shastres in his hand, and wore an imposing pair of spectacles, which, like some of his more civilized brethren of the West, he had learned to manipulate with a view to far other effects than the mere improvement of his eye-sight. When, in the course of the discussion, things were not going exactly to his mind, he lifted these formidable weapons up with great deliberation and safely lodged them on the top of his forehead. This being accomplished, he felt himself at liberty to look round about him with an air of assumed indifference to what was going forward, though in reality waiting for a more auspicious season. When this important manœuvre had failed of its desired effect, he proceeded to make a new disposition of his forces. This time he drew the fore-mentioned instruments down from their more exalted position, and with a firm and vigorous hand pressed them very close to his organs of vision, as though it required the aid of all their magnifying power to render visible either the person or the arguments of his opponent. On the whole, however, the people manifested a real spirit of inquiry, and a disposition to understand the arguments advanced, though directed against their own favourite system. They left with a promise to come again in the afternoon, a promise which they did not fulfil. We therefore embraced the earliest opportunity of going to see them in the village. They then confessed that they could not

deny the force of what was said, and ultimately appeared ashamed of the vileness and wickedness of the Hindoo religion. The opportunity terminated very impressively, and I trust that good will yet result from it.

A VOLUNTARY MISSIONARY TO THE WOMEN OF CHINA.

THE last mail from China conveys the sad tidings of the death of a self-denying and most amiable Christian lady, who some six years ago proceeded to China on a voluntary mission to the female inhabitants of that vast empire. Animated by ardent zeal for the glory of God and the salvation of the perishing heathen, Harriet Baxter, the worthy daughter of a worthy sire, forsaking all the comforts and social enjoyments of a happy home, determined, with the consent and at the sole cost of her excellent father, to devote her life to the cause of Christian missions in China. This was no mere evanescent impulse of youthful enthusiasm, as has been proved by more than five years of unremitting and persevering toil in the pursuit of her benevolent object. The following copy of a leading article in the *China Mail* of July 6th will best indicate the extent of Miss Baxter's labours, and the estimation in which they were held by those who had ocular demonstration of their value:—

"Since our last issue this colony has been called upon to mourn the loss of one who for five years past exerted herself in every possible way for the good of her fellow-men. We refer—as our readers will anticipate—to the late much-respected and deeply-lamented Miss Baxter, whose name we are persuaded will ever be held dear, not only by those who were privileged to know her personally, but even by those who were permitted in any degree to look upon her work. Her life was one of complete self-sacrifice for the good of others. Her missionary career began with a sacrifice which but few have been found ready to make, in her circumstances; and the spirit which first dictated this course ever afterwards animated and characterised her in all her proceedings. She was the daughter of a gentleman well known in the

religious world—Robert Baxter, Esq., of Queen-square, Westminster—well provided for, surrounded with the comforts of an English home, and favoured with much pleasant social intercourse, especially with those members of her family left to mourn her loss; it was therefore no mean sacrifice for her to give up all to seek a home in a foreign land without the pecuniary aid of any Missionary Society. Yet this was the course she adopted. We are told that from her earliest childhood she desired to engage in missionary work in China, and when those circumstances were changed which prevented her entering upon her difficult task earlier in life, she determined to try what she could do in seeking to propagate the sublime truths of Christianity in Hong-Kong. In justice to her memory it ought to be said, before we notice her work in this colony, that the years spent in England were years of usefulness. As a district visitor she often went from house to house; and we doubt not that amongst the poor whom she visited many might be found to give expression to heartfelt words in praise of her earnestness and zeal. As a Sunday and ragged-school teacher she was unwearied in her efforts to do good, and she conducted cottage readings for the poor and ignorant with the greatest success.

It is very remarkable that the P. and O. Company's steamer *Malabar*, in which she was a passenger on her outward journey, went down in Galle Harbour. Our departed friend by this occurrence lost all her personal effects (except a box of clothes,) amongst which were many valuable presents given her by her friends on her leaving England. She has often been heard to express her joy at this occurrence, so far as she was personally concerned; because with her simple, earnest mind, she felt that such things as she had lost would be too grand for a missionary establishment, and give a false impression to all around her. She commenced the study of Chinese on the passage out, and immediately on her arrival in Hong-Kong continued that study, so as in a few months to be able to speak the Canton colloquial in such a way as to be understood by the Chinese using that dialect. This is the more surprising when, as we are told, she never could make any progress in

French or German. We believe when she arrived in Hong-Kong she was somewhat disappointed when she found it undesirable to enter upon the work for which she originally came out; but once here she could not go back. She must do what she can, if not in one way, in another. She began her benevolent and philanthropic work by taking in some half-castes, soon afterwards extending her efforts to the Chinese, and later to English children. Her boys' school was made up of English, Chinese, and half-castes; her girls' school, which has of late been under the superintendence of another lady, contained both English and half castes. None who applied for admission to these schools were refused it. Some paid sufficiently well to assist in maintaining the rest; others paid a sum inadequate for their education and maintenance; and a third class were entirely dependent on their kind benefactress. The large-heartedness of her whose actions we desire to record would not allow her to deny anything she possessed to those needy ones. The fact that a new pupil was to be entered on the books without bringing with him even a part of the money requisite for his maintenance would not permit her to refuse to take him in. Once convinced that the case was a deserving one—that some good was to be accomplished by the admission—the child was welcomed to her family. In addition to the schools already mentioned, in the autumn of 1861 she established a school for Chinese, contemplating thereby the education of the poorer Chinese girls. In this school the children for the most part were destitute of one or both parents; these she undertook to clothe, feed, shelter, and educate. This good work she carried on till very recently, when, funds failing, she was constrained to give it to the Church Missionary Society, who still carries it on, though with some difficulty. We express our hope that this Chinese girls' school will not have to be closed for want of funds, as such a school would be a lasting memorial of our departed friend's unwearied working for the good of the Chinese, and might be looked upon as the "Baxter Memorial School for Chinese Girls."

The funds for these several schools were supplied partly from our departed friend's private purse, supplemented

by the voluntary contribution of those members of this community who appreciated her efforts to do good. We fear, from what we have heard, that many in this colony did not assist her. If this be really the case, we express a hope that such gentlemen will now come forward and help those who may have been appointed to carry out her last wishes, that this may be done effectually and for the good of the children in the school.

We have as yet only spoken of her schools; this was but a part of her work. Who can estimate the good she did amongst the wives of our soldiers, who ever found in her a benevolent friend, ready to assist them in distress and to advise them in difficulty? Could we have traced her in her work from place to place, how often should we have seen her crossing the harbour to Kowloon, and there heard her speak to woman after woman, or man after man, in words of warning, of advice and counsel, seasoned with that deep religious feeling which one so earnest must have possessed! How often, too, we should have found her at Stanley doing the same work! We believe that the soldiers and their wives have lost a friend whose equal they will not soon find. But her visiting efforts were not confined altogether to the soldiers and their wives. She might often have been seen in the houses of the Chinese in some of the worst parts of Victoria, speaking, in the strange tongue of our Chinese neighbours, of the sublime doctrines and holy precepts of the Christian religion, with an earnestness that could only be felt when the heart is concerned. And now we ask, Who shall repair the loss this colony has sustained? We say the colony, because sooner or later this community will, we are sure, feel the loss of one who was so pre-eminently useful. The loss is, we fear, irreparable. If money could repair it, our departed missionary friend might much sooner be forgotten; but ere this can be done one must be found of the same self-sacrificing spirit, with a mind imbued with the same Christian influences, possessing the same earnestness and devotion. Time and space forbid us entering more at length on a subject which might well now and then occupy our attention. We will only add that we feel our sketch is most

imperfect, being necessarily very limited. Volumes should be written, and we venture to hope that the day will come when, in a substantial form, we may see the doings of so bright an example recorded, not only for others to admire, but also to follow and imitate.

Miss Baxter had only attained the age of thirty-six when her course terminated. Her father and family had been urging her to return home, if only to recruit her strength for labour in a climate too depressing to Europeans to render it safe to remain under its influences for more than five years. But she could not bring herself to leave the scenes of usefulness which were opening before her, and procrastinated too long. But her work was finished, and the retrospect will be no subject of regret in the mansions of bliss and in the presence of her Saviour, a sense of whose love prompted the sacrifice of all that the world most esteems and covets.

MR. RUET'S WORK AMONG THE SPANIARDS.

UNTIL within the last two years, there was no stated missionary to the Spaniards in Algiers. The Rev. J. Lowitz, missionary to the Jews representing the British Jewish Society, occasionally preached in Spanish, and a colporteur has for some time been supported by a missionary society at Barmen in Germany. About two years ago it pleased the Lord to direct the steps of a remarkably gifted man to Algiers, who, full of faith and zeal, has laboured exclusively among the Spaniards with much blessing. Don Francisco de Paula Ruet is a member of a good Spaniard's family; his late father was a colonel in the Spanish army, his uncle was a general, and his brother holds a military command. He was educated for the bar. Having completed his university curriculum with distinguished success, he visited Italy for further improvement in the study of law. Passing one day along a street in Turin, he saw people entering a house; he stopped, inquired, and being told that it was a place of Protestant worship, he thought he would like to see and hear what was going on. He entered, the word touched his heart, and from that

hour he became an inquirer after truth, and through God's mercy he at length found it in Him who is himself "the Way, the Truth, and the Life."

Being a man of an inquiring and cultivated mind, he, under the instruction of Dr. De Sanctis (himself a converted priest, whose labours for the evangelisation of Italy are so well known, and have been so much blessed), soon acquired a deep and sound insight into the doctrines of the New Testament. At length, having fed upon the stronger meat of the Word, his spirit was stirred within him, and he determined, in God's strength, to give up all the bright prospects of his legal career, to return to Barcelona, his native city, and there preach the simple Gospel of justification by faith in Jesus, to his benighted countrymen.

He did so, and the result was as any one might easily have anticipated. He preached boldly and fearlessly. Being an eloquent and energetic speaker, crowds thronged to hear him, and many believed. The priests, as in all ages, ever alive to the interests of their own craft, soon stirred in the matter: the people were beginning to inquire, and inquiry must at all hazards be stifled. The law was invoked, and the preacher imprisoned. His term of imprisonment completed, he was let out, but the fire of zeal and love so long smouldering in his breast, strengthened by prayer and precious communings with the Prisoner's Friend, burst forth afresh; again he preached, nothing daunted, though he knew that "bonds and imprisonment" awaited him. A second time he was incarcerated. At length, finding that nothing short of death, perpetual imprisonment, or exile, could extinguish the testimony of this faithful witness for Jesus, recourse was had to the last expedient, and Don Francisco de Paula Ruet was banished for life.

Still carrying his zeal, his faith and his love with him, and nothing "terrified by his adversaries," he wandered forth a penniless stranger, without "purse or scrip," yet with the love of God in his heart, and pitched his tent for some time at Gibraltar, where he preached and taught with much acceptance, and found a help meet for his future journey of life. From Gibraltar he came to Algiers in simple dependence upon the Lord for food and raiment. For months he

preached and the Lord supplied his daily necessities in answer to prayer. A society for the evangelisation of the Spaniards was founded in Paris: its committee allowed Mr. Ruet two hundred francs a month for the personal necessities of himself and family, that is, ninety-six pounds a-year. He was thus delivered from absolute want, and continued to labour on in faith and hope. But he needs means to travel about the country in order to preach to the Spaniards located around the towns in the country. Thus he goes to Blidah once a month, and has always a large congregation of attentive hearers. But this and all the expenses he has to pay out of his two hundred francs, £8 sterling a month. Had he the means he could itinerate and preach much more abundantly at Bondzareah, Douera, Koleah, Blidah, and other towns.

Churches have been formed at Algiers and other places, but as the work prospers under the Lord's blessing, a greater responsibility is involved to train and teach not only the parents but also the children. Pastor Ruet laments the ignorant state of the little ones, and his inability to supply them with a believing teacher; he has been earnestly praying that God would raise him up help. Just now he has a young man in every way fitted to conduct a school for the children of Spaniards. He is the son of the Spanish colporteur, lately come to Algiers, from Gibraltar, married, intelligent, zealous, and anxious to undertake the work. He speaks French, English, and Spanish, but the last is his vernacular. If about eighty pounds a year (2000 francs) could be raised, this young man could devote himself to the work of Christian education under the superintendence of Pastor Ruet.

As Spain is at present hermetically sealed to all missionary effort, Algiers seems to be the route into Spain. Spaniards are continually coming and going, and as far as possible, when families or individuals are sailing into Spain, they are supplied with Bibles and Testaments, and thus many copies of the Scriptures have found entrance into Spain, and will doubtless ultimately produce fruit. Pastor Ruet is of opinion that, as soon as missionary effort is allowed and religious toleration established, a large proportion of the Spaniards will throw off the shackles of Rome and turn to the Lord.

Pastor Ruet's faithful preaching in and around Algiers has stirred up the animosity of the priests; the people have been publicly warned not to listen to the heretic, and lately two Catholic missionaries, Jesuit friars, came to Algiers, and in the cathedral church, during seven successive evenings, delivered lectures (dialogues), and inveighed in Spanish against Protestantism, and denounced Pastor Ruet as a renegade, who, having left the bosom of the true church, had been exiled by the Spanish Government. The effect of this was only to excite

curiosity and stir up inquiry, and thereby to increase the number of Mr. Ruet's hearers. Thus the machinations of Rome's priests, wise in their generation, only turned out unto the furtherance of the Gospel.

It may, perhaps, interest some of your readers to know that Mr. Ruet was engaged to come to London from Gibraltar to preach in Spanish during the last Exhibition, which he did with much acceptance and blessing, in Freemasons' Hall, the temporary Gospel Hall, and in other places.

Foreign Letters Received.

BERHAMPTON—W. Bailey, July 17
CUTTACK—J. Buckley, June 17, July 27.

CUTTACK—W. Miller, August 3.
RUSSELL CONDAH—J. O. Goadby, July 3, 15.

Contributions

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

BROMLEY, Kent.			£	s.	d.	By Alfred Firth—			£	s.	d.
Mrs. Golsworthy	..	..	0	10	0	Nathan Firth	..	..	0	5	0
HITCHIN.						Alfred Firth's book	..	..	0	12	2
R. Johnson, Esq.	..	..	2	2	0	Small sums	..	..	0	1	0
LONDON, Commercial-road.						Mary Ann Hardy's book	..	..	0	17	4
Juvenile Society, on account	..	..	1	4	1	Mrs. Hannah Moor's do.	..	..	0	18	4
Low Moor, near Bradford.						Mary Moor's do.	..	..	0	17	4
Thomas Woodhead, Esq.	..	..	1	1	0	Emma Knapton's do.	..	..	0	17	4
QUEENSBURY.						Mary Appleyard's do.	..	..	0	17	4
Collection	..	..	2	12	0	Mrs. Emma Baldwin's, do.	..	..	0	17	0
Mr. M. Stock, sen.	..	..	1	0	0	Levi Maner's do.	..	..	0	17	4
Collected by Mrs. Hardy—						Albert Stock's do.	..	..	0	17	4
Joseph Robertshaw	..	..	0	10	0	James Brearley's do.	..	..	0	15	2
James Field	..	..	0	5	0	Joseph Ingle's do.	..	..	0	14	6
John Yewdall	..	..	0	5	0	Mrs. Rachel Stock's do.	..	..	0	12	0
Joseph Wilkinson	..	..	0	5	0	Interest	..	..	0	2	1
M. Stocks, jun.	..	..	0	5	0				15	9	10
Small sums	..	..	0	6	7	Less expenses	..	..	0	4	0

ADDRESS OF SECRETARY.—*The Rev. J. C. Pike requests us to announce that he has returned to Leicester, and that letters for him should be addressed*

"THE CRESCENT,
LEICESTER."

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

THE

GENERAL BAPTIST MAGAZINE.

NOVEMBER, 1865.

THE SILENCES OF SCRIPTURE.

BY REV. W. R. STEVENSON, M.A.

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”—*John xx. 30, 31.*

I WISH now to draw attention not so much to what *is* in the New Testament, as to what you will *not* find there. Our text expressly tells us that there were many things in the earthly life of the Lord Jesus concerning which no record has been made; and I have no doubt that most attentive readers of the Scriptures have often felt that they would have liked fuller information upon many points than has been actually accorded. Has it ever occurred to you that there may have been wise reasons for the omission? and have you ever reflected on what those reasons possibly were?

Not unlikely if those of us who are ministers of the Gospel, and consequently professed students of the Scriptures, were to compare notes on the subject of Inspiration, we might be found to differ a little in opinion, some being less inclined to what is called the “verbal theory” than others. I presume, however, that no one would dissent from the following statement of the *facts* of the case:—that our Divine Father, seeing the benefit which would accrue to the church and the world from the possession of such a collection of writings as the New Testament, by His Holy Spirit stirred up certain good men in the primitive age to compose the documents in question,—in accordance with the promise of our Lord in John xiv. 26, called to the recollection of one and another facts and sayings which would otherwise have been forgotten,—and in general exercised a Providential superintendence over their work, so that both what was inserted and what was omitted was really in accordance with His will. The book is thus at once human and Divine; *human*, in so far as that the various writers adopted their own modes of thought and expression,—made use of all sources of information within their reach, just as

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other authors would do,—and possibly not knowing that what they were writing was intended by Providence for the instruction and edification of distant ages; but on the other hand *Divine*, both so far as the original impulse was concerned, and also as respects both supernatural assistance to the memory and Providential guidance.

But if the doctrine of Providential superintendence in the composition of the New Testament writings be admitted, there soon arises in reflective minds a question as to the probable reason of such omissions as those acknowledged in our text and others which might be mentioned. We know that our Divine Father has wise reasons for everything He does, and it seems to me not at all improper for us—providing we do it in a reverent spirit—to inquire into the probable causes of the omissions indicated. In this volume which was to exert so mighty an influence on the feelings and conduct of so many successive generations, why were some things not inserted which at first thought almost everyone would have expected to find?

Within the last half century several theologians in various parts of their writings have made suggestive remarks relative to this point.* I propose, therefore, in the present discourse to bring together their hints, together with additional thoughts of my own, and I trust that the result of the whole will be not uninteresting or uninstrucive.

My subject is, “the Silences of Scripture, more especially of the New Testament?”

1. In illustration thereof I may first mention some points relating to the Lord Jesus Christ and the spiritual world about which we have been left in ignorance, although information concerning them would no doubt have interested us greatly. To begin with one of minor importance:—Is it not remarkable that throughout the New Testament we have no description of our Lord’s human person? no allusion or comparison which may help us to form an idea of His outward appearance? Here we have four distinct biographies of Jesus, two of them written by apostles and two by attendants upon apostles. One of these latter, the evangelist Mark, had considerable graphic power; if we examine some of his narratives we perceive that he had an eye to observe outward details, and could describe a scene pictorially. Another of these writers, the apostle John, appears to have stood in a nearer relation to our Lord than any of his brethren,—he was pre-eminently “the disciple whom Jesus loved;” he must in return have regarded the Lord Jesus with intense veneration and affection; the very looks of Christ on many occasions must have been indelibly impressed upon his memory; and yet not a word is said by either Mark or John with respect to the point we are now considering.

It is not because this is a matter about which human beings are indifferent. What ordinary biographer thinks his sketch complete if he has not introduced some description of the countenance, the form, the bearing of the person whose history he is relating? The disciples of Socrates have left us a minute description of the person of their master. We know what sort of man Alexander was, and Hannibal, and Julius Cæsar. The Mahometans have reliable traditions concerning the personal appearance of their prophet Mahomet: they tell us of his “majestic aspect, his

* Whately, Hinds, Arnold, Foster. More especially, however, I would acknowledge my obligations to the writer first named, and to a chapter in Mr. Bow’s very sensible book on the Nature and Extent of the Inspiration of the New Testament.

piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue." But we have nothing at all resembling this relating to our blessed Lord and Master.

There is, indeed, a document called an Epistle of Publius Lentulus to the Roman Senate, professing to give an account of the personal appearance of the Saviour, but every scholar knows it is a production of a comparatively late age and of no authority whatever. So also from the second century downwards pictures have been drawn and images carved intended to represent the human person of our Lord—a fact which shows the desire there is in man for something which may enable him the better to conceive of that human tabernacle in which Deity was enshrined; but neither painter nor sculptor has had anything to guide him in his representation save his own conjectures. Augustine, after referring to the many attempts that had been made in his time to represent the earthly form of Jesus, confesses that even in his day men were altogether ignorant what that form really was. (*"Qua fuerit ille facie, nos penitus ignoramus."*—*De Trinitate viii. 5.*)

The persecuted early church needed the pattern of a sufferer, and was wont accordingly to conceive of her Lord as one whose "visage was marred more than any man, and his form more than the sons of men." From the fourth century onward, when persecution may be said to have ceased, the Redeemer was supposed to have had a body of external beauty, something divinely majestic in His appearance. The magnificent language of the forty-fifth Psalm was applied to Him—"Thou art fairer than the children of men; grace is poured into thy lips." But this very diversity of conception shows that there was no evidence, documentary or traditional, that could be regarded as at all trustworthy.

2. More remarkable still is the silence of the sacred writers with respect to the early life of our Lord. One solitary anecdote is all that is told us with respect to the whole of that period which elapsed from the time of His infancy to His baptism at the age of thirty. With what interest should we have read of the human development of a Being like Jesus! What narratives might have been given concerning His conversations and actions at this period! How instructive and stimulating, one thinks, these would have been to young people in all subsequent ages! "He was subject" to His mother and Joseph; He "grew in stature and in wisdom, and in favour with both God and man;" this, save the one anecdote relating to His visit to the temple at the age of twelve, is literally *all* the information given concerning that large portion of His earthly life. We are, of course, aware of the existence of what are usually called Apocryphal gospels, some of them professing to give a minute account of the childhood and youth of our Lord; but the most ancient of these is certainly not older than the latter part of the second century, and they are universally allowed to be of no authority. And yet one feels sure that at the time when our authentic Gospels were composed there could have been no lack of genuine sources of information. Mary, the mother of our Lord, after the death of Jesus, went to reside in the house of John. Most probably she was herself at this time a widow. Those many things which, in the fondness of parental love, she had "laid up in her heart"—and well might she, for never before or since had mother such a son, so noble, so kind, so good—those incidents, I say, of

His childhood, His youth, His young-manhood, she must have often and often talked over with the beloved disciple. And doubtless from her was mediately derived the little information we do possess. But how is it we have not more? Luke, in the preface to his gospel, speaks of the excellence of the sources whence his knowledge of Christ's earthly life was drawn. He says that he had had "perfect understanding of all things from the very first." And we can easily see how this might be when we remember that during the two years the apostle Paul was a prisoner at Cæsarea, in the days of Felix and Festus, Luke was apparently with him, *i.e.*, in his neighbourhood, not himself a prisoner, but free. There, in the very land where Jesus had lived only a few years previously, and no doubt coming in contact very often with those who had seen and heard the Lord in the days of His flesh, he would have every opportunity of satisfying his mind upon all points of interest. And indeed it is Luke who has told us nearly all we do know concerning the early life of Jesus; but why has he not told us more?

3. There is another class of facts of very deep interest concerning which there are marked silences in the Scriptures of the New Testament,—facts relating to death and the unseen world. Surely the disciples must have often questioned Lazarus with respect to his condition during the four days his body lay in the grave. Was his state one of entire unconsciousness? or what *was* his experience of the spiritual world?

"Where wert thou, brother, those four days?
There lives no record of reply
Which telling what it is to die
Had surely added praise to praise!"

And with respect to the saints who rose from the dead and came into Jerusalem after our Lord's resurrection and appeared to many, who were they? and in what form did they manifest themselves? and what became of them? Did they, as some suppose, form part of the triumphal escort which accompanied the Saviour at His ascension? and if so, where did they tarry until that event? Where was Jesus himself during those forty post-resurrection days in the intervals between His manifestations to His disciples? Apparently Christ's body was altered somewhat in appearance after His resurrection. Mary Magdalene did not at once recognise Jesus; and a feeling of awe held the minds of the disciples when they looked upon Him on the shore of the Lake of Tiberias. "None of them durst ask Him, Who art thou? knowing that it was the Lord." Had His glorification already commenced, imparting something superhuman and Divine to His appearance? or what was the nature of the change? Still the Scripture is silent.

In general, how little is told us, even in the New Testament, with respect to the state of the dead, or the nature of the invisible world! Saints who die go to be "with Christ;" their condition thus is "far better" than it was before; they are free from the troubles and sorrows of this life; a glorious resurrection awaits them; their happiness will partake more or less of a *social* character; they shall receive honour instead of dishonour; anguish will be exchanged for gladness; there will be a diversity in the degrees of blessedness and glory; and their existence and happiness will be for ever. This is about the whole of the information given us with respect to the future life of Christ's servants. We are not told where they are, nor where heaven is, nor whether the departed

have any knowledge of events occurring on the scene of their earthly life, and if so, how much they know; nor what is their mode of intercourse whilst "out of the body," nor what their sources of happiness other than fellowship with the Redeemer and with one another. A whole multitude of questions might be proposed in reference to these matters, the replies to which, if given, would have been of profound interest to us; but concerning all such points Scripture is absolutely silent.

Let us ask ourselves, Can these silences be at all explained? What is the cause of them? Were there wise ends likely to be answered by any of them, making it probable that the Divine Spirit would interfere in a providential way to prevent the transmission of facts, a knowledge of which would have been gratifying to our curiosity?

In reflecting upon the matter, it appears to me that the *chief cause* of these silences is to be found in the fact that the circumstances omitted had little or no bearing on that revelation of God's love to man which we have in Christ, or on our obtaining eternal life through Him. The prime object of the Evangelists was to exhibit Jesus as the Son of God, the promised Messiah of Israel, and the Saviour of the world. From the many facts at their command, then, they chose such as seemed most suited to accomplish this end. As our text expresses it, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but *these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.*" The Spirit of God, by whom their minds were pervaded, placed and kept this before them as their great object. Accordingly, nothing in their writings seems inserted for the gratification of mere curiosity, however innocent. The entire revelation is practical.

Matthew and John had known Christ after the flesh; but when they came to write their histories of Him, they might be said to "know him thus no more." He had become to them *then* the exalted King of Israel, the Fulfiller of ancient prophecies, the Word who had dwelt with God from eternity, the Divine Friend of man who had borne our griefs and taken away our sicknesses; and it is under these aspects that they wish to represent Him. Their minds were thus too preoccupied with higher matters for them to think of the comparatively minor details we have been referring to. This I conceive to have been the chief cause of the omission.

But in reference to one or two points there occur to me reasons which I conceive may have influenced the Divine Spirit in restraining His servants from entering further into particulars than they have done. For instance, as it regards there being no description of our Lord's personal appearance, the following advantages seem to me to result from the omission:—In the first place, men everywhere are able to conceive of Him according to their own idea of what One so great and good must have been. He thus seems to belong not so much to one class or type of mankind as to the whole world. It may be fancy, but it does appear to me as though if He had been described as dark or as fair, as inclining to the Jewish, the Greek, or any other type of countenance, it would have tended with a large section of mankind to make them feel as though He was not so nearly related to them as to others. Whereas God meant us to feel that Jesus is brother to every one of us.

Then, again, I am inclined to think that with the additional distinctness that would have been given to our mental pictures of the Saviour's

human form our conceptions of His heavenly dignity would have been lowered. The first disciples, notwithstanding the many wonderful deeds which Jesus wrought in their presence, seemed to find it difficult to maintain a proper feeling of His high position and exalted nature. Whilst the impression made by some striking miracle was fresh upon them, in mingled awe and wonder they could say with Simon, "Depart from me, for I am a sinful man O Lord." But by and by that feeling passed away, and they were in danger of addressing the Redeemer with even unbecoming freedom. How was this? It was, I apprehend, just because He appeared before them as a man amongst men, with definite height and form and feature, and all the rest. But when by His ascension He had been removed from their bodily sight, then their minds rose to a truer conception of the nature of that great and glorious Being who had been among them. Before then the senses had overpowered what would have been the impressions of the spirit. In this respect it is an advantage to us not to have seen the Lord in His condition of humiliation. We have thus, probably, truer notions of Him than we might have had if we had been living in Palestine eighteen hundred years ago. And just on the same principle I believe it is better for us not to have in the scriptures of the New Testament such a description of our Lord's appearance when "a man of sorrows," as would enable us to form a very distinct and precise image of Him as He was seen by the men of those days. We might have thought of Him too much as the lowly man, too little as the glorious risen Son of God.

In accounting for the absence of fuller notices of Christ's early life there is more difficulty. One feels that there must have been many incidents in connection with our Lord's youth and young-manhood which would have been highly instructive if they had been related. A friend of mine has suggested that the omission of such narratives may be accounted for as follows:—Our Lord has set us, in the sacrifice of Himself for the good of the world, a great example which we can never think of copying literally, but the spirit of which we are to be ever translating into our lives. Now if besides this there had been narrated a series of anecdotes illustrative of our Lord's spirit and conduct at different ages and under various circumstances, we might have been tempted to content ourselves with a merely servile literal imitation of these particular deeds, neglecting the great lesson of self-sacrifice given in His whole appearance in this world. The suggestion is ingenious, and therefore I mention it; but to me it seems simpler and more satisfactory to say, that from the absence of such anecdotes as we are now referring to we may gather that it was not *chiefly* as an Exemplar that Jesus came. There are, you know, persons who take this latter view of our Lord's mission. But if one of the chief purposes for which Jesus was raised up was to set us an example of virtue and piety, how was it, we may ask, that Divine Providence did not cause the narration of a greater number of facts of an exemplary character, especially relating to that season in human life which most needs the stimulus of example? The conclusion I draw from the structure of the Gospels, from what they insert and what they omit, is that the setting an example was only a subordinate part of Christ's work on earth. It is true, as a fact, that He has left us "an example that we should follow His steps;" and we are commanded to let that mind be in us "which was also in Christ Jesus;" but the *chief* design of His coming was by the great facts of His incarnation and propitiatory sacrifice to turn men from

sin unto God, and to make them, through faith in Himself, possessors of eternal life. "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

If now it be asked with respect to the mysteries of the other world, Why is scripture so silent? several answers may be given. In the first place, it might easily be that, with our present faculties and present experience, we could not well understand much more than has been actually told us. There are many things which to us who are adults are perfectly familiar, or which with patient attention we may understand, but which could not by any possibility be made level to the comprehension of a child of five years old, just because its faculties are undeveloped and its experience so limited. If you were to make the attempt, you would only bewilder and confound your little pupil, and give him far more false notions than true. In the same way I can easily conceive that there is a whole multitude of facts connected with the spiritual world an attempted explanation of which would at present only perplex and mystify us, and probably suggest to us more error than truth. In order to know more, we must ourselves first be more.

Then, secondly, God may have seen it better for our spiritual training that in respect to the things we are now considering we should walk simply by *faith*. The development of a holy character suited to an intelligent, moral, dependent being, is one end of our existence upon earth; and to this character a habit of trusting obedience to the declarations and will of God is essential.

A third reason for the reticence of Scripture with respect to the unseen world may be found in the following fact, stated in better words than mine by the celebrated essayist, John Foster. "A far stronger impression," says he, "is made on *thinking* spirits (and on others *nothing* makes an impression) by an undefined magnificence, by a grand and awful mystery,—when we are absolutely certain that there is a stupendous reality veiled in that mystery; when quite certain, too, that it relates to ourselves; and that it will, at length, be disclosed. Such a grand reality, thus mysteriously veiled, attracts thinking spirits most mightily—like the mystic and awful recess in the inmost part of the temple. It keeps in action inquisitiveness, conjectures, expectation. It sets the mind on imagining the utmost that it can of grandeur and importance; and the idea still is, after the utmost efforts, 'It is far greater than even *all that!*' And thus, if we will think, this grandeur veiled in darkness has a more powerful effect on the mind than any distinct particulars made palpable to our apprehension, and brought down to our level in order to be made so. So far, then, it is better that it should not yet appear what we shall be."

But now, without attempting further to *account* for the silences of the New Testament which we are this morning considering, I proceed to observe that there has been based on them, and I think with good reason, an argument in support of the authenticity and inspiration (as we in the earlier part of this discourse defined it) of the Gospel History.

There used to be persons in this country (their number, I hope, is comparatively small now, owing to the progress of knowledge,) who held the notion that the Christian religion was a deliberate invention of priests and others who wished to deceive their fellow-men and keep their minds

in bondage. On this supposition, however, it might well be asked how it comes to pass that in the books of this humanly-invented religion so little is found fitted to satisfy curiosity on points with respect to which men generally are so anxious for information. Why did not the inventors, whilst they were at their work, invent something further relative to the state of the departed and other kindred matters, tidings concerning which would have so greatly interested and delighted all whom they persuaded to adopt their religion? The Arabian Mahomet acted more wisely. His book, the Koran, abounds in stories illustrative of the bliss of Paradise, and the rewards to be enjoyed hereafter by those who embrace his faith. Why did not the writers of the New Testament, *if they were imposters*, act in a similar manner? Why, if we except one book, the book of the Revelation, are they all so brief, so exceedingly reticent when they come to speak of the other life? The reason is they were *not* imposters; they wrote what they knew, and no more than they knew. God had not told them more concerning the invisible world, and therefore, being true men, they could not tell us more.

But, as I have intimated, there are few now-a-days sufficiently ill-informed to resort to this style of objection. The popular sceptical view at present is something like the following:—That there is, undoubtedly, in the Gospel History, a substratum of fact, that a great and good man named Jesus did certainly live and teach in Palestine eighteen centuries ago; but that all that is supernatural in the New Testament narrative is the accretion of popular enthusiasm and superstition. Now it seems to me that some of these silences of the New Testament of which we have been speaking furnish a reply to representations of this kind. Let it be well observed that there are *other* replies to be given; such, for instance, as the shortness of the time which elapsed between the death of our Lord and the publication of the gospels in their present form,—not more than thirty or forty years at most, probably in the case of the Gospel of Matthew not nearly so much,—a period, therefore, too short for the growth of myth and legend. So also the character of our Lord's miracles, none of them mere portents, but all having a moral and spiritual purpose, is not easily reconcilable with the mythical supposition. But the particular point I would now refer to as connected with our subject to-day is this, that if so much of the gospel history is due to popular enthusiasm and superstition, how is it that what invented so much should have stopped short where it did? The common people usually delight to dwell upon the person of their heroes; they take pleasure in descriptions of their appearance; likenesses of them, pictorial or in sculpture, are multiplied; stories of their early life abound; how is it if so much of the New Testament is the result of popular enthusiasm we find the remarkable *silences* we have noticed, silences on the very points where on *that* theory we should have expected the least silence? It appears to me that on the mythical and legendary hypothesis no satisfactory answer to this question can be given. The only reasonable way of accounting for all the facts of the case is the very natural one of supposing that the Gospel History is *true*,—that the compilers of that History writing with the great object they had in view and in a spirit of evangelical earnestness which rendered them regardless of small matters, the insertion of the minor details referred to did not come altogether within their scope; and that, besides this, there were wise ends connected with the spiritual training of mankind to be attained by the omission which make it likely that even if,

prompted by human impulses, the sacred writers had been tempted to insert the matters in question, the Spirit of God would, by His providential action upon their minds, have interfered with a view to prevention.

We conclude, then, that the Gospel story is no mingling of fact and fiction, that it is all glorious fact,—from beginning to end one consistent Divine whole. It was written not to gratify mere curiosity, but to affect men's hearts and wake their consciences and move their wills. Its aim is practical holiness to be brought about by the revelation of God's love in Christ Jesus—holiness on earth to be followed by happiness and glory in heaven.

If, however, the Gospel History is *true*, how much, my hearers, does this involve for you, for me, for the world? Has the great God in very deed made a revelation of Himself to men in Christ Jesus? Then, how are we acting with regard to that revelation? Does not our knowledge of it lay us under obligation to the myriads who are yet unacquainted with it? And, as a matter of chief importance to us as individuals, is THE END being answered in *our own* experience? "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that *believing ye might have life through his name.*"

Family Miscellany.

FAMILY DISCIPLINE.

THERE are a thousand ways of administering discipline without resorting to the rod. We remember the course a mother took with her children in the absence of her husband. No sooner was the father gone, than her son manifested a disposition to assume the reins of government. His mother's treatment and conduct, though she spoke not a word, were calculated to prove to her son that her authority was his law. The next morning, while engaged in family prayer, he showed some slight marks of disrespect; this she passed over in silence. When, in the course of the same day, she made some remarks upon his improper treatment of a younger brother, he manifested the same spirit of disrespect, at the same time calling the attention of a little sister to a caterpillar crawling on the floor; this, too, she passed by, simply noticing the fact. The following morning, when this disaffected son entered

the breakfast room, he did not, as usual, bid his mother good morning. She omitted to send him a cup of coffee. Presently, with considerable politeness, he requested a cup of coffee, which was at once granted. The younger brother, having caught the same spirit of insubordination, was guilty of the same offence. A cup of coffee was, in like manner, withheld from him.

The younger brother captiously asked, "Aint I going to have some coffee?"

"When you ask properly for it, and not till then," was the mother's reply; adding, "when my sons *forget* to bid their mother good morning, she will *remember* not to give them a cup of coffee."

On another occasion, a little boy in the same family, who had been helped to some honey, eat it voraciously, and without saying anything, held out his plate for more.

No one at the table appeared to notice this rude conduct. He said,

somewhat angrily, "Give me some more honey."

"I shall not help you to any more," was the reply.

"Then may I help myself?" said the unmannerly boy.

"You may leave the table," said his mother. "If you do not know how to behave better, you must hereafter eat by yourself."

The child, as usual, began to cry, and to make bitter complaints.

"You may leave the table," said his mother, at the same time forbidding him to utter a syllable; and as he continued to pout, he was sent by himself into an adjoining room.

This mode of punishment, subjecting children to some self-denial, depriving them at once of some lawful gratification, *unaccompanied by a word*, probably will have more effect in curing the faults of children, than an ill-timed chapter on the rules of politeness, or an hour's lecture on the duty and importance of obedience to parents.

THE WAY TO BE HAPPY.

"JENNY, come try your new cart," said Charley Mason. His little sister took hold of the string, pulling very cautiously at first, and looking with wonder and admiration at her new treasure. Charley had been at work all the morning to please his sister, and now, with a satisfied look, he pulled on his overcoat and cap, and started for school.

"Jenny won't be much care to mother this morning," he said, as he left the house. "Johnny Webster, where are you going?" he called to a small boy, who was carrying a basket which seemed to be heavy for him.

"I am going to my grandmother's; she is sick, and mother has sent her some nice things."

"Let me carry the basket for you as far as I go." And Johnny walked by his side, very willing to be relieved of the weight.

When Charley appeared among his schoolmates, you might see that he was a favourite. A boy like Charley Mason will always have friends. Acts of kindness to all about him brought love and kindness to himself.

Henry Warner went to the same school, but he was not like Charley. He looked with angry feelings at the attention shown to Charley Mason. "Nobody cares for me," he often said. And if you had seen him for a whole day, you would not wonder. He watched the food on the table, always wanting the best for himself. He tried to enjoy himself in troubling his brothers and sisters, and was a thoroughly unhappy boy.

MIRTH AT HOME.

I ADVISE you not to be afraid of a little mirth at home, good people. Don't shut your houses lest the sun should fade your carpets, and your hearts lest a hearty laugh shake down some musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in the gambling-houses and reckless degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, it will be sought at other and less profitable places.

Therefore, let the fire burn brightly at night, and make the homestead delightful with all those little arts which parents so perfectly understand. Do not repress the buoyant spirits of your children. Half an hour of merriment around the lamp and fireside of home, blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world, is the influence of a bright little domestic circle.

Poetry.

THE PREACHER'S THEME.

BY DR. BURNS.

1 Cor. i. 23.—2 Cor. iv. 5.

We preach Christ Jesus, not ourselves ;
Ourselves as servants stand,
And point to Christ our Sovereign Lord,
And bow to His command.

Him first, Him chief, Him last and all,
Creator, Ruler, Lord,
Who by His fiat made the world,
And governs by His word.

He is our Prophet, Priest, and King,
The only way to heaven ;
No other Saviour God has sent
Through whom sin is forgiven.

We preach Him in His boundless grace,
His wondrous matchless love,
Our Pattern, Teacher, Friend, and Guide
To endless joys above.

Paddington, October, 1865.

We preach Him as the only hope
To sinners guilty, lost ;
His cross the altar, where was slain
The Lamb,—our only boast.

We preach Him as our Master, Head,
Our faithful loving Brother ;
Jesus, the Mighty One, to save,
Nor preach we any other.

To all we preach, and cry aloud,
Behold the Lamb of God ;
To sinners everywhere, we preach
Redemption through His blood.

We preach Him as the final Judge
Who shall in glory come,
And overwhelm His foes with shame,
And call His followers home.

THE PRIEST.

"The Son of man hath power on earth to forgive sins."—*Luke v. 24.*

THE hearts of men in ages past
Have sought a human priest,
On whom, their weight of sins to cast,
By whom to be released :
Beneath the massive sculptured stone
Of Egypt's temples grand,
And where the fiery pillar shone
Across the desert land ;
In splendid Rome, and polished Greece,
And midst the savage horde,
On human lips men hung for peace
As if with one accord.
And, since in every age and clime
The heart's need is the same,
Men yearn as in the older time
For man's release from blame.
In Christian as in heathen lands
To-day the Priest we see,
Bower Cottage, Skeffington, Oct., 1865.

E'en in our own He boldly stands
And says—" *Absolvo te.*"
Each priest, though an incarnate lie,
May yet this truth reveal—
" *Forgiveness*"—is the heart's deep cry—
" *Which human lips can seal.*"
O men misled by alb and stole,
That cry is heard above,
A man forgives and heals the soul,
And not for gold, but love :
A human heart beats on God's throne,
A human voice speaks there ;
Tell to that loving heart alone,
Thy sins, thy fears, thy prayer.
Christ, truly man, for man He feels,
As when the earth He trod ;
And with unfailing power He heals,
For He's as surely God.

E. H

General Correspondence.

UNION BAPTIST BUILDING FUND.

MR. EDITOR—

Dear Sir,—Will you allow me to inform our friends, through the pages of the Magazine, that J. Heard, Esq., with his wonted liberality to the General Baptists, has generously sent one hundred pounds to be applied to the purposes of this society? James Benham, Esq., treasurer of the Baptist Building Fund, gives expression of fraternal sympathy and approval of our object by sending us five pounds. Our brethren R. Pedley, junr., R. Booth, J. Aston, W. Newman, and R. Johnson, Esqrs., have severally promised fifty pounds. Being desirous to give a good report of my stewardship, I would respectfully urge upon the committee the importance of a personal canvass of our friends in their various districts, and press upon them the necessity of prompt and generous action in this matter. To our monied friends in particular we appeal for special help in this special case, for unless they come to the rescue with the ability God has given them, setting a good example in this financial effort, it cannot be expected to succeed. Our present prospects must be more than quadrupled during this connexional year, or I am fearful we shall seem to display a feeble interest in this, to my thinking, our most laudable and gigantic enterprise.

Hoping to have a monthly list of subscriptions for the Magazine,

I am, Mr. Editor,
Yours truly,
J. ROPER.

13, West Street, Leicester.

Dear Sir,—I have only heard within the last few days of the formation of a new Building Fund, and I have since then had the pleasure of perusing the Rules, &c., which you have adopted.

On Thursday I was introduced at Bradford to one of the members of your body (whose name I now forget), and there expressed to him my warm sympathy with your effort, and my sincere regret at the failure of the

attempts to combine your interests with our own in the Fund of which I am Treasurer. Without at all in-pugning the decision of the friends who pronounced it impracticable for the present, I may personally state my earnest hope that the question may be differently viewed hereafter, and that the opening which you have wisely left for future united action may be made use of by some other Committees of our two bodies.

In the meantime, please accept the enclosed donation as a practical expression of my good wishes for your success.

I am, dear Sir,
Yours very truly,
JAMES BENHAM.

NORWICH.

MR. EDITOR—

Dear Sir,—The subject in regard to Norwich, as so ably set forth by the Rev. G. Gould in your last number, is worthy of serious consideration. I can fully endorse his powerful appeal, and especially his graphic description of the present inconvenient and disgusting access to our chapel. I sincerely hope his suggestions will meet with prompt attention. I have but little doubt there might be a flourishing church established in that important city, which might be the means of greatly extending our religious principles in the county. There are some very devoted and pious persons connected with the place. The other section of Baptists sincerely sympathize in the movement, and provided we will make the attempt by substantial aid in the first place, they are prepared to afford considerable help. There is an endowment of £72 per annum, so that if a more eligible place of worship could be secured, I apprehend there would be little difficulty in sustaining a respectable and efficient ministry in the midst of a densely populous neighbourhood. The proposed purchase of old dilapidated buildings in the front would give a frontage, I believe, of nearly sixty feet,

and the property may now be had on reasonable terms. We are, I am sure, greatly indebted to the Rev. G. Gould for the deep interest he evidently takes in the matter, and if we are only prepared to make an effort to accomplish the object, we shall have the whole weight of his influence in our favour. A number of his friends have already promised handsome subscriptions.

I must leave the matter to the consideration of the denomination, and remain,

Yours truly,

J. E.

Melbourne, Oct. 17, 1865.

ANGLICANISM.

MR. EDITOR—

Dear Sir,—The enclosed was brought me by a good friend who was an eye witness to the scene described, and anxious to do something if possible to enlighten his deceived neighbours, whom I advised to send it to your Magazine, trusting your kindly insertion of the same may be the means of drawing the attention of some of our friends to consider our need of help, especially those who may be interested in the evangelization of our coast towns and neighbourhoods.

I am, dear Sir,

Yours very truly,

W. KILPIN.

Birchington, Oct. 11, 1865.

Thanksgiving Services for the Harvest were lately announced by bill at Birchington, Margate, as follows:—

“All Saints’ Church, Birchington.—Thursday, Sept. 28, 1865, will be observed as a day of thanksgiving for the harvest. The services will be full choral as under: 8 a.m., Holy Communion; 10.30 a.m., Matins and Holy Communion; 4 p.m., Even Song and Sermon. The offertory will be devoted to the debt still remaining of the restoration of the church.”

On the day appointed the officiating priest in ordinary, with several of the neighbouring clergy, collected together, with the village church choir, all robed in white surplices, the clergy wearing their clerical honours, formed themselves into a procession extending across the village square, one preceding them bearing an elevated gilded cross adorned with bunches of wheat with a white banner beneath having the de-

vice of a red cross inscribed on it, singing as they walked in procession with chanting song and with slow pace round the church and the more extensive burial ground, ere they entered the church to perform their solemnities inside the building. The church, having been lately rebuilt according to the most approved plans of church restoration, and decorated with wax candles, wheat, flowers, &c., &c., appears to be dressed up in character and more in accordance with a London concert room. The clergyman is evidently determined to approach as near to Rome with his congregation (who seem to sympathize with him) as the highest orders of Protestant churchism will tolerate. Abominating everything of an evangelical character, he glories in restoring the monkish absurdities of Augustine’s times, and prides himself in being a good priest of the true church of that period. Possessing the keys of Peter by the sacraments of the true church, he admits only the faithful, whilst all heretics are condemned.

Any good brother who can send us a few tracts to enlighten their darkness, would be doing good service.

LOUGHBOROUGH.

MR. EDITOR—

Dear Sir,—Will you allow me to state, on behalf of the Wood Gate church, that the Rev. J. T. Gale having now settled amongst us, I have been instructed by the church to express, through your columns, their most grateful thanks for the kindly and efficient services rendered to them by ministerial brethren who have occupied the pulpit during the time we have been without a stated pastor?

I am, dear Sir,

Very truly yours,

B. BALDWIN, Sec.

Loughborough, Oct. 19, 1865.

“THE HIGHER MINISTRY OF NATURE.”

MR. EDITOR—

Dear Sir,—In this month’s number of your Magazine there is a notice of my book—“The Higher Ministry of Nature”—containing strictures so ob-

viciously unfair that for their author's benefit, as well as for the sake of justice to myself, I beg to call your attention to them.

Your critic selects a few sentences from my lecture on flowers, and passes a judgment on the whole book from the "defects" which he fancies he has found in them, on the principle, I presume, of the old, but not always true, adage, "*Ex uno disce omnes.*" He is at a loss to understand what I can mean by "*communing*" with flowers. If he would read Mr. Miall's recent volume,—"An Editor off the Line,"—which I commend to him because its author is a man who rarely allows "fictitious feeling to usurp the place of reality," (which your critic charges me with doing,) and because Mr. Miall has an established reputation as one of the most philosophic and purest writers of the day; and because his book did not appear until mine was in the press, and therefore any corroboration which my views on the influence of flowers receive, is not attributable to their having been influenced by his,—your critic will find in Mr. Miall's essay on flowers this sentence, which to a competent critic should need no explanation—"We praise art, we *commune* with nature"—(page 86). In the same sense I use the word.

Your critic next says that I "am not happy in my selection of phrases," because I speak of flowers producing "a feeling of softness and sympathy," and say that "if there be a soft spot in any breast, the sight of a flower is sure to touch it." Mr. Miall writes of flowers,—"The hard, rugged, coarse-minded man momentarily *softens* towards them"—(page 85). "This evanescent tendency of flower-life wakes a corresponding *tenderness* in our souls"—(page 88). In our version of the Scriptures, in which the purest and tersest Saxon is used, we find these sentences: "God maketh my heart *soft*"—(Job xxiii. 16). "A *soft* answer turneth away wrath"—(Prov. xv. 1). "A *soft* tongue breaketh the bone"—(Prov. xxv. 15). It is in this common sense of *gentleness* or *tenderness* that I have also used the terms *softness* and *soft*. Wherein, then, am I not happy in my selection of these phrases?

Your critic further says of me,—
"The author is not more accurate when

he speaks of flowers *begetting a feeling of purity*. They may be taken as illustrations of purity; but it is very strange theology to speak of them as regenerators of the heart." Mr. Miall says also of flowers,—
"There is something lying at the back of them which through the outer senses makes an appeal to the *inner-man*"—(page 86).
"They have an *evangel* for men"—(page 91). And he welcomes them for the "*purity* which they bring to us from God"—(page 91). But, if flowers be, as your critic says they are, "*illustrations of purity*," then their tendency *must* be to *beget in man the same element or quality which they illustrate*. Perhaps he will be so kind as to inform us of *any other tendency* which illustrations of moral qualities possess; or of *any other use* they are meant to serve than to *produce what they illustrate*? And as to his charging me with making flowers "the regenerators of the heart," I would ask him, if a feeling of purity cannot exist in an unregenerated heart? Are *all* unregenerated men and women *strangers to purity of feeling*? Yet by his logic they *must* be so. But if he would read my book with ordinary care, he will find that I distinctly and repeatedly repudiate the idea of *any* object in nature being able to regenerate man. I speak of her influences being adapted to *aid* the action of Christian truth, but never meant to *supersede* it, as he may see by looking into my preface, or turning to pages 2, 3, 20, 28, 30, 50 *et passim*. Nowhere in my book is there a sentence from which the inference drawn by your critic can be fairly or logically derived.

He closes by saying,—
"We regret that a book of this kind should contain such defects. It will only confirm many dull souls in the opinion that nature has nothing to teach, and perhaps strengthen the disinclination of practical men to accept her ministry." It does seem strange logic to say that because an author in a passage happens to use the words, *softness* and *soft*, to signify *tenderness* and *tender*; and because he says that flowers "*beget a feeling of purity*," and "*produce in all who commune with them a state of mind favourable to the Gospel*,"—which, be it remembered, are *all* the defects (?) your critic points out,—it is strange reasoning to say that *because*

of "*such defects*" dull souls will think that nature has nothing to teach, and practical men become more disinclined to accept her ministry. The souls must be "dull" indeed, and the men far from being "practical," who can be driven to such a desperate decision by such causes!

Trusting to your sense of justice to allow your readers to judge by this letter how far the disparaging strictures, in your Magazine, on my work have reason and truth to sustain them,

I am, Sir,

Respectfully yours,
GEO. S. INGRAM.

Richmond, Surrey,
Oct. 4, 1865.

* * * Mr. Ingram is hard to please. In the above letter he passes over in *total silence* the commendation of his book *as a whole*, which will be found in the earlier part of our notice, and says not one word about the "welcome" gladly given to him as "a new worker in an old lode." He also conveniently ignores our most distinct and emphatic statements therein made that, despite "certain indiscretions of phrase," we neither thought Mr. Ingram purposed by "The Higher Ministry of Nature" "to supersede Revelation," nor to teach that she "possessed some mysteriously regenerative properties which would dispense with the power of God unto salvation." How far, then, Mr. Ingram is right when he affirms that "judgment is pronounced on the *whole book*" on the strength of certain defects existing in one lecture, we shall leave our readers themselves to determine. If we had deemed Mr. Ingram's book *altogether* worthless, as he seems to imagine, it would have been the sheerest folly to spend any time in "regrets" at some few blemishes; but having expressed our general approval of the whole, and yet seeing these defects in one particular part, we should not have been honest critics if we had failed to point them out. From the remarkable reticence of the foregoing letter, it would really appear that Mr. Ingram regards "competent criticism" and "indiscriminate praise," as synonymous terms. He will be most pitifully purblind if he should

entertain that delusion much longer, judging from *other* notices of his book, and one too in the newspaper edited by his "friend in need,"—Mr. Miall.

Suppose, however, we concede the use of the words "commune" and "softness" in the senses claimed for them, the real matter in dispute is not thereby affected. It is not a question of *words*, but of *facts*. Do ungodly men, as a matter of notorious fact, ever so "commune with flowers" as to be thereby prepared to receive the Gospel? Is there "*begotten*" in the human heart by flowers a feeling of purity?" Do "illustrations," whether of purity or anything else, *necessarily* beget what they illustrate? One fact is worth a bushel of assertions. Mr. Ingram has given us nothing but assertions: when he can bring some more reliable evidence into court than the *mere opinion* either of himself, or the "Editor off the Line," we will promise him a patient and attentive hearing. Meanwhile he is at perfect liberty to think us "unfair," "illogical," or "incompetent," because we fail to see perfection in his work, and have the audacity to avow our dissent from his unsupported affirmations.

THE REVIEWER.

THE WRITINGS OF THE BRITISH REFORMERS.

WE beg to call the attention of our readers to the advertisement of the remarkably cheap re-issue of the writings of the British Reformers. The whole of the twelve volumes were carefully edited by the late George Stokes, Esq., founder of the Parker Society, and esteemed for his wide acquaintance with the literature of the sixteenth and seventeenth centuries. Original editions were obtained at great cost, and the best libraries in England and on the continent consulted. Some documents and letters were also published for the first time. The treatises are generally without abridgement, and the obsolete spelling is changed into the orthography of the present day. We have little doubt that the liberal offer of the Religious Tract Society will draw many subscribers.

Preachers and Preaching.

CONDITIONS AND ELEMENTS OF POWER IN THE PULPIT.

ELOQUENCE alone is not a guaranty of success in preaching, although it is a powerful auxiliary, and one which is to be earnestly coveted and diligently sought.

It is now proposed to consider a subject of still greater importance by asking, What are the elements and conditions of power in the pulpit?

There is a great difference between the *form* and the *power* of preaching. The former is easy, and, to a certain extent, desirable. The latter is more difficult, but of indispensable importance. Many content themselves with the form. Few covet the power with sufficient anxiety.

Granting that there will ever be a diversity of talents and of administrations in the sacred office, there are certain combinations of equal importance to all. The present theme is one of vast magnitude, but its fundamental principles have been so fully elaborated that it only seems necessary to present a comprehensive summary. The following enumeration of elements and conditions is not made in the idea of exhausting the subject, but rather in hope of suggesting its prominent features.

1. *Strong and clear conceptions of the magnitude and dignity of the preacher's work may be regarded as a primary condition of power in the performance of it.* No man who chooses the ministry as a theatre for professional display, or enters the priest's office for a morsel of bread, can ever expect to rise to a just conception of its higher glories. He who would attain not only to such a conception, but to its demonstration before God and man, must set before his mind continually the *greatness* of his high calling, which is of God in Christ Jesus, not allowing it to be regarded as secondary to any earthly dignity. Indeed, he should magnify his office as one divinely appointed to promote the moral welfare of men and nations, and transcending in the greatness of its design all human offices. It conduces primarily to the spiritual good of immortal souls, and ultimately

to the consummation of God's great plans for the establishment of the Redeemer's kingdom. To be sent forth to preach the Gospel is to be appointed ambassadors for Christ, as though God did beseech men by us to be reconciled to Himself. This office, too, when faithfully performed, is destined to be crowned with the glories of eternity. Souls rescued from sin and death will be its immortal trophies. It will be for ever identified with the destined victories of the cross, and with the ultimate overthrow of Satan's kingdom. If the patriot in the hour of battle needs to inflame his courage by thoughts of his country's weal, so should leaders in Christ's militant host think often of the sacred interests of the church, for which the Redeemer shed his precious blood, and thus be quickened to the most self-denying efforts.

2. *A love for his work.* Through whatever agony of soul a man may have reached the conviction of a personal duty to preach the Gospel, when that conviction is reached he should press it to his heart of hearts. He has no right to go about the work of preaching the glorious Gospel complainingly or like a driven slave. He should make it his delight and constant joy.

3. *He should show this love by diligence, zeal, and faithfulness in the work itself.* By such means he will gain an ever-increasing fitness for the holy office, and an augmented power for the discharge of its duties. The most diligent and thorough preparation will become habitual to him, and instead of his material being exhausted by use, he will find it to spring up, both in his mental conception and his religious experience, with increasing volume and freshness as he employs for God's glory that which has flowed from the same fountain before. As he becomes the spiritual adviser of his flock, and learns, by visiting the poor and the distressed, and mingling in scenes of sickness, death, and mourning, how bitter is the cup of human sorrow, he will become more than ever qualified to administer the consolations of true

religion. And when similar afflictions come upon himself and those to whom he is bound by strong ties of affection, if faithful to his calling and the grace given to sustain him in it, his ministry will be tinged with deeper shades of meaning and a holier power of influence. As he becomes more deeply interested in promoting the salvation of men, not only will themes multiply for his choice, but rich and heavenly material will aggregate around them, conducing to a treatment more practical and powerful than is possible in mere theoretic study.

4. *Preaching must be the great business of all who would wield the power of the pulpit.* It must not be secondary to teaching, to authorship, to philosophical study, to science, nor, in fact, to anything. Many other good objects may come in as its auxiliaries, but whenever any one usurps priority of attention, it will be at the expense of pulpit power. Facts show that but few men have been greatly celebrated or useful as preachers who did not, at least at the time of their success, make preaching their one great business.

5. *An important element of success in preaching is the purpose and habit of making everything subservient to the grand object of the preacher's life.* As this topic has been alluded to under the head of special preparation, it here requires only the additional remark, that a minister should not only endeavour to turn his observation, experience, reading, and study to present account in preaching, but to accumulate from the same sources stores of material for future use. A classified record, particularly of his pastoral experiences, may in the course of years become exceedingly valuable as a means of illustration to Gospel truth, while some systematic notation of the facts which his reading has accumulated will place at his instant disposition much material which long and special study might fail to secure.

6. *Discretion in the choice and adaptation of subjects to promote the moral welfare of hearers.* In preaching it is important to say the right thing at the right time and in the right way. Opportunities for doing good once passed are gone for ever; but rightly improved, become helps for each succeeding opportunity. In the earlier

part of a minister's career he can only act upon theory; but if he is careful to observe the effect of his communications and of his manner, he will soon gain increased confidence in right efforts and augmented power in the application of truth. As it is impossible to be eloquent in any important sense on trivial subjects, so it is impossible to wield the power of the pulpit without seizing upon those great and sublime topics which God has designed to be the means of rousing men's consciences, and of stirring within them fears and hopes with reference to their immortal destiny. In the conclusion of his work on the natural and supernatural, Bushnell has a fine paragraph which corroborates this view:

Preaching deals appropriately in the supernatural, publishing to guilty souls what has come into the world from above the world—Christ and His salvation. We ask how often, with real sadness, Whence the remarkable impotence of preaching in our time? It is because we concoct our gospels too much in the laboratories of our understanding; because we preach too many disquisitions, and look for effects correspondent only with the natural forces exerted. Sure preaching is a testimony; it offers not things reasoned in any principal degree, but things given, supernatural things, testifying them as being in their power by an utterance which they fill and inspire. It brings new premises, which of course no argument can create, and therefore speaks to faith. And, what is most of all peculiar, it assumes the fact, in men, of a religious nature, higher than a mere thinking nature, which, if it can be duly awakened, cleaves to Christ and his salvation with an almost irresistible affinity. Hence it is that so many infidels have been converted under preaching that went directly by their doubts, only bringing up the mighty themes of God and salvation, and throwing them in as torches into the dark, blank cavern of their empty heart. They are not put upon their reason, but the burning glow of their unborn affinities for the divine are kindled, and the blaze of these overtops their speculations and scorches them down by its glare. Doubtless there are times and occasions when something may be gained by raising a trial

before the understanding. But there may also be something lost even in cases where that kind of issue is fairly gained. Many a time nothing is wanting but to speak as to a soul already hungry and thirsty, or if not consciously so, ready to hunger and thirst as soon as the bread and water of life are presented.

No man is a preacher because he has something like or about a Gospel in his head. He really preaches only when his person is the living embodiment, the inspired organ, of the Gospel; in that manner no mere human power, but the demonstration of a Christly and divine power. It is in this manner that preaching has had, in former times, effects so remarkable.

In this manner only can its grand and glorious ideal be realized at the present time and in the future.

7. *There must be in every case a higher aim than mere success as estimated by man.* There is danger of setting up standards of external progress with which to be satisfied, rather than aiming supremely and constantly at the salvation of souls and the glory of God, whether encouraged by apparent success or not. We should be jealous of the applause of men, and should labour to secure the honour that comes down from God. We should trample in the dust the ambition of preaching sermons to be admired, and exalt our aims to the more worthy aspiration of winning souls to Christ as often as we open our lips in His name.

8. *A holy life and an influential example.* Without these our best sermons will pass for declamation, and

those who hear them will retort upon us, "Physician, heal thyself." With these our very life will be eloquent, and even an imperfect or halting speech will be owned of God. In equal manner and to a corresponding degree will the highest capacities and the noblest attainments be blessed from on high as chosen agencies of pulpit power.

9. *The spirit and practice of deep devotion.* Here is the sacred fountain from which our best thoughts and holiest emotions must flow. Here we must bring the richest trophies of our own study and our imagination to be consecrated as upon God's altar, and to be baptized as with the dews of heavenly inspiration. Having secured this precious baptism, our hearts will overflow, and our lips will become as a fountain of blessing to others.

10. *The blessing and unction of the Holy One.* "Without me," says Christ, "ye can do nothing." But He enables His faithful apostle to say, "I can do all things through Christ which strengtheneth me." The outpouring of the Holy Ghost and the gift of tongues of fire were simultaneous bestowments of God upon his church; and while the former remains, the latter in its most important spiritual sense will not be wanting. O that every minister of the Lord Jesus might in every sermon experience the support and guidance of this assisting grace! By such means only can he attain the full measure of that power which the Master of assemblies wants to manifest through him for the salvation of perishing men.—From "*A Treatise on Homiletics*," by Daniel P. Kidder, D.D.

Sabbath Schools.

THE LITTLE BOY ON CRUTCHES.

THE snow was falling fast as we stood over the open grave, just ready to let gently down into its silence the form of a little child about three years old. All must have been struck by the pale, the very pale face of the father, and have said in their thoughts, "Poor fellow, you will soon follow her." All must have noticed the almost wild look of the mother as her child was about

to be buried in the dark cold grave. The snow lay in the bottom of the grave, and it lay white on the coffin. But did they notice a little lame boy, two years older than the little sister about to be buried, as he leaned on his small crutches over the corner of the grave, and looked so earnestly into it? He was very small and very pale, and the first look at him showed that he must be a cripple as long as he lived.

He had lost his little sister—his playmate, the other self. No voice had been so gentle, and no heart so loving to him as hers. He shed no tears. He stood like a marble figure upheld by crutches. But his little bosom heaved as if it would burst; and, though he uttered no sound, I felt sure that he was sincerely mourning. The men unconsciously pushed him back as they finished the burial. O! how meekly those little crutches took him back out of the way. I felt that I wanted to take him up in my arms and weep over him. No one thought of him, save the One who took little children up in his arms and blessed them.

The family returned from the burial. Each one thought so much of his own grief that the little lame boy was not thought of as needing consolation.

But from that grave the little fellow began to droop and wither. It was soon noticed that he ate but little, and in the night would be heard, as with a low voice he repeated over and over the little hymns that he used to repeat with the little sister. They thought it the grief of a child, and that a new sled and new playthings would banish it. But the arrow had gone in too deeply to be thus drawn out. For hours he would go and sit in the little nook where he and Jessie used to play, with his chin in his thin hand—thinking, thinking! Sometimes he would ask if Jessie could "remember now," or if she would "love him still," or if they supposed "she sang the same hymns where she was gone" which they used to sing together, or if "she would know him if she should meet him *without any crutches!*" The hymns that spoke of Jesus and his love, of heaven and its rest, of the angels and the redeemed, seemed to be his delight. Though he seldom mentioned Jessie's name, it became after a time well understood that he thought only of her. He laid aside his playthings as of no use, but would bend over her little drawer, and earnestly gaze at what her tiny fingers once handled.

Slowly and gently his life began to ebb out. He had no sickness, made no mention of pain, had no cough, and medicine could do nothing for him. When he came to take his bed from sheer weakness, he begged that he might lie on the very bed and on the

same spot where Jessie died. Sometimes in the night he would be heard to utter a suppressed moan, and when his mother hastened to him and inquired what he wanted, he would only say, "I want Jessie! Do you think she has forgotten me? I want to go to Jessie, and she will tell me all about it." Once he was heard to break out almost into a shout.

"What is it, my son?" said his mother.

"O, I thought Jessie had come!"

"No. But, my child, you are going to Jessie; you will soon see her."

"Ah! I know. But I wish I could carry her something. And yet I know she has better things there."

The little crutches are now standing in the corner of the mother's chamber, leaning against the little bureau that held Jessie's clothes and things. His little hat hangs just over the crutches. The pale face is there no more. Side by side the two small graves are seen, under the great hemlock that tenderly spreads his shade over them. The cold winds of winter whistle over them. But where are the children? Did Jessie know him "without crutches?" Is he lame, and pale, and moaning now? Or is the Good Shepherd leading them to still waters, and educating and training them up in that pure and bright world? There is no little boy on crutches looking into the grave of a sister there.

"IT NEVER DRIES UP."

I WAS stopping at a village on the Welsh coast, where the people had to bring all their water from a well.

"Is this well ever dry?" I inquired.

"Dry? Yes, ma'am; very often in hot weather."

"And where do you go then for water?"

"To the spring, a little way out of town."

"And if the spring dries up?"

"Why, then we go to the stream higher up—the best water of all."

"But if the stream higher up fails?"

"Why, ma'am, that stream never dries up—never. It is always the same, winter and summer."

I went to see this precious brook which "never dries up." It was a

clear, sparkling rivulet, coming down from the high hills, not with torrent-leap and roar, but with the steady flow and soft murmur of fulness and freedom. It flowed down to the high-way side. It was within reach of every child's little pitcher. It was enough for every empty vessel. The small birds came down thither to drink. The sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden along the dusty road knew the way (as I could see by their tracks) to the well that "never dries up."

It reminded me of the waters of life and salvation, flowing from the "Rock of Ages," and brought within reach of all men by the Gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

Without waiting till earth's wayside brooks shall fail, let every child hasten at once, with heart athirst, to the heavenly well, "*which never dries up.*"

Christian Work.

MEDICAL MISSIONS IN CHINA.

THE first person who systematically brought medical aid within reach of the Chinese, was a British surgeon, Dr. Livingston, who opened a small hospital at Macao in 1820. Dr. Colledge, of America, followed his example a few years later; and there can be no doubt that both of these benevolent men became instruments of much good in the prosecution of their arduous duties. In 1835 Dr. Parker, also from the United States, arrived at Canton, and lost no time in establishing an hospital for diseases of the eye. These affections are very numerous in China; and as the beneficial effects of treatment are in such cases too obvious to be mistaken, and are readily appreciated, a remarkable sensation was speedily created in the surrounding country, so that patients of all ranks crowded to the hospital, even from distant parts of the empire. A great opening took place in consequence for the circulation of the Holy Scriptures and religious tracts; and it may readily be conceived that many opportunities of dropping a word in season occurred to the medical man, who had gained an avenue to the hearts and confidence of his patients by his successful treatment of their bodily infirmities. This, be it remembered, is the grand secret of Medical Missions. It is here that their great strength lies—in convincing men, by substantial, indisputable proofs, that their welfare is really sought.

The great success of Dr. Parker at Canton led to the formation of a Medi-

cal Missionary Society there, one of the first proceedings of which was to open an hospital at Macao, in the year 1833, under the auspices of Dr. Lockhart. His hands were greatly strengthened in the following year by the arrival of Dr. Benjamin Robson, who, after labouring at Macao until 1842, proceeded to Hong-kong, and there, during a very long period of disinterested labour, served the Medical Mission cause very conspicuously, both as an eminent practitioner of the healing art, and as the author of scientific works admirably adapted for the instruction and training of native students.

The Society has an hospital at Canton, and a dispensary at Fuh-shan, both under the able superintendence of Dr. John G. Kerr. The former of these institutions afforded advice during the past year to 15,986 out-patients; the latter to 5,015; while no fewer than 427 children had been vaccinated. The number of in-patients was 427, and more than 400 surgical operations have been performed. Some of these operations were of considerable interest in a scientific point of view; and the whole list is not only very creditable to the able surgeon and his assistants, but enables us to estimate the great amount of benefit the hospital confers upon the teeming population both of Canton and of the surrounding country.

Two additional dispensaries, one of them at Shin-hing, under the care of the Rev. R. H. Graves, M.D., the other at Shik-lung, under the Rev. A. Krolczyk, are maintained by the Society.

General Baptist Incidents.

MR. KINGSFORD'S PROPOSAL, AND WHAT CAME OF IT.

IN 1783, Mr. William Kingsford, a worthy and opulent gentleman near Canterbury, proposed a plan for incorporating the whole body of General Baptists in the kingdom into a kind of trading union, by which manufacturers and tradesmen, masters and servants or apprentices, landlords and tenants, persons wishing to retire from business and those desirous of engaging in it, might readily gain intelligence of each other, and easily open a communication. This plan was, in 1783, submitted to the General Assembly in London, and to the annual Association of the New Connexion, and, being generally approved by both these meetings, was ordered to be laid before the churches. In 1784, the subject was discussed at large in the Association at Kirton. The members of that meeting, jealous lest, by endeavouring to act with the General Assembly in temporal concerns, their religious sentiments should be injured, previous to the discussion of Mr. Kingsford's plan, passed this resolution:—"It is the unanimous voice of this Association that we find ourselves obliged in conscience to except against what we call 'a close union' with all ministers and churches who assert the purity of the human nature, or deny the proper atonement of Christ for the sins of man, and justification before God and acceptance with him enjoyed by faith in Jesus Christ and not by works,—which we apprehend to be very fundamental doctrines in the gospel system." They added, by way of explanation, that by excepting against a "close union," they meant that they could not exchange pulpits with such ministers, receive members from such churches, nor make collections for the erection of their meeting-houses. The plan itself was approved, but never carried into execution.

NOVEL MODE OF ADMISSION INTO THE CONNEXION.

THE method of admitting persons into the Connexion naturally became an early subject of deliberation. At the

commencement of the union it was required that every one who was admitted should subscribe the six articles which were then adopted. But in the Association at Hinckley, in 1775, it was the opinion of a decided majority "that subscription to a creed was not needful, but that it was sufficient if a person who wished to join the Connexion gave in his experience to the Association, and then withdrew while it was debated whether he should be admitted or not;" and that if this question was carried in the affirmative, the applicant should be called in, and a declaration of what the Connexion believed respecting the most fundamental doctrines should be made to him, "that," say they, "we may try if there be an agreement in religious sentiments." Thus individuals were admitted into the Association; for it was not uncommon then for ministers to be ranked as members of the Association whose churches were not in the Connexion.

A PAINFUL ACCIDENT.

ON 10th Oct., 1797, Mr. Thomas Truman, assistant minister at Kirkby Woodhouse, who had laboured amongst them with great approbation for more than six years, went to deliver an evening lecture at Loughborough. Immediately after the conclusion of the service, he set out on his return to his residence at Quorndon; and though some of his friends offered to accompany him, on account of the darkness of the night, he declined the proposal. He had scarcely proceeded half a mile when he met a cart, and at the same time a person, supposed to be intoxicated, rode past the carriage. The darkness prevented Mr. Truman from seeing the approach of the horse, and the noise of the cart from hearing it; so that the horse, running against him, threw him down, and severely bruised him. Some of Mr. Truman's friends immediately coming up, conveyed him back to Loughborough. Here he assisted in undressing himself, and was put to bed. A surgeon was sent for, who, after examining his bruises, declared there was no danger. In a few minutes, however, he expired.

Science and Art.

LUZERINE.—M. Caminade has discovered that the roots of three kinds of lucern, the *Medicago media*, *M. falcata*, and *M. maculata*, produce excellent paper pulp. The roots are crushed and dried, and then left to soak in water for about three weeks. The pulp is said to be equal to that of ordinary rags, and besides its paper-making properties, produces salt of soda, and a colouring matter called by the inventor luzerine.

NOVEL SHIP.—An experimental vessel, on an entirely new principle, is about to be laid down by an eminent ship-building firm. It is described as a light draught roller ship, or water chariot. This invention consists in supporting a car, or vessel, above the water-level, on axles, or shafts, passing through rotary hollow drums, or cylinders, which are made to revolve on their axles by steam, or some other motive power. This car, or vessel, constructed to carry passengers and freight, is supported by the buoyancy of the drums, and kept suspended above the water-level. The advantages of the invention are said to consist in increased speed at a much less expenditure of motive power and fuel, and, from the light draught of water, greater safety from shoals and rocks, &c. It would be highly useful for the navigation of shallow creeks and rivers.

NEW GUNPOWDER.—Near Potsdam, in Prussia, gunpowder is being made from wood, on something like the gun-cotton principle. By machinery, Capt. Schulze cross-cuts beach, and other timber, into very thin veneers, which are easily crumbled into coarse-grained powder, or sawdust, which is then exposed to the action of acids, probably in much the same way that cotton is to form gun-cotton. The grains are thus reduced in size, and rendered explosive when dried, without yielding either smoke or smell in the combustion.

MONUMENTAL.—A colossal equestrian statue of Prince Eugene has been recently unveiled at Vienna. It is by the well-known sculptor, Fernkorn.—The statue to O'Connell to be erected at Dublin is entrusted to Mr. Foley.—A bronze statue to the Earl of Eglinton has been erected at Ayr.

FRANÇOIS JOSEPH HEIM, the prolific artist, is no more. His drawings were remarkable for their boldness and originality; his pictures exhibit a great mastery in composition, and sometimes excellent colouring. Among his best known works are, "The Resurrection of Lazarus," and the "Massacre of the Jews," in the Luxembourg Gallery."

MR. HERRING, the celebrated animal-painter, is dead. His favourite "animal" was the horse.

MR. THURSTON THOMPSON has, by the aid of four burners of magnesium light, succeeded in taking photographs of Mr. Maclise's "Death of Nelson," recently finished in the Royal Gallery at Westminster.

MR. HERBERT'S "Moses' Descent from Sinai," which is in the Peers' Robing Room of the Houses of Parliament, has been photographed by Messrs. Cundall and Fleming.

RICHARD COBDEN.—The model bust of Richard Cobden, which has been commanded by the Emperor of the French for the gallery at Versailles, is now finished, and M. Oliva, the accomplished sculptor, is at work on the marble one.

PRESIDENT LINCOLN.—An admirable photograph of the late President of the United States is now republished in this country by Messrs. Bacon and Co. It conveys a noble idea of the warm-hearted and high-minded President.

THE ECLIPSES OF THE PAST MONTH.—The partial eclipse of the moon, owing to the singular clearness of the night, was a most brilliant object. The eclipse of the sun, on the contrary, owing to the inclement weather, was altogether invisible.

THE SPOTS ON THE SUN.—Very large spots have been distinctly seen on the sun at setting, and, as they were visible to the naked eye, they must be of enormous magnitude.

M. LEVERRIER has announced to the French Academy the appearance of a new comet. It is scarcely the light of a star of the 14th magnitude. The new comet is recognised as the comet of Faye, discovered in 1843, the time of whose revolution is about seven years and a half.

Literature.

A SPRING HOLIDAY IN ITALY.*

WITH a keen eye for colour, a sensitive and poetical temperament, a well-stored mind, and a facile pen, Mr. Maclaren has been able to write eight of the pleasantest chapters on Italy that have appeared for many seasons. He has grouped his remarks around the four chief cities of Italy, Naples, Rome, Florence, and Venice. We do not propose to give any sketch of this book, since it would not be possible thereby to do justice to its varied attractions. Two or three citations will perhaps better convey an idea of the whole than any such analysis. Take this as one.

It is an account of

POMPEII.

"My first impression was very different from what I had expected. You do not feel that you are looking at a ruined city. The streets are silent, and when you pass into the houses and find the ferns growing in the walls, and the patches of bright mosaic lying about among rough brickwork, and here and there a touch of fresco lingering after the rest, the sense of desolation becomes oppressive. But, at first, you see a long straight street with its pavements and side walks in perfect preservation, and the houses, though low and unroofed and windowless, yet with walls strong and regular, running in continuous lines as far as you can see, and you would not be much surprised if the ancient owners were to stalk out in Roman toga upon you. The upper floors of the houses having been probably wooden, have all disappeared, but what remains is so fresh and solid, that I felt a shock of surprise in looking at it. I need not carry you in detail through all the streets, for even if we had time for that, it would be but a repetition over and over again of one impression. We turn into one of the houses, and find ourselves in a quadrangle, with a portico running all around, from out of which open a number of small rooms. On their walls are fragments of frescoes; you kick against bits of the mosaic pavement that once floored them. Passing through this first quadrangle by narrow passages on its inner side, we are in another square, with another colonnade all around it, from which the bed-rooms and dining-rooms

open; in the centre a little garden, and usually in the middle of the interior wall, a fountain in an alcove, decorated with elaborate mosaics. This is the general plan of house, varied according to rank and taste. We wandered from street to street, noticing the touching signs of daily life suddenly suspended. How solemn trifles become when they are doomed to perpetuity—as if a cataract had been suddenly turned into ice in the full rush of its descent, and every tiny drop of spray fixed and stiffened for ever where it danced! Look at that pillar; down near its base are two or three letters rudely scrawled; some little child has been playing there, and began to write his A B C at the height which his tiny fingers could reach, and has perhaps been snatched up by a frightened mother on that dreadful August day, now near 1800 years ago. Here are rude electioneering squibs scribbled on the walls. Here is an inn with the chequers still painted on the door-posts, and the fragments of bridles in the stables. Beside it is a drinking-shop with the circular stains from the feet of the wet glasses that were set down in terror when the ashes began to fall, still visible on the marble counter. There, rudely scratched on the plaster, is the shopkeeper's score against a customer; here some forgotten tradesman has scrawled up in red paint a recommendation to buy his wares, and tell us that he is worthy. There is a baker's oven with the bread never drawn from it, and here is a handmill at which perhaps 'two women' were grinding that day. There a skeleton was found beside a table strewn with bread, chicken bones, wine jars, and garlands of flowers, as if he had been surprised at a solitary debauch. Here lay another laden with silver cups which had impeded his flight. Nor are there wanting traces of nobler emotions in that hour of despair. This was the barrack, and inside its entrance-gates thirty-four skeletons were found, helmeted and armed, the guard for the night, who, obedient to the last to the grand sentiment of strict obedience, stood at their dismal post, and died where they had been bidden to die. And there is a still more touching sight. That little mound of consolidated ashes fell upon and covered a whole family. Breaking an aperture in it, and pouring in plaster of Paris, a complete cast has been obtained of the whole group, giving the very texture of the dress, and the wavy folds of the hair. There is a young mother clutching

* A Spring Holiday in Italy. By A. Maclaren. London: Simpkin, Marshall, & Co.

a child to her bosom, and holding another firmly by the hand; a faithful slave follows bearing some hastily-caught-up valuables, but the falling ashes have overwhelmed them, and covered up remorselessly the pitiful tragedy. Vain the mother's love, the fidelity of the servant! And yet not vain, if it touches hearts so long after with a thrill of compassion, and sets us to meditate on the immortality of the love that binds us to our dear ones!"

Here is a second, describing

THE POPE'S ADORATION OF THE RELICS.

"Great crowds were flocking up all the narrow streets to the piazza, but the church swallowed them all up, and the thousands only made two thin lines up the centre, and a knot or two at the various places where his Holiness was to pray. Amongst them were some pilgrims who had come for the Easter ceremonies, ill-looking fellows, with foul sandals, broad-leaved hat, gourd for a water-bottle, rosary and staff, and all the rest of the properties. Presently came the Pope's Swiss guard, in their yellow, black, and scarlet striped uniforms, with their long shining steel halberts ringing as they grounded arms on the marble pavement. Then servants bearing great bundles of carpets, and cushions, and *prie Dieu*s, with crimson velvet draperies, busied themselves. It took a great deal of trouble to get a place ready for a pope to pray in. At last the great central door was thrown open, and in the gracious sunshine without we saw the white nodding plumes and glittering weapons of the escort. Slowly the procession moved up the great aisle, first the Pope's 'noble guard,' then his Holiness, a benevolent face, with a hale red in the cheek, an eye rather given to stay in the corners of the eyelids, and pure snowy white hair. He was dressed in white, with a red cape and white skull cap. He moved slowly up the aisle, bestowing benedictions with two fingers of his hand and a whisper of his lips over the double file of spectators, who fell on their knees as he passed. It was very odd to notice the kneeling movement run along the line. Behind him came a crowd of cardinals and dignitaries, a blaze of purple, violet, and scarlet mingled with the soberer browns and grays of the monastic orders, the black of the secular clergy, and the quaint black velvet doublets and hose, with high ruffs, gold chains, and silver-hilted swords of the Pope's chamberlains. The whole cortège halted at a side chapel in the right aisle, where the Pope knelt before a *prie Dieu*, and all his suite behind him in the same devout attitude, which was rather marred as a religious exercise by the quantity of

snuff consumed by dignitaries, who looked all the while absorbed in their devotions, and considerably spoiled as a spectacle by the ludicrous effect of the soles and heels of 200 pairs of boots becoming simultaneously visible as their owners kneeled. After a few moments here, they proceeded to the front of the high altar, where a similar ceremony was gone through, with the addition that one attendant held a printed prayer before his Holiness, and another a candle for him to read it by. Then they all rose, and this white-haired old man humbly approached the statue of St. Peter, and after kissing the toe with great fervour, placed his own reverend white locks beneath the bronze foot, and gently moved his head backwards and forwards in abject submission. This ended the ceremony. The people rushed to kiss the foot after the Pope, the cortège swept away, the upholstery was gathered up, and the crowds streamed out into the sunny piazza. I saw nothing like worship in any face but the Pope's, nothing like belief in the thing they were doing; but semi-decorous performance, or utter vacuity on most of the faces."

THE THRONE OF GRACE.*

THIS is a very useful manual on the duty, privilege, and blessedness of humble, earnest, and persevering prayer. The twelve chapters are headed—Gracious Invitation, Answered Prayer, Promised Help, The Mighty Intercessor, The Compassionate High Priest, Help and Deliverance, More Grace, A Divine Promise, Christian Joy, Mutual Prayer, Persevering Prayer, A Sacred Pledge. After a brief exposition of the matter selected for each chapter, there follows a prayer, and one or more selections of sacred hymns bearing upon the particular subject.

BOOKS RECEIVED.

Hengstenberg on John, Vol. II. T. & T. Clark, Edinburgh.

The Great Propitiation. By J. H. Mann. James Nisbet & Co.

Calls to the Cross. By Arthur Mursell. Elliot Stock.

Lending to the Lord. By Hickman Smith. Elliot Stock.

Sunday Magazine and Christian Work for October.

* London; A. Strahan.

Intelligence.

BAPTIST UNION.

THE Second Autumnal Meeting of the Baptist Union was held at Bradford on Tuesday, Wednesday, and Thursday, Oct. 11, 12, and 13. On the Tuesday evening a United Missionary Meeting was held in St. George's Hall. The attendance was large, and the spirit hearty and fraternal. Rev. H. Wilkinson represented the Orissa Mission. We understand that the proceeds of the collection will be apportioned to the missionary societies of the two sections of the Baptist body. On Wednesday morning the brethren met in Hallfield chapel, a new and handsome stone edifice, built by an amicable secession from Rev. J. P. Chown's church and congregation. The spacious and elegant structure was very soon filled. The venerable Dr. Godwin conducted the introductory devotional service, Revs. J. T. Wigner, of Lynn, and W. Walters, of Newcastle, offering prayer. The Chairman, Dr. Angus, then read an admirable paper, which was an appropriate supplement to the one read at the spring meeting of the Union. After brief addresses by Revs. Dr. Brock, of London, and T. Stevenson, of Leicester, Rev. J. H. Millard read a message from the Committee. It appeared from this that the Baptists were but poorly represented in the great northern counties of England. The paper by Rev. N. Haycroft, of Bristol, on "Our Colleges," was read at this sitting. Opinions widely differed as to the plans proposed by the essayist, and many brethren expressed their minds freely thereon. We think our brother hardly had justice done to him. The object of the paper was too often altogether lost sight of. In the evening, Rev. Dr. Bellingham, of New York, read the Scriptures and prayed, and Rev. Charles Vince, of Birmingham, preached to a very large congregation in Westgate chapel. The sermon produced a profound impression. It was from 1 John iv. 2, 3. On Thursday morning the sittings were resumed in Trinity chapel, a new and beautiful structure built by a peaceful offshoot from Rev. H. Dowson's church and congregation. The devotional service was presided over by Rev. S. Green, and Revs. G. W. Lewis,

of London; Carey Pike, and Mr. R. Harris, of Leicester, prayed. A great deal of time was taken up by the discussion on a paper "taken as read" on Tuesday, in reference to the persecutions of the Baptists in Saxony. A memorial to the King of Saxony was agreed upon. Dr. Evans read a brief report of the sub-committee appointed to consider the question of the education of ministers' children. It was a thoughtful report, and deserves more attention than it received. At the present cost of living, it is utterly impossible for Baptist ministers to supply, out of a narrow income, the adequate funds for the education of their sons. The next paper, on "Our Associations," was read by Rev. James Mursell, of Kettering. It contemplated chiefly the "County" Associations of the other section of the Baptists, but contained much that will equally bear on our Conferences and Annual Meeting. The paper on "Religious Beneficence," prepared by Rev. W. R. Stevenson, M.A., was deferred till the April meeting for want of time. In the evening of Thursday, Rev. C. H. Spurgeon preached in St. George's Hall from Psalm cii. 16. There was, of course, a great crowd. The preacher, wonderful to state, once or twice, failed in voice. His sermon was characteristic, and if one may judge from it, he is weary of preaching on "election," and means to eschew it for the future. Many of his remarks bore more hardly upon himself than upon any other minister, and were accepted as a kind of "confession" and repentance by many of the brethren present. The spirit of the whole was so excellent, that, while in quality far below the sermon of the previous evening, all rejoiced in his gifts, and his devoted use of them for the glory of his Master. The number of delegates at the session was large, upwards of four hundred, and although the hospitality of the Bradford people was thereby severely tested, it proved amply sufficient to meet, in the heartiest manner, all the strain put upon it. The weather was very unfavourable, and perhaps took away a little of the elation which would otherwise have been felt. The place of meeting next year is at present undecided.

Our Churches.

CONFERENCE.

THE AUTUMNAL MEETING OF THE LONDON CONFERENCE was held at the Borough Road chapel, on Wednesday, Sept. 27.

The Conference assembled for business at 2.50. In the absence of the pastor of the church, the Rev. J. Batey was appointed to preside. Rev. I. Preston, of Chesham, prayed.

A considerable number of friends from Berkhamstead were present; otherwise the attendance was small. The reports from some of the churches were very encouraging. Seventy-nine had been baptized since the spring Conference, and fifteen remained as candidates.

1. Several brethren on the Home Mission Committee had met in the morning, when the following resolution was passed:—"The Secretary, the Rev. J. Clifford, being absent in Ireland, and the attendance of brethren being so small, agreed to adjourn this meeting to the next Conference." The above resolution was accepted by the Conference as the report of the Home Mission Committee.

2. The question of the General Home Mission, referred to the Conferences for their consideration, engaged the attention of the brethren; and it was agreed—"That the Secretary of this Conference and Mr. J. M. Stnbs be a deputation to represent the London district at the proposed Special Meeting.

3. The following resolution was passed respecting the Enrolment of Deeds:—"That the attention of the churches of this Conference be called to the recommendation given in the Minutes of the Association as to the enrolment of chapel deeds.

4. That the Secretary write to Mr. Underwood for information respecting Rushall, and report to the next Conference.

5. It was agreed that the next Conference be held at Chesham on the last Tuesday in April, and that Rev. T. Goadby be the preacher. The service to commence at a quarter before eleven.

6. Rev. T. Goadby read an excellent paper on "The Sensational in relation to the Church and Pulpit." The thanks of the Conference were given to our brother for his paper, and he was re-

quested to forward it for insertion in the Magazine.

The Secretary preached in the evening from Col. i. 2. J. LAWTON, Sec.

THE CHESHIRE CONFERENCE was held at Nantwich on Tuesday, Oct. 3. The morning service was opened by the Rev. W. Taylor, of Stoke, and the sermon was preached by the Rev. J. Maden, of Macclesfield, from 2 Cor. iii. 18.

In the afternoon the brethren met for business, when the Rev. J. B. Lockwood, minister of the place, presided.

The reports of the churches were not very cheering in their character.

From Stoke-on-Trent the brethren report that their esteemed pastor, Rev. W. Taylor, is about to remove to take the oversight of the Baptist church meeting in Call Lane chapel, Leeds. The other churches mourn over indifference and want of success in their various spheres of labour. Only five persons have been baptized since the previous Conference. It was moved and carried—

1. That we cordially commend the "Union Baptist Building Fund" to the sympathy and support of the churches of this district.

2. That the discussion arising out of the state of our Home Mission be discontinued till the next meeting of this Conference.

3. That the business relating to the small endowment at Nantwich be referred to the Committee of Management appointed by the Conference.

4. That the next Conference be held at Wheelock Heath, on the first Tuesday in April, and that the Rev. E. Bott, of Tarporley, be the preacher.

5. That the thanks of this Conference be given to the Rev. J. Maden for his sermon in the morning.

An interesting public meeting was held in the chapel at night, presided over by R. Pedley, Esq., of Crawe, and addressed by Revs. Thos. Clark, of Market Drayton, J. B. Lockwood, W. Taylor, and J. Maden. JAMES MADEN, Sec.

BAPTISMS.

BERKHAMPSTEAD. — An interesting baptismal service was held in our new chapel on Lord's-day morning, Sept. 3, when twenty-four friends made a public profession of their faith in Christ. The reception of this goodly band at the Lord's table in the afternoon rendered

the communion service peculiarly interesting and encouraging. J. L. B.

BIRCHCLIFFE.—On Lord's-day morning, Oct. 1, eight persons were baptized, and in the afternoon were added to the church. All are connected with the school, either as teachers or scholars.

SHORE.—On Saturday afternoon, Aug. 12, seventeen persons were baptized by our pastor, and, with two others restored, were received into the church on the following ordinance-day.

ALLERTON.—On Saturday, Sep. 16th, five believers were baptized by our pastor and received into church fellowship on the following Sabbath-day.

BRADFORD, Telley-street.—On Sep. 3, we baptized four, and on Oct. 1st, four more, all of whom were received to our fellowship.

MINISTERIAL.

WOLVEY.—On Tuesday, Oct. 3, the Rev. Charles Payne was set apart as pastor of the Baptist church at Wolvey. The weather being very favourable, large numbers came from the neighbouring towns and villages to show their sympathy with the church and pastor, and to share in the enjoyments of the day. Among those present were the following ministers:—Revs. W. Underwood, President of Chilwell College; W. R. Stevenson, M.A., Classical Tutor of Chilwell College; J. Salisbury, of Hugglescote; T. Stevenson, of Leicester; S. S. Allsop, of Longford; H. Cross, of Coventry; J. W. Moore, of Monks Kirby; H. Angus, of Rugby; J. Driver and J. Purdens, of Hinckley; S. Hillyard, of Bedworth; J. Redman and S. Willitt,

of Nuneaton. After the morning service had been opened by the Rev. H. Cross, of Coventry, the Rev. W. Underwood delivered a very clear and forcible address on the Constitution of a Christian Church. The Rev. S. S. Allsop proposed the usual questions to the church and minister. W. Crofts, Esq., replied on behalf of the church. The Rev. T. Stevenson offered the ordination prayer in a very simple and impressive manner. The Rev. W. R. Stevenson, M.A., gave a very judicious and affectionate charge to the minister, founded on 1 Tim. iv. 12—16. The Rev. H. Angus concluded the morning service. About one hundred persons then retired to the school-rooms to partake of an excellent dinner, which had been furnished by members of the church and congregation. At half-past four tea was provided, when more than two hundred sat down to partake of it. The Rev. J. W. Moore opened the evening service, and the Rev. J. Salisbury preached a faithful and powerful sermon to the church from 1 Thess. v. 12, 13. A good feeling was maintained throughout, and when the services were concluded there were many expressions of delight made by the friends who had been present.

WENDOVER, Bucks.—The Rev. E. Foster, who has held the pastorate of the Baptist church in this place since August, 1862, has resigned his charge chiefly on account of the unsuitableness of the county to his health, and intends leaving at Christmas next. He leaves the church in a prosperous and amicable state. We understand that he is prepared to receive an invitation from a vacant church to supply on probation.

Obituary.

REV. JONATHAN INGHAM.

THE subject of the following brief sketch, or the late Rev. Jonathan Ingham, of Halifax, was born April 15, 1793, not far from Heptonstall Slack, Yorkshire. His father at the commencement of his career was only in humble circumstances, but by his untiring energy and industry as farmer, manufacturer, &c., not only brought up a large family respectably, but also acquired some little property, and though not wealthy, yet came to be in very comfortable circumstances. Jonathan was the youngest but one of seven living, and brother to the

late Rev. R. Ingham, who sustained the office of pastor successively over the churches at Duffield, Heptonstall Slack, Broad Street, Nottingham, and Belper. He was sent by his father to a grammar school of good repute at Heptonstall, in which he secured a good English education, and made considerable progress in the Latin and Greek languages. But while his parents were anxious that he should have a good secular education, they did not overlook the spiritual. They were wishful for him to be instructed in the things pertaining to his soul's eternal welfare.

His mother was a member of the church at Birchcliffe, and the father also, until the removal of the Rev. Dan Taylor, when he withdrew, and afterwards not unfrequently attended the other section of Baptists at Hebden Bridge, the cause at Heptonstall Slack not being then established; but the mother with her youthful son might frequently be seen wending their way to the meeting-house at Birchcliffe, some four or five miles distant. Hence he had the advantage of a religious training: the precepts of the Gospel were at an early period instilled into his mind, and enforced as he grew in years. Serious impressions were often produced on his mind, and by which he was no doubt kept from falling into the grosser sins into which too many young people plunge; though, to use his own language, this might be more owing to circumstances than inclination. In course of time he entered upon an ensnaring world; its beauties and gaieties did not fail to attract his attention, and was gradually led to think that they were not so dangerous as had been depicted; but he soon found that the world could not give that enjoyment he anticipated from it—that its appearances were deceitful, its practices debasing, its expectations uncertain, its pleasures and prospects unsatisfying and delusive; and though the arguments and jests of those with whom he associated and came in contact caused him to stagger in his religious opinions, and almost to discredit the truths of revelation, “yet even this arose,” said he, “more from a desire that they might not be true than from a real conviction that they were false.” For some time he continued undecided, sometimes sinning, sometimes repenting; conscience often asserted its authority, until ultimately a slight affliction caused him to think very seriously upon his conduct. He felt himself unprepared to die; and should his affliction terminate in death, he perceived that nothing but future misery awaited him. And now his sins appeared so numerous, so aggravating, that he almost despaired of forgiveness; sometimes he prayed; sometimes he read; many encouraging portions of Scripture occurred to him, such as, “Come, now, and let us reason together,” &c., “Come unto me, all ye that labour,” &c., but he could not lay hold on them; and sometimes when he had prayed he felt more uneasy after than before, but this “uneasiness,” said he, “arose more from the fears of everlasting misery than from the consideration that he had sinned against a gracious God and a compassionate Saviour.” But light gradually shone into his soul, the darkness gradually dispersed, and he began to hope in the mercy of God

through Jesus Christ. His confidence in Christ as a Saviour continued to increase, until he believed himself to have an interest in his atoning sacrifice, and to trust that God for Christ's sake had forgiven him. He now felt it to be his duty to confess Christ before men; and though he feared for his own stability lest he should not persevere, yet in humble dependence upon God and his grace, he offered himself to the Church at Heptonstall Slack, then under the pastorate of the Rev. James Taylor, was approved, baptized, and admitted into membership, June 16, 1816. He had not been long united with the church before his friends began to perceive that he possessed talents for the ministry, and was accordingly invited by his brethren to exercise his gifts before them in private, which he did several times. This proving satisfactory, he was requested to preach in public as often as circumstances and opportunities would permit. With this request he complied, and preached at Moss Hall Reaps, &c., and occasionally for the neighbouring churches. Towards the latter end of the year 1819 he, by the request and recommendation of the church at Slack, entered the academy at Wisbech, conducted by Rev. J. Jarrom, under whose instructions he continued with pleasure and profit to himself until the midsummer of 1822. After leaving the college, he spent two months at home preaching amongst his old friends and at Halifax, as well as at other churches in the neighbourhood. From thence he went to Cauldwell, and continued there eight successive Lord's-days with a view to a “call,” his labours being generally acceptable; but having been previously recommended by the Yorkshire Conference to labour at Halifax, he wrote to the College Committee asking their advice in reference to these two places, or whether they would prefer him to labour in some other locality: and it would seem that their decision was Halifax. At all events, after preaching at Cauldwell on the 13th of October, he returned into Yorkshire, preaching at Stalybridge on his journey homeward. On the 17th November of the same year (1822), he entered upon his labours at Halifax, at a salary of £30 per annum—not very much certainly, but at that time there were too many at different places no better circumstanced. The writer has often heard a friend of his relate the following:—A ministerial brother one dark evening was travelling in a lonely place in the vicinity of Haworth, when up jumped two men from under the hedge and commanded him to deliver up his purse; upon which he exclaimed, “What! rob a poor Baptist parson! rob a poor Baptist parson!” Such an announcement,

it is said, acted like magic, that they let him go at once, not expecting relief from such a source. But scanty as the remuneration was, this did not deter him from labouring in the cause of the Redeemer. He had counted the cost, he had considered the trials and difficulties he might reasonably expect as a Christian minister; and though he entered upon the office with fear and trembling, yet he had resolved, so long as the church was blessed by his labours, so long as the cause of religion was promoted by his instrumentality, that he would continue therein, through evil report and through good report, and that he would spend and be spent in the service of Christ. The insignificance of the sum, therefore, did not weigh with him; and he was of that class that would have lived upon bread and water sooner than run into debt, or gone beyond his means. After entering upon his labours, he issued a prospectus to teach a limited number of young gentlemen the usual branches of a commercial and classical education, including the elements of French and Italian, and commenced his school on the 27th January, 1823; but this, and preparing for the Lord's-day with his other duties as pastor, proving too much for his physical frame (besides a wish expressed by some of his flock that he would devote himself wholly to the ministry), he gave up the school after continuing it for about two years. At the close of the year 1825 he was laid aside from preaching some six months, through the bursting of a blood vessel; also in the year 1830 he had to refrain from preaching for nearly the same period from a similar cause. About the close of the year 1831, the church, in consequence of pecuniary difficulties and the poverty of their circumstances, proposed to reduce his salary to less than £30. This, in connection with other circumstances, caused him to think that the affections of the people had declined towards him, and he in consequence sent in his resignation. The church therefore called a meeting, when a resolution was passed (four only voting against) that he be requested to withdraw his resignation, or, if not, to continue another year. He accepted the latter, and ended his labours on the 24th February, 1833. During his pastorate the church had increased from upwards of sixty members to upwards of one hundred. So that considering the locality and character of the chapel (then situate at Haley Hill, which greatly militated against its prosperity), his labours were far from being unproductive. He afterwards accepted a call to the church at Allerton, near Bradford, and entered upon his

labours on the 29th March, 1835. Here the remuneration for his services was, if anything, less than at Halifax, and which was afterwards reduced to £20, including the minister's house; but as he sought "them and not theirs," this met with no objection or demur from him, inasmuch as the people were burdened with a heavy debt and most of them very poor. At this place he continued to hold forth the word of life until the 4th July, 1847, when he was taken ill in the pulpit while preaching; and though he recovered so far as to attend to some of his pastoral duties, yet he did not get sufficiently strong to minister to them on the Lord's-day, and in consequence resigned June 25th the following year. During his ministry at Allerton the church had increased from fifty members to upwards of seventy. After this he removed to Halifax, carrying with him the esteem and respect not only of those amongst whom he had laboured, but also of all classes of the community. Here in retirement he ended his days; and as his health improved he united with others in helping on the cause at Halifax. Occasionally he supplied the pulpit—assisted in conducting the week evening meetings—gave liberally towards the erection of a new chapel—and also at times officiated for other churches in the district. In the early part of June, 1862, he had a stroke of paralysis, by which he was disqualified from public speaking; but he so far recovered as to be able to go about more or less, and calmly to anticipate the period when the final summons would come—when the last stroke would be the stroke of death. He seemed perfectly resigned to his Master's will, and whatever were his ailments or sufferings of body, he never complained; no murmuring word was ever heard to escape from his lips; daily he read God's holy word, daily he offered his supplications to the Most High; and as he drew near to his journey's end he could say with the apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Early on Sunday morning, Feb. 21, 1864, he had another stroke, by which his speech was all but taken away. His last words, so far as the meaning could be understood, were, "This poor man cried"—and failing to go further, the rest was completed for him,—“and the Lord heard him, and saved him out of all his troubles.” He soon became unconscious, and on the following morning he breathed his last, in the seventy-first year of his age; and we may say, “Mark the perfect man, and behold the upright, for the end of that man is peace.”

Notes of the Month.

ECCLESIASTICAL.

DENOMINATIONALLY, the chief event of the month has been the second autumnal gathering of the Baptist Union. A brief account of the proceedings will be found in an earlier part of this Magazine; but we cannot refrain, in this place, from again referring to one or two matters not there touched upon. It is obvious, then, for one thing, that these autumnal meetings are in their infancy. We have not yet arrived at the best method of conducting them. Or perhaps the fault is to be found in attempting so much in such a brief space of time. It is now proved to be quite impossible to discuss more than one paper at a sitting, and to hear another read. But, considering how many questions of a denominational kind require attention, and how growingly important the "Union" is becoming, we should not have less than three days for our autumnal session. One paper, prepared by an esteemed brother to be read at Bradford, and on a very pressing question, was deferred through want of time; and other papers that were read did not obtain the full and deliberative attention their importance demanded. The tone of the meetings, if a little less jubilant than last year, (for which the weather was partly responsible,) was excellent. When brethren differed, it was refreshing to hear the courteous expression of their differences; and even if, through not "seeing themselves as others saw them," some brethren prosed a little, there was no unseemly impatience on the part of the delegates. The general impression left by the meetings was good; and the "southern" brethren, as those were called who had come down to Yorkshire from the Midland Counties and the south of England, will long retain a vivid recollection of the hearty and genial hospitality of Bradford.—The Independents have held their autumnal gathering this year at Bristol. While we are writing this they are still in "session," so that we can only record the bare fact of their meeting.—In the earlier part of October, the Evangelical Alliance held its nineteenth annual conference of

the British organization at Hull. Through the illness of Lady Calthorpe, Lord Calthorpe was not present. Rev. J. S. Blackwood, rector of Middleton Tyas, Yorkshire, presided, and gave the annual address. Rev. J. Stoughton gave an address, on the inducements, arising from passing events, for evangelical believers at home and abroad to cultivate fraternal relations with each other, and to strive together for the maintenance of the common faith. Other addresses were given on, "the Bible, and not the church, the supreme authority for deciding questions of Christian doctrine;" "the privilege of believers, and the need of a stronger faith to obtain mightier results for the church and the world;" and "the broad and narrow church of all denominations." It is painful to learn, as we did at the Baptist Union meetings, that while some Lutheran clergyman unite with this Evangelical Alliance, they are bitter persecutors of the Baptists in Saxony. Dr. Krummacher was one of these, mentioned by name.—The Church Congress at Norwich proved to be a success, and there was no want of talk "on preaching." Judging from the various leading men who were present, we are driven to the conclusion that the policy of "sinking individual differences for the broad question of the Establishment," is now generally accepted. Certain it is that the Church Congress had representatives and leaders belonging to every denomination within the State Church. The next meeting is to be held at York.

GENERAL.

LORD PALMERSTON is dead! The hale, genial, adroit, shrewd, practical octogenarian minister has died in harness. Even within a few days of his decease, he was receiving a deputation on the cattle plague. He has left no successor, either to his title or to his position. Other men may take his office, but none can take his place. Born an aristocrat, and brought up among Tories, he still retained affection for his old party while professedly leading a new one. Few men knew better the wants and

weaknesses of the English character, and no minister has ever managed, despite opposition from the avowed friends of the people, to make himself so popular among all classes. The newspapers, on the morning following his decease, no matter what the creed or party, all united in sincere laments at his departure, and varied but little in their general estimate of his character. The venerable premier is to lie in Westminster Abbey, near the tomb of his friend and master George Canning. Earl Russell has accepted the task of forming a new ministry. Mr. Gladstone is to retain his present post as Chancellor of the Exchequer, and will be the leader of the House of Commons. The one difficulty seems to be, in the preponderance of cabinet ministers who will sit in the House of Lords.—The cattle plague is spreading. A Russian farmer has described a method of cure for this typhoid fever, called rinderpest. It is simply giving the affected animal a vapour bath, or when this cannot be done, for want of apparatus, a hydropathic "pack" of warm wet blankets.—Cholera is in Paris. More than two hundred died in one day this week; but the cold weather is likely to check its spread. It turned out that the reported cases at Southampton were not so numerous, nor so alarming as some newspapers, and the *Times* especially, had stated. The great thing to be guarded against is *fear*. The Emperor of the French has visited the Hotel Dieu, where some cholera patients have been placed, and this noble instance of fortitude has been repeated by the Empress. She has visited the Beaujon, Lariboisière, and St. Antoine hospitals, and conversed, with her proverbial grace and affability, with the cholera-stricken patients. The gendarmerie of Paris have had their pay increased to afford them the means of buying a hot cup of coffee every morning before their day's duties begin, and flannel belts have been served out to them and to all the soldiers.—Spain has been twitting Austria on her note about the recognition of Italy. Senor Caestro has not only published Count Mensdorf's dispatch, but, in his reply to it, reminds the Austrian minister that during the revolution in 1848 the Queen's throne was never for a moment in danger, and that no personal sacrifice was

with her necessary to save monarchical institutions. He goes on sarcastically to say, that Spain has no embarrassed exchequer, and no Venetia. The lesson seems to have been well received, and may yet prove very profitable. The cholera has also appeared in Spain; a perfect furor seized the people of Madrid, who rushed in crowds from the city. The scene at the railway station, making all allowances for time and size, was not unlike some that were so common at turnpike gates near London during the great plague. The subsidence of the pest has reassured the people.—There have been various rumours about the speedy departure of the French troops from Rome, and the Pope, always blundering, has widened his unpopularity by running amuck at Freemasonry and at secret societies in general.—Garibaldi has decided to take no part in the impending elections.—America is still busy with the work of "reconstruction." Trade has revived, and in some branches, leaps rather than advances. The new President is very cautious in his statements about negroes, and some think he will leave them in the lurch in his anxiety to conciliate the South. The Wirz trial still proceeds. Many petitions have been received asking for the pardon of Jeff. Davis, the ex-President of the South; but, according to the newspapers, the chief man of the Southern confederacy had been so mixed up with the inhumanities for which Wirz stands arraigned, and the feeling of the North is still so strong against him, that it does not at present appear probable that he will escape. Sir Morton Peto, Mr. M'Henry, and other "European capitalists," as the Americans call them, have found their visit on purely commercial matters a perfect "ovation." Their kindly sentiments towards the Americans have been so cordially welcomed, that some regard their speeches as one of the best possible antidotes to the Fenian poison.—A fearful hurricane has been raging in the French West India islands. Some islands were completely inundated with water, and all their inhabitants driven off for shelter, and in others the storm has laid in ruins many hamlets and towns. The loss of life is very fearful, and the distress widespread and heart-rending.

Marriages.

Sep. 20, at the Baptist chapel, Lee, Kent, by the Rev. Josiah Mycock, Wesleyan minister, the Rev. Alfred Taylor, Wesleyan Missionary, to C. A., second daughter of Mr. Fox, of London.

Sep. 26, at Pennel Baptist chapel, Cwmavon, by the Rev. J. Rowland, assisted by the Revs. Dr. Davies, Aberavon, and T. E. James, Glynneath, the Rev. O. W. James, Baptist minister, Hebron, Dowlais, to Ellen, daughter of Mr. D. Lewis, Rail Mill, Cwmavon, Glamorgan.

Sep. 27, at St. Barnabas, South Lambeth, Alfred Chabot, Esq., of Holborn, and Binglefield-road, Stockwell, to Emma, daughter of Mr. Thomas Wayte, of Ashby-de-la-Zouch.

Sep. 28, at the Downs Congregational chapel, Bowdon, by the Rev. Alex. McLaren, B.A., Frederick Alonzo, only son of Mr. A. B. Woodcock, Altrincham, to Jane, only daughter of the late Mr. John Sheldon, jun., of this city, and niece of the late Mr. Hugh Sheldon, Woodlands-park, Timperley.

Sep. 28, at Sabden, by the Rev. James Paterson, Frederick, son of William Felkin, Esq., of Nottingham, to Mary Elizabeth, youngest daughter of George Foster, Esq., of Sabden, Lancashire.

Sep. 30, at Westgate chapel, Bradford, by the Rev. H. Dowson, Mr. James Winpenny, of Leeds, to Elizabeth, eldest daughter of Mr. Robert Croft, St. James's-square, Bradford.

Oct. 6, at the Baptist chapel, Sandhurst, by the Rev. J. Stenbridge, of Tenterden, Mr. Matthew Rogers, of Heronden, to Mary Ann, daughter of George Ballard, Esq., of West-cross, Tenterden, Kent.

Oct. 10, at Walworth-road chapel, (Rev. Mr. Howieson's,) by the Rev. C. W. Banks, Benjamin Stringer, third surviving son of the late Mr. Thomas Stringer, of Kennington-cross, Surrey, to Susannah, second surviving daughter of Mr. William Lynn, of Albany-road, Camberwell.

Oct. 16, at Mount-pleasant chapel, by the Rev. Chas. Short, M.A., Mr. David Thomas, to Miss Hannah Watkins, both of Swansea.

Oct. 19, at Portland chapel, Southampton, by Rev. R. Caven, B.A., brother of the bridegroom, assisted by Rev. J. B. Burt, uncle of the bride, Mr. J. Caven, of Alexandria, to Emily, eldest daughter of Mr. D'Elboux, of Freemantle, Southampton.

Deaths.

July 30, at Nagasaki, Japan, James Henderson, Esq., M.D., F.R.C.S.E., of Shanghai, Medical Missionary of the London Missionary Society, aged 35. Beloved and regretted.

Sep. 28, at South Shields, the Rev. T. B. Chipchase, pastor of Ebenezer Baptist church, in that town, aged twenty-five years. He had been publicly recognised as pastor only about a month before his decease.

Sep. 28, at Leeds, aged 72, Mr. Robert Finnie. He had been for many years a deacon of the church at South Parade chapel, Leeds.

Sep. 29, at his residence, 86, Camp-road, Leeds, in his 55th year, Mr. Edward Heaton.

Sep. 30, Rev. Dr. Wayland, aged 69. He had long been the honoured President of Brown University, Rhode Island, United States.

Oct. 2, at Boxmoor, Herts, the infant son of the Rev. H. C. Leonard, M.A., aged one month.

Oct. 3, at Bath, in the 86th year of his age, the Rev. John Clayton, late of the Poultry chapel, London.

Oct. 7, at Providence Cottage, Newport, Isle of Wight, Thomas Milner, aged 11 months, only son of the Rev. A. C. Gray.

Oct. 8, Rev. Canon Stowell, of Manchester. He was the recognised leader of the Evangelical party in the Established Church.

Oct. 14, Charlotte, the beloved wife of the Rev. J. S. Bright, Congregational minister, Dorking, Surrey.

Oct. 16, at Clifton, aged 43, William Corbet Burder, second son of the Rev. John Burder.

Oct. 18, at Brockett Hall, Lord Palmerston, aged 81.

Oct. 19, at 14, Pelham-crescent, Brompton, the Rev. Richard Brindley, minister of Chelsea Congregational chapel, aged 40.

Oct. 21, at Boxmoor, Herts, the beloved wife of the Rev. Frederick Leonard, LL.B.

Missionary Observer.

NOTES OF A TOUR IN GOOMSOOR AND NEWAGURDA.*

BY THE REV. T. BAILEY.

THE next important place we visited was a respectable village adjoining, and apparently forming part of Gougoo. I had been most anxious to see this place on account of the number of people who had visited us at Russell Condah from thence. We had left the bungalow very early in the morning, so that when we arrived it was still very cold. For some time the people listened in silence to all that was said, but we had afterwards a long and interesting discussion. This was conducted on the part of the people almost entirely by a tall and stately brahmin, who wore large gold earrings, an almost infallible sign that the wearer prided himself upon his learning and knowledge of the shastras. He urged, with great persistency, the common Hindoo doctrine that all life is God, and that though God is pure spirit, He can, like matter, assume an infinite variety of forms. To give effect to his argument he took three or four stately strides across the street, calling attention meanwhile to the movements of his body, and asking how such an imposing piece of locomotion could possibly be accomplished on any other supposition than that life or spirit pervaded the whole of his body, and consequently had a form exactly corresponding to it. Here again was urged, with great pertinacity, the doctrine that the present world is all an illusion; that nothing is what it appears to be; that this is the black age, and that men are not really accountable for what they do; that there is no such thing as discovering the truth; that indeed everything is unreal. The conduct of the gods, during their incarnations, was not the manifestation of their real character, and cannot, therefore, be reasoned upon to prove either the justice or injustice of their claims. They thus sap the very foundations of all human knowledge, and leave no common ground of argument.

9th. Before leaving Vishnuchokara we paid a visit to the large village of Balipodara. The people were quite disposed for discussion, and great numbers flocked round us. There was a general rush at the close for books, of which we distributed all that we had brought. Spent the afternoon with visitors at the bungalow, and was especially interested in a young man of the same caste and occupation as Kogai, whom he knew well. He knew something of our hymns, and was anxious to possess a selection of them, and to hear the tunes adapted to them. During the tour I have been struck repeatedly with the extent to which Kogai is known as a Christian; also with the respect which is entertained for him, and the influence he exerts in favour of Christianity.

Left Vishnuchokara early in the morning of Friday, and made the best of our way to Bogoda. This is a rather large and important place, and I have for several reasons been very anxious to see it. It is known that there is a good deal of hostile feeling amongst the people, and I felt some anxiety as to the way in which we should be received, and therefore resolved to lose no time in making the experiment. We took up our quarters in a rough shed near the huts occupied by the police, and by adjusting a few old mats and a side of the tent, found it to afford very good protection. A young brahmin and a few other people came to see us on our arrival, and in the afternoon we went into the village. As we proceeded to the principal street there was a great rush of people. We took our stand on a flight of steps leading to one of the large shops, and at once commenced speaking to them. A young man rudely interrupted us by asking contemptuously *where we came from?* I replied that it did not concern him to know so much *where we came from* as *what we came for*, which I was then proceeding to explain. Nothing daunted he made use of various other means to irritate and annoy us, until the people themselves strongly expressed their disapproval, and the young man finding himself completely foiled in his attempts to

* Continued from page 396.

create a disturbance, turned upon his heel and went away. The remainder of the people listened attentively, but would not be drawn into discussion. We were unable to elicit the slightest expression of opinion or feeling in the case of any save one old man who ventured to make a few unimportant objections; and when at the close we offered to distribute a few tracts, they inquired whether these were the same as those they had previously received; and on being answered in the affirmative, they steadfastly refused to take even a single copy, and we were obliged to leave without disposing of any. This was the first time I had met with a case of this kind.

We have since visited the place again, and the people have received us more kindly. Several have also been to the shed for religious instruction, and a few books have been distributed. We have also preached in a good number of the villages round. In one of these we met with a very peculiar reception. The people positively refused to give us a hearing, and pretended great fear lest we should in any way come into contact with them. As we advanced they receded; the children, who were scarcely able to restrain their curiosity, were rudely driven away, and, as a climax to the extraordinary scene, when we had prevailed upon one old man to come near us for a little explanation and conversation, before advancing a single step, he took off his upper cloth with great ceremony and deposited it in the hands of a bystander. This was done lest he should become defiled by its accidentally coming in contact with us. All our entreaties and explanations were to no purpose, and we were obliged to leave the village without at all a favourable opportunity of speaking to the people. We afterwards learned that the brahmins had forbidden them to come near us, threatening, in case of transgression, the most dreadful consequences, and hence their extraordinary behaviour.

13th. Kompaparda. Left Bogoda early on Wednesday morning. Was gratified that before we left the place the government police, who had previously held themselves aloof, came to see us and ask for books, and in other ways manifested a friendly spirit. They are most of them tolerably well acquainted with our object, and with the main features of

the Christian religion. They are also nearly all of them young men, but are liable to be puffed up with pride from the fact that they are in the employ of the government. Some of them have a good share of ability, and it is therefore a special pleasure to find them in any way favourable to our labours. We arrived at Currochooly rather late, as the distance proved greater than we had expected. The village is very small, but there are here also a police bungalow and a station house. We took possession of the former. There are four policemen and an inspector. These, with the greater part of the village people, came to see us on our arrival, and I eagerly embraced the opportunity of speaking to them. A long discussion ensued, in which one of the police took a leading part. They eventually freely acknowledged the purity and excellence of Christianity, but thought it impossible to observe it in its integrity. One of the younger men gravely asked me whether I thought it possible for a man to live without telling lies? The inspector, though shy at first, became very friendly, and was anxious to obtain one of the larger books. He already possessed several of the more popular tracts, so I gave him a copy of "Selections from the Bible." The village is a station on the main road from Bogoda to Newagurda, and there was a considerable number of travellers who remained there for the night; some of whom we furnished with tracts.

Left Currochooly early this morning, and arrived here about eleven o'clock. We are now on the confines of Goomsoor. The road for nearly the whole of the way has led through high tree-jungle. Pea and jungle fowl abound. I saw a beautiful wild deer last evening, and we passed a spot on our way this morning where, six days ago, a tiger ran off with a poor Khond. Spoke on our way in a village called Oolapore, and have been this evening to Panchabhuti. Congregation large but turbulent.

18th. Goatysie. Left Kompaparda for Odagah on Saturday morning. There was much less jungle, but the road was difficult to find, and the garrymen lost their way. They were, therefore, very late in coming up. A large number of people collected during the pitching of the tent, and we had a pleasing oppor-

tunity of talking to them. They were generally very anxious to see and hear us, also to possess books. One rather old man paid us long and frequent visits, and though he contended strenuously for some of the more prominent doctrines of the Hindoo religion, it was easy to see that he did so rather with a view to having them discussed than from a conviction of their truth. We afterwards discovered that he did not believe in idolatry, and from his serious and intelligent bearing we have hope of him. There are several younger men connected with him who sympathise more or less in his views.

A large number of people collected in the village in the evening, some of the rajah's people being amongst them. A young man caused interruption by frequent and untimely questions, but no steady opposition was offered, and towards the close a serious and earnest spirit appeared to pervade the whole. Books were eagerly sought after.

Left Odagah at day-dawn yesterday, and arrived here after a long and uninteresting journey. People soon collected about us, and after breakfast we had a long and interesting discussion with them. They appeared quite incredulous as I proceeded to show that their beloved idols were unable to save them, and that Hindooism was a grievous sin against the true God. They were also evidently affected by the simple explanation I gave of the plan of salvation through faith in Christ.

Eetamati, Friday, January 20.—On Wednesday evening we visited Cobjanapore: the congregation was small and disposed to be captious. A wedding procession passed while we were preaching, and one of the "friends of the bridegroom" came up to ask for a gospel, which I duly presented. They were from a considerable distance. We were stirring soon after midnight, struck our tent, packed up, and were at Eetamati before sunrise on Thursday morning, bringing the garries with us. The first person who came up to see us carried a New Testament under his arm, which presented every appearance of having been well read. The man had a peculiar sunken look about the eyes, and I felt at once some doubt as to his sanity; still he gave intelligent replies to the questions I proposed. But when I had

ceased speaking he came nearer, and suddenly putting his face quite close to mine, shouted out at the top of his voice that Brahma, Vishnu, and Mahadabe were nothing at all, that all the idols were vain, and that Christ alone was true. I was afterwards told that for a long time he had been reading the New Testament daily, but could not find peace of mind. The poor man is evidently deranged, and it is the more singular and distressing as there is another case of the same kind in the village. The latter is a younger man, and several years ago received a copy of "Selections from the Bible." He is perfectly incapable of any kind of employment, but reads this volume day by day. The singular coincidence is of course remarked by the heathen, and several attempts were made to trace the unhappy occurrence to ourselves and our books as the cause.

We spent the afternoon in talking with the numerous people who clustered around the tent. Many of them had evidently been impressed with the efforts that had been made last year. Some of them have diligently read the tracts and books that were distributed; and on one occasion I was startled by several of them striking up in concert with one of the most popular of our Christian hymns, commencing "Behold there is no Saviour like Christ, not Brahma, Vishnu, nor Hurri, nor any amongst the three hundred and thirty millions of the gods."

Here attended the market to-day—a large number of hearers, and at the end a perfect scramble for books. Many of the people have since been to the tent, and a considerable quantity of tracts have been distributed. The people have been much struck with a short exposition of the "Sermon on the Mount," and all confess that Hindooism contains nothing like that.

January 26, Coorarla.—We paid the rajah a visit on Saturday morning, but the hour was early for him, and he also promised to come and see us at Eetamati. We therefore did not remain. He treated us with great hospitality, at once on our arrival giving directions for a tent to be pitched for our accommodation; but as we had not made the necessary preparations for remaining the whole of the day, we spoke at some length to the people

in the village, distributed a few books, and returned to Eetamati.

On the following morning we went into the village, and found the people thoroughly disposed to cavil and dispute; some of them were evidently determined to create a disturbance; it was therefore with the greatest difficulty that we obtained a hearing. The cry of the evil-disposed was that for two years the people had been reading our books, and could make nothing of them. I trust, nevertheless, that good will result from our visit. We held an interesting service in the tent in the middle of the day, and in the evening the rajah came in some state to return our visit. We found him disinclined to speak on religious topics: he perhaps might fear to do so in the presence of his people. I did not neglect, however, to bear my testimony to the power and blessings of Christianity.

The return journey occupied only a few more days, and we arrived at Russell Condah cheered in spirit and thankful to our Heavenly Father for all the protection and prosperity He had so graciously afforded us.

Russell Condah, April 13, 1865.

THE MORAVIANS IN THE HIMALAYAS.

THE traveller who, after making long and desolate marches where no European face is seen, passes the cairn near the Bëas Khoond which marks the extreme limit of India in the north, and after a few more marches comes upon the mission settlement of the Moravian brethren at Kyelang, is apt to fancy that he has reached some "home," so thoroughly English and domestic is the scenery. Green fields of careful cultivation tastefully laid out, neat and substantial stone dwellings—the abodes of the farmers, and curious winding lanes bordered with shady lines of the cedar—the only tree that grows at that elevated situation, cover the entire area of the valley. But dead stillness reigns over the scene. There is no hum of bees, no "low of kine upon the lea," no sound or sight of bird; all is ever still and silent as the grave. The valley is situated far in the interior of the great Himalayas,

here expanding north and south into a sea of snow-clad peaks towering up far above the clouds, and beyond the snowy range so faintly descried from the Simla and Mussoorie hills as lining the northern horizon. Extending to some three miles, it has been evidently reclaimed by the wear and tear of elemental forces in a period embracing many geological cycles from the steep sloping ravine which here once descended, and which in most other parts still descends, into the rapid and dangerous Chundra. More than 10,000 feet above the level of the sea, the valley is surrounded and overtopped by everlasting snows and glaciers. It appears a green spot in a desolate, howling wilderness, where the adventurous traveller, proceeding into Central Asia, recalls for the last time sweet memories of home, sees kindly European forms and faces, exchanges hearty pressures of the hand, and is greeted with Christian hospitality.

Let us enter the vale of Kyelang. We pass through the first portion of the village lying to the south, and divided from the more populous portion to the north by a branch ravine which cuts the valley into halves, and descends to the Chundra. A thousand feet—and thousands of feet in these regions are accounted nothing of—up above, to our left, a small whitewashed Lama convent tells us we are on Thibetan ground. The lanes become more intricate as our guide leads us to the "Padre Sabibs." We find that we are descending the slope of the valley, and at last, not far from where it falls suddenly a thousand feet into the Chundra, we come on a blank wall, which hides everything behind it. We enter the gate, and find ourselves on the first floor of one of the mission premises. From the north and east, and from the heights on the west, the mission buildings, so thoroughly in European style, with sloping slated roofs and gables, appear quite a picture in a scene lovely without it. From the south, hidden by the entire village, there is no view of it. In the quadrangle there are four ranges of buildings—those to the south and west being doubled-storied, the abodes of the brethren, with the printing department and lodgings for a few faithful Thibetans; and those to the north and east being single-storied ranges of out-offices, one room of which was once the school-house. The love-

liest flower garden we have ever met with in the East, whether as regards the artistic taste with which it is laid out, or the choice and rare combinations of plants, many of which are unknown in the plains of India, occupies half of the court of the quadrangle, the other half on a lower terrace being a sheepfold and firewood range. To the north, outside of the buildings, is a well-stocked vegetable garden. There are few domestic servants, most of the household labour being performed by the members themselves. They are printers, carpenters, tailors, bakers, and gardeners, all by turns. One or two Thibetans are retained for assisting, and for the meaner drudgeries. And there are smiling European infant faces, growing up to intelligence and a perfect initiation into the meaning and pronounciation of Thibetan words. When their fathers have done their work, we may expect these to take their place, and carry out their labours to a successful issue. The mission seems to be complete in itself in all respects, and presents the appearance of an exceedingly small and young, but contented and vigorous colony. European supplies have to be brought all the way from Simla over the Rotung pass, a distance of twenty marches. There is only the village dâk system beyond the Pass, and in winter for five months this is necessarily discontinued. During winter all communications are entirely closed even with the next village, for heavy and impenetrable snow lies all around.

The brethren in Prussia had started a mission for some pagan tribes near the lower course of the Volga, and after some years of labour had begun to reap the fruits in a number of conversions, when the proverbial jealousy of the Greek Church was roused. It succeeded in procuring a mandate from the late Czar Nicholas ordering the Moravians to quit Russian territory. Baffled in the attempt to reach the heathen tribes of Central Asia from the north, the brethren resolved to make an attempt by way of India. As a stepping-stone to Thibet and Mongolia, nine years ago the mission at Kyelang was set on foot. Assisted by warm and generous-hearted friends, prominent among whom stood Colonel Lake and Dr. Cleghorn, the brethren succeeded in making themselves comfortable, and in commencing their

work. To learn the Thibetan language was a considerable difficulty. The missionaries who began the work, Messrs. Heydé, Jaeschke, and Pagell, are yet barely able to talk fluently. Mr. Jaeschke has set himself to the written literature, Messrs. Pagell and Heydé take more to itinerations, and the whole country between Simla on the south and Ladak on the north, including Bussahir, Koonawur, Koolloo, and Spiti, has for the past few years had the benefit of their ministrations. The small fairs and festivals now and then held in parts of the interior they have constantly attended. Mr. Jaeschke having translated the Gospel according to St. Matthew, a small printing press with Thibetan founts was added to the mission. Copies have been largely distributed among the Lamas and other respectable Thibetans. The work, however, as may be imagined, progresses but slowly. There is the first and great difficulty of the language to be got over. The second is that the Lama Gooroos, as they are called, hold complete sway over the few rude villagers and mountaineers. Another is the extreme sparseness of the population. A fourth is that the working season from winter to winter is so short, and so much time is constantly occupied in merely getting over the ground, that there is but little left for sustained and profitable labour.

We are inclined to believe, moreover, that the locality was not well chosen. This is gradually being acknowledged, and Mr. Jaeschke has been authorized to judge if Darjeeling would prove a better spot. He has accordingly proceeded there, and in the event of his approval of the place, a branch will be opened there in connection with the Laboul mission, which is not to be abandoned. At the same time, the older mission has been strengthened by the arrival from the Cape of the Rev. Mr. Reichler and his wife. Messrs. Heydé and Pagell once made an attempt to penetrate into Tartary by way of Rudok in the disguise of Lamas, but failed to go beyond the Maharaja of Cashmere's territories in Little Thibet. They also failed in an attempt to open a mission at Ladak, the Maharaja courteously according them permission to visit the city in summer, but practically refusing them by telling them they could never stand out the winter there. The mission has

not yet gathered one convert, but there are two intelligent and respectable inquirers attached at present to it. When these are baptized, more fruits may be expected to appear. The members of the mission are generally held in respect by the rude mountaineers, who are glad when the "Padre Sahib" is among them. Such is a brief account of one of the

most earnest and devoted missions of the country. Its agents labour far away among bleak and snowy mountains, seeking no earthly reward, without any public lists of subscriptions to aid them in their extraordinary expenses in such an unusual position, and working to the end of their lives without fixed remuneration.

Foreign Letters Received.

BERHAMPORE—W. Bailey, Aug. 12.
CUTTACK—W. Brooks, Aug. 23.
" J. Buckley, Aug. 14, 22.

RUSSELL CONDAH—T. Bailey, August 14,
18, 30.
" " J. O. Goadby, Aug. 2, 14,
Sep. 2.

Contributions

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

ALLERTON.			BIRCHCLIFFE.		
	£	s. d.		£	s. d.
Collected by—			Public collections	6	19 0
The Misses Ruth and Eva			Collected by Miss Lister, Croft		
(little book)	1	13 0	House—		
Miss A. Robertshaw	1	8 4	Mr. James Lister	2	0 0
Miss A. Gray (little book)..	0	17 7	Mr. James Whitham	1	0 0
Miss Beanland " " .. .	0	17 4	Mr. J. Ingham	0	10 0
Miss Mortimer " " .. .	0	17 4	Rev. W. Gray	0	10 0
Miss L. White " " .. .	0	15 1	Miss Lister	0	5 0
Miss E. Beanland	0	12 4	Mrs. Lister	0	2 6
Collected at Missionary Meeting	1	3 0	Small sums	0	6 6
	8	4 6	By Miss B. Stansfield	0	17 6
			" Mr. W. H. Farrar	1	4 6
			" School Boxes	0	4 9
			Collected by Juvenile Books—		
			Betty Worsick	0	17 4
			M. A. Townsend	0	17 4
			Richard Rawson	0	17 4
			Maria Lister	0	17 4
			J. C. Gray	0	17 4
			Jane Sutcliffe	0	17 5
			G. L. Clegg	0	17 8
			Eli Spencer	0	18 0
			Mary Stansfield	0	17 4
			S. A. Greenwood	0	18 10
			E. B. Jackson	0	17 8
			E. Greenwood	0	17 8
			W. H. Gray	0	17 4
			Sarah Thomas	0	17 8
			Selina Townsend.. .. .	0	17 4
				26	14 4
			Less expenses	0	14 4
			BOURN.		
			Mrs. W. Wherry	0	10 0
	20	19 11			

BRADFORD, *Tetley-street.*

	£	s.	d.
Public Collection	6	1	7
Juvenile Society	7	8	2
Small sums under 5s.	1	4	11
Miss A. Robinson's box	0	16	0
Miss Turner's	0	14	8
Mrs. John Barker's	0	11	0
Mr. W. Firth's	0	8	8
Miss Bowker's	0	6	2
Master Walton's	0	6	9½
Miss Preston's	0	5	1
Miss E. Barker's	0	5	6
First Female Bible Class	0	13	0
Second	0	7	7
Mr. R. F. Hardman	0	5	0
Miss Hanson	0	5	0
Rev. B. Wood	0	5	0

20 4 1½

Less expenses 0 10 6

BURNLEY, *Enon Chapel.*

Public Collections	8	12	3
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BURNLEY LANE.

Public Collections	6	0	0
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BURTON-ON-TRENT.

Juvenile Society, on account ..	6	4	0
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DERBY.

Miss G. A. Spurgeon, late of Derby, by Mr. D. W. Spurgeon	20	0	0
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Mary's-gate.

Public Collections	18	2	7
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GAMBLESIDE.

Public Collection	1	11	2
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HALIFAX.

Public Collections	11	14	0
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Sabbath School Juvenile So- ciety (9 months)	10	10	2
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22 4 2

Less expenses 0 13 9

HEPTONSTALL SLACK.

Public Collections—			
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Heptonstall Slack	8	6	3
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Broadstone	1	11	6
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Blaighdain	0	17	4
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Nazebottom	0	13	2
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Collecting Books—			
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Handel Halstead	0	17	4
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Master John Sutcliffe	0	17	4
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Mary Ann Sutcliffe	0	17	4
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Master Wm. Sutcliffe	0	17	4
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Elizabeth Cockroft	0	17	4
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David Dearden	0	13	4
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16 8 3

Less expenses 0 7 0

HOSE.

	£	s.	d.
A Friend, by Mr. H. Mantle, sen.	0	5	0

LEA MILLS, *Derbyshire.*

Mr. J. H. Highton, Lea Mill House	1	0	0
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LONDON.

Major Farran	1	0	0
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Henry J. Fotherby, Esq., Execu- tor of the late Miss Graves, of Louth, for—			
General Fund	19	19	0
Orphan Asylum at Cuttack ..	19	19	0
To Native Preacher	19	19	0

MARGATE.

C. B. M.	5	0	0
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MELBOURNE.

Public Collections	8	17	6
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QUEENSBURY.

Cash on account	15	5	10
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SHEFFIELD.

Public Collections	11	1	2
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Joseph Wilson, Esq., Clifford ..	1	0	0
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Mr. Louis Hiller	1	0	0
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Mr. George Hiller	0	10	0
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Mr. Benjamin Nicholson	0	10	0
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Mr. George Ward	0	5	0
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Mr. F. Eberlin	0	5	0
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Mr. John F. Hiller	0	5	0
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Mr. Frederick Hiller	0	2	6
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Girls' School.

Collected by Miss Hemmingway	1	3	9
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" " Miss H. Armitage	1	14	5
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Mission Books—			
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Sarah Nicholson	0	16	0
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Emily Kitchen	0	16	0
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Alice Prince (2 books)	1	10	10
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Mary Chambers	0	9	3
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Agnes Mackenzie	0	10	0
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Ellen Smith	0	11	11
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Mary Pracock	0	3	11
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Miss Crosby	0	5	4
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Martha Marshall	0	1	8
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Ellen Stracken	0	1	7
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2nd Bible Class	0	6	0
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Girls' School-box	1	1	3
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9 11 11

Boys' School.

Mission Books—			
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Walter Tyzaek	0	17	7
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William Letman	0	15	3
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Samuel Nicholson	0	14	6
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Amos Parrott	0	13	4
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Richard Pryor	0	8	8
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William Jones	0	13	2
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Charles Wheatley	0	9	7
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Henry Roberts	0	7	6
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C. W. Lister	0	7	9½
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	£	s.	d.
Joseph Wild	0	2	0
J. Marshall	0	2	0
William Hayes	0	1	0
Willy Eberlin	0	0	8½
Boys' School-box	1	10	1

7 1 3

Total .. 31 11 10
 Less expenses .. 1 10 10

SMARDEN.

Public Collections	2	6	10
By Mrs. Mills—Small sums ..	0	13	8
Juvenile Books	1	5	9
Rev. J. H. Wood	0	10	0
Miss Hosmer	1	0	0
A Friend	0	10	0

6 6 3

STALYBRIDGE.

Public Collections	11	2	9
Mr. S. Woolley, sen.	0	10	6
Mr. A. Brooks	0	10	6
Miss S. Schofield	1	18	0
Miss M. A. Hollingworth ..	0	2	8
A Friend	1	0	0
Mr. T. Priest	0	5	0

Little Books—

Martha Ann Brooks	0	19	0
Martha Hall Brooks	0	18	8
Henry Wood	0	12	6½
James Newton	0	17	4
George Ayling	0	2	8
Joshua West	0	15	7
John Peak	0	6	6
Martha Jane Thorpe	0	17	4
Alice Ann Bardsley	0	17	0
James Broadhurst	0	11	6
Mary Ann Ardron	0	15	9½
Sarah Ann Barker	0	0	11½
Mary Ann Cox	0	0	5½
Sarah Newton	0	15	7
No particulars	0	2	6

24 2 10

Less expenses .. 0 10 6

TARPORLEY.

Public Collections	13	7	3
Rev. E. Bott	1	1	0
Mrs. Smith, for Orphan ..	2	10	0
Mr. C. Bate and family, for do.	2	10	0
Mr. Thos. Bowers	1	1	0
Mrs. Dykes	0	10	0
Mr. Ralph Dutton	2	2	0
A Friend, per R. Dutton ..	0	10	0
Mr. Joseph Aston	5	0	0
The Miss Aston's, a Box ..	2	0	0

Mr. Thos. Bate, for Orphan ..	2	10	0
Mr. R. Bate	2	10	0
Mr. Aldersey	0	5	0
Mr. S. Lewis	0	10	0
Miss and Miss R. Lewis ..	0	10	6
Mr. Wm. Aston	1	0	0
Miss Clifton	0	12	6
Mr. Sherlock	0	10	6
Mr. Richard Aston	0	10	0
Mr. Hassall	1	0	0
Mr. Thomas Walley	2	0	0
Mrs. Walley, Frankton	1	0	0
Mrs. Walley's family	0	12	6
Miss Pickering	0	7	8
Mr. Jackson	0	10	0
Mr. John Aston	2	0	0
Mr. R. Thompson, St. Helens	0	10	0
Mr. Dickenson	1	0	0

Collected by—

Joseph Hassall, Raby	1	0	0
Elizabeth Dykes	1	1	0
Robert Mays	0	8	0
Miss E. Harvey	0	17	8
Miss Bate, Chester	0	6	8
Miss Aldersey	0	19	10½

Sabbath Schools—

From Boys' Classes	0	16	5½
„ Girls' Classes	0	14	3½

Collected by—

Stephen Walley	0	16	8
Jane Dickenson	0	11	0½
Mary Jackson	0	10	0
Elizabeth Bate	0	17	0
Sarah G. Kirkham	0	17	0
John Aston	0	16	0½
Fanny Gill	2	6	6½
Martha Barnes	1	2	2½
Elizabeth Hodgkinson	0	15	6½
Crissy-Walley	1	6	6
Alice Cooper	0	10	2
Celia Young	0	9	1½

65 12 2½

Less expenses .. 2 10 9

TODMORDEN.

Public Collection	2	2	0
William Newell, Esq.	5	0	0
From Little Books—			
Elizabeth Sunderland	0	15	8
Jesse Pickles and Wm. Finn	0	15	4
Mary Speak	0	14	0
William Sutcliffe	0	13	8
Emma Marshall	0	9	11

10 10 7

VALE, NEAR TODMORDEN.

Public Collections	4	8	0
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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. Hill, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. O. Piko and the Rev. H. Wilkinson, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE

GENERAL BAPTIST MAGAZINE.

DECEMBER, 1865.

IN MONMOUTHSHIRE.

DESSERT is good as well as dinner. Of course it will never do to make it a substitute for dinner; but supposing that a wholesome quantity of animal and vegetable food has been disposed of, there can be no objection to a little fruit. This startling discovery I here reveal for the following reason. My forthcoming remarks are to be regarded simply as dessert. I do not now pretend to anything solid or substantial. On this occasion potatoes and meat are out of my line. Almonds and raisins are all that I profess to offer. If the "gentle" reader wants something better, I must refer him to other pages of the Magazine. If he has nothing particular to do, has his slippers on, sits by the fireside, rejoices in the thought that another day's work is over, and wants a little gossip, then it is possible I may make friends with him and he with me.

I have been in Monmouthshire. I went there on business—my Master's business. At the request of a good Baptist minister, I journeyed thither on behalf of a certain old and God-honoured institution. Sight-seeing and adventure-seeking, therefore, were quite beside the mark: whatever of that kind fell to my lot came by accident. It was my work to speak, preach, or lecture in divers towns and villages, to awaken as much interest and to get as much money as I could. I was, in fact, a "deputation from the Parent Society." Rather a solemn phrase that. Sometimes when I was introduced as the said "deputation from the Parent Society" by a rural pastor, I could hardly believe it. I had always associated corpulency and experience with "deputations from the Parent Society." A rather aged man with greyish hair and a somewhat aldermanic appearance seemed best to accord with the expression, whereas I possess none of these qualifications. Albeit, I tried to do my best. How far I succeeded is not for me to say. News of my trumpeter's death has not yet reached me.

Pleasant indeed it was to roam on highways and through lanes. Railways afford you speed, but for enjoyment give me walking or driving. In the former you are subjected to a most aggravating system of tantalizing, for when you get a fine view and want to gaze at it for a few minutes, the train rushes into a black tunnel or a deep valley, and by the time you emerge the landscape is gone. When you drive or walk, you

take your own time, and so do justice to what is around you. The weather was fine, the sun warm and genial, the trees were magnificent in their October foliage, and the air was so pure and invigorating that one longed to carry away a small stock of it for occasional use during town-life. I did not once go out without beholding beautiful scenery. On all sides were hills and mountains. It was what the Yorkshire people would call "grand" to see the separate ranges of mountains rising one behind another. Some of them were superb in colour. I had read in poetry and observed in paintings something of the purple that mantles mountains, but I never saw it to such perfection as in South Wales. Everything, too, seems to combine in the production of the picturesque. The silent, silvery Usk flows deeply along. Impetuous, babbling brooks hurry through their stony channels. White farm-houses peeping out from among leafy green and gold add to the general attractions. I am told that North Wales is as much superior as day to night. It may be so. I have not been there. I accept the comparison on the ground that night is as glorious in its way as day is, and I should not wonder if the same may be said of the place in question. At any rate, commend me to the neighbourhood of Abergavenny, the valley of Crumlin, and the top of Mount Machin.

My head-quarters were Newport, near which I found a village containing some objects of great interest. Of them I shall now speak. No visitor near or at Newport should neglect Caerleon. It is adverted to in "Idylls of the King" as

"Old Caerleon on Usk."

It is the scene of King Arthur and his knights' exploits. The place in which the Round Table is said to have been was pointed out to me in a field. My faith, however, was not strong. That ancient period in which the hero is represented to have lived is involved in so much haze that one cannot tell what is substance and what is shadow. Not so with the contents of Caerleon Museum. It is a small but excellent collection of Roman antiquities found in the environs. Here, if you will, I discovered something worth looking at and thinking about. All around were relics of men and things sixteen long centuries old. How odd it was to find such things as these,—bone salt-spoons, brooches, studs, and—let the ladies give heed—hair-pins. Truly "that which hath been, is." Fashions repeat themselves (quite as much so as ministers). The new is old. If you see pictures of the head-gear worn by certain of the ancient Greeks, you will be strongly reminded of the wide-awakes which are visible now in every street. Something very nearly akin to crinoline was known in classic days! Looking in one of the cases, I saw a piece of clay or stone with the marks of a pair of sandals upon it. The outline was as distinct and sharply-defined as if it had been done yesterday. Very likely a Roman soldier had walked over the spot when it was wet or damp; it hardened; by some means it was covered up, and there it is, for the inspection of folk in the year of grace 1865. Moral:—We leave our mark in the world when we little think it. Words that we fancy dead live in human hearts. Deeds that seemed to end with their performance remain in places we do not suspect.

Several curiosities in the Museum illustrate, and in some cases interpret, certain passages of Scripture. To wit, Job says, "Thou tellest my wanderings: put thou my tears into thy bottle." Reference is here made to the ancient custom of having tear-bottles, or, if one must be

learned and use the grand word, lachrymatories, which were used in circumstances of affliction. Did a mother lose her little one? When she went to the spot in which were deposited the remains of her dear departed one, she carried her lachrymatory, into which her tears fell. On the occasion of a person's death, his tear-bottle was consigned with him to his last resting-place. To us, in our modern time and European land, this custom seems very artificial and somewhat repulsive. Did we, however, as Burns says, "see ourselves as others see us," we should perhaps find, in divers of our funereal practices, things quite as objectionable. Early education and public opinion blind us to much that is anomalous. To return. Not far from the tear-bottle was a sepulchral lamp. It is small, but elegant; a comparison of it with the productions of Staffordshire would, as a rule, end in an unfavourable verdict on the latter. It is in a wonderful state of preservation. These lamps were put in corners of vaults wherein the deceased were laid. Most likely they had a superstitious reference to the supposed presence of evil spirits. Owing to the gases generated in these localities, they often burned for an extraordinary time. In the tomb of Tullia, the daughter of Cicero, a lamp continued lit for fifteen hundred and fifty years. My attention was called next to a large glass jar containing what seemed to be a number of dried sticks. On asking its meaning I was informed that it was a vessel of human bones. Burning the dead was a common practice among the Romans, after which the bones were gathered and sealed up tightly in an urn or a vase. As I gazed I could not help thinking of the words of Hamlet—

"To what base uses we may return, Horatio! Why not imagination trace the noble dust of Alexander, till he find it stopping a bung-hole?"

Imperious Cæsar, dead, and turned to clay,
Might stop a hole to keep the wind away:
O that the earth, which kept the world in awe,
Should patch a wall to expel the winter's flaw!"

To whom did those bones belong? Perhaps to a high-born, patrician gentleman; it may be to a courtly lady; possibly to a brave veteran, who, clad in iron skirt and armed with thick, short, broad sword, did deeds of valour on many a field of fight. How little did they think that their last poor relics would, in about two thousand years, be put in a show-room for the gratification of antiquarians and curious people generally. And yet it may be so with us, my friend. Who can tell? The hand that writes this, and the hand that prints it, and the hand that holds it while it is being read, may be partially preserved, dug up centuries hence, and presented for inspection in some forthcoming museum! Men whose habits and women whose fashions will be as different as possible from ours may gather around a case, and, among other archaeological marvels, see stray stones and odd bricks belonging to this "earthly house of our tabernacle." Thus, whatever we do while alive, we may, when dead, become very practical, able members of the "Society for the diffusion of Useful Knowledge." But who would choose to wait until *then*?

I said, just now, that certain texts were explained by what I saw. Here is another example. Although the glass containing the bones is transparent, I saw other specimens which were quite otherwise. Several pieces of the glass more commonly used among the ancients were exhibited. They were almost opaque, looking like fragments of ice. I at once recalled and felt more than ever the force of St. Paul's declaration, "Now we see through a glass darkly." Windows furnished with such

material as that which I beheld would indeed only admit of one's seeing "darkly."

Passing by a number of tombstones, bas-reliefs, coins, etc., there is one other thing that I would mention before I leave Caerleon and its museum. I refer to an altar dedicated to Fortune. It is in an excellent condition of preservation, and it is no task to make out the inscription on it. As some of my readers are aware, the Romans paid particular attention to this goddess, and had no less than eight different temples erected to her honour in their city. Now, there is a soul of truth in error. It is so here. The Romans were not altogether wrong. They looked around and saw strange, unexpected occurrences in human experience. They found prudent maxims and wise counsels for the attainment of success sometimes set at nought by fact—hard and unyielding fact. They found, ever and anon, that the palm was awarded to him who had but feebly striven to gain it; while the industrious, intelligent, and patient were doomed to cruel disappointment. How was this? In what way could they account for it? They could only explain it on the supposition that there was some invisible but omnipotent divinity who ruled men's destinies and controlled the world's affairs in accordance with her own caprice. We behold the same phenomenon which they did. The race is not always to the swift, neither the battle to the strong. Persons fit for offices of emolument, honour and importance in church and in state, are kept in the background, while others, "whose shoe-latchet" they are "not worthy to unloose," elbow their way through the crowd, and step jauntily into the much-coveted place amid the plaudits of not a few onlookers. There is much correctness in the remarks of a certain living essayist:—"The whole machinery that tends to earthly success is so capricious and uncertain in its action, that no man can count upon it, and no wise man will. A chance word, a look, the turning of a straw, may make your success or mar it. A man meets you in the street, and says, Who is the person for such a place, great or small? You suddenly think of somebody, and say, He is your man: and the thing is settled. A hundred poor fellows are disappointed. You did not know about them; or their names did not occur to you. You put your hand into a hat, and drew out a name. You stuck a hook into your memory, and this name came out." The old Romans explained all this by one word—Fortune. How are we to explain it? By one word—Providence. God is not capricious, but He is sovereign. He does as He thinks best without consulting you and me. Law and rule He honours, but the everyday course of human affairs shows how far He is from being, as some modern philosophers imply, the slave of law and rule. "Promotion cometh neither from the east, nor from the west, nor from the south: but God is the Judge: He putteth one down and setteth up another." "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

Everything terrestrial has an end. My desultory article must share that fate. I meant to have said a little more. I should like to have expressed my sentiments, strong and decided, as to the Welsh language, than which a more outlandish and barbarous one never emanated from Babel. A few notes, also, as to Welsh people and Welsh religious people might have come in. On looking, however, at the papers lying on my desk, I see that I have filled about as many as I prescribed for myself when I began. Moderation is good. Wherefore I wish the reader good day or good night, whichever it may be.

Family Miscellany.

HINTS ABOUT ORDER.

Put things right back in their place when done with. Never leave them all about helter-skelter, topsy-turvy. When you use any article, hoe, shovel, rake, pitchfork, axe, hammer, tongs, boots or shoes, books, slates, pencils, writing apparatus, pins, thimbles, pincushions, needles, work-baskets, kitchen furniture, every article of housewifery or husbandry, no matter what it is, the very moment you have done using it, return it to its proper place. Be sure to have a special place for everything, and everything in its place. Order, order, perfect order is the watchword, heaven's first law. How much precious time is saved (aside from vexation) by observing order, systematic regularity! And little folks should begin early to preserve order in everything. Form habits of order. These loose, slipshod, slatternly habits are formed in childhood, and habits once formed are apt to cling for life.

Young friends, begin early to keep things in their proper places; study neatness, order, economy, sobriety; in everything be just, honest, pure, lovely, and you will have a good report.

HELP YOUR MOTHER.

GOING from market one day, we observed a very small boy, who gave no special indication, by dress or face, of other than ordinary training in life, carrying a basket that was so heavy as nearly to bear him down beneath it. We observed:—

“My boy, you have a heavy load.”

“Yes,” said he, “but I'd rather carry it than that mother should.”

The remark was one of a nature we love to hear; but we do not know that we should have thought enough of it to have chronicled it, had we not seen across the street a highly accomplished young lady playing the piano, while her mother was washing the windows.

IT CAN NEVER BE RECALLED.

How well and how sadly do I remember an angry word, spoken in my childhood, years ago, in a moment of impatience, to my own dear mother. True, I loved her devotedly; but I weakly yielded to a wicked impulse; the hasty word passed my lips; and never shall I forget the sad expression of that sweet face, as, turning her sorrowful eyes upon me, she exclaimed, “My child! when I am gone, you will be sorry for the way you have spoken to your mother!”

My penitence, however, was immediate, and it has continued ever since; but all my sorrow cannot avail to recall the hasty word. God kindly spared that dear mother many years, and all remembrance of the pain my thoughtless speech had once occasioned her had faded from her recollection long years before she was called away. But though years of affectionate intercourse had erased from her mind this sad reminiscence, never have I forgotten it, and never have I forgiven myself for my un-filial conduct.

Dear children! have you a father, toiling each day for your support and education? Have you a mother, devoting herself, as only a mother can, to ceaseless labours, watchings, and anxieties in your behalf? Never—O, never!—let a moment's impatience, under their kind restraints,

under their wise control over your wishes, betray you into a word that would give pain to those who so tenderly love you, and whose love for you will be in later years one of your most cherished recollections. Give utterance to an angry word, be guilty of an act of disobedience, and you lay up for yourselves a life-long regret, when regret will be unavailing.

WHO'LL COME AND PLAY WITH ME?

WHO'LL come and play with me under the tree?

My sisters have left me alone;
O, sweet little sparrow, come hither to me,
And play with me while they are gone.

O! no, little lady, I can't come indeed,
I've no time to idle away;
I've got all my dear little children to feed,
And my nest to new cover with hay.

Pretty bee, do not buzz about over the flower,

But come and play with me, do;
The sparrow wont come and stay with me
an hour,

But say, pretty bee, will not you?

O no, little lady, for do you not see
Those must work who would prosper
and thrive?

If I play, they would call me a sad idle bee,
And perhaps turn me out of the hive.

Stop, stop, little ant, do not run off so fast,
Wait with me a little and play;

I hope I shall find a companion at last,
You are not so busy as they.

O no, little lady, I can't stay with you,
We're not made to play, but to labour;
I always have something or other to do,
If not for myself, for a neighbour.

What, then, have they all some employ-
ment but me,

Who lie lounging here like a dunce?

O then, like the ant and the sparrow and
bee,

I'll go to my lesson at once.

—Jane Taylor.

Poetry.

A HYMN FOR ZION.

"They shall prosper that love thee."

BY DR. BURNS.

ARISE, O Lord, Thy Zion build,
And let her glory shine;
Extend her walls on every side,
And clothe with power divine.

Let all her sons and daughters dwell
In concord and in love;
A plenitude of sacred peace
Send from Thy throne above.

Let fervent prayers like incense rise,
Let lofty praise ascend,
And let her holy influence
To all mankind extend.

May distant nations flow to her,
And worship at her shrine,
And say, "her Saviour shall be ours,"
And pay their vows divine.

Paddington, Nov., 1865.

And let her gates stand open wide,
Nor clos'd by night or day;
O! say to Zion, rise and shine,
Nor shall thy light decay.

Thy King and Saviour ever reigns;
His sceptre shall extend
Its sway of mercy and of grace
To earth's remotest end.

Let hallelujahs loud burst forth
From earth and highest heaven;
Let praises to the Lamb who died
By every tongue be given.

So shall the Holy City bright
In bridal beauty shine,
And all the nations of the earth
Walk in her light divine.

General Correspondence.

NORWICH.

MR. EDITOR,—

Dear Sir,—Will you kindly favour me with space in the Magazine for the following:—

One or two friends have suggested whether an attempt to obtain a new chapel in a more respectable part of the city, or its suburbs, would not be preferable to the project laid down in Mr. Gould's letter in the October number of the Magazine. My own opinion is *decidedly not*; and for the following reasons:—1st. We could not get a chapel suited to such a locality as that suggested for less than £2000 or £2,500, including the site.

2ndly. We should require to build also a *schoolroom*, at an expense of some £500 more. Making a sum total of £2,500 or £3,000.

3rdly. We should, in such an enterprise, lack, in great measure, the sympathy of the Christian public in the city. This I state not as my own conviction merely, but as that of the pastors of the two leading Baptist churches in the city, as well as that of other Christian friends. And as my own people could do literally nothing in such an undertaking, unless the denomination would take upon itself to carry it through, the thing is an impossibility.

4th. We should run the greatest risk of losing the endowment—yea, its loss might be considered a certainty. The consent of the entire church would be necessary to its transfer, and this I am sure a third at least of its present members would never give. If it were attempted to remove the "Interest" on sanitary grounds, it could not be effected: for however objectionable the approach to the present *chapel* may be, the *neighbourhood* is not more unhealthy than more respectable parts of the city. I may further add, that within the last twenty years two attempts *have* been made to effect a change such as that suggested, not only with *no success*, but with *positive injury* to the interests of the church.

The project we have decided to attempt to carry out—viz., that suggested by Mr. Gould—has the following considerations in its favour:—

1st. The sum required for its completion will not be more than *two-thirds* of the amount required for the counter project.

2nd. Shall require to build no new school-room, as the old chapel will, at a very trifling expense, be made a very commodious school-house, much more so than any we could afford to build in another locality.

3rd. We should have the warm sympathy and help of brethren in the city, both Baptists and Pædobaptists,—such has been intimated to us from more than one quarter.

4th. The endowment would still remain intact, as we should, while having an *excellent frontage* to the *main street*, still be in Priory Yard.

And last, though by no means the least consideration is, that there is no part of the city or its suburbs where the inhabitants are more spiritually destitute and yet more ill-provided with the means of grace. Our own small chapel, one little miserable church, and a British school-room in which one service is held on a Sunday evening, constitute all the provision made for the *four thousand* inhabitants of this district! True there are churches in parishes hard by; but these parishes have a like dense population in them.

And I confess it is a serious question with me whether even if the thing could be easily done—which it *cannot*—we should be doing right, and might expect the divine blessing on such a step, to leave this needy district for a more respectable locality. Yet I may add, that with my present views and feelings I could not move in such a matter: for I know not of a more interesting and important sphere of labour, in or about any part of Norwich. Indeed, sir, I feel that though severed from the work and people I so dearly love, and in which and for whom I had fondly hoped to live and labour till my dying hour—and severance from which work has constituted one of the most painful trials of my life—I am *here still* a MISSIONARY (a character I hope to sustain, either at home or abroad, until I "cease to work and live")—labouring among a people, many of whom, un-

happily for them, are in some respects almost as dark and degraded as the poor Hindoos: labouring not in vain, I am thankful to say, the Lord having given me a *dozen* souls from the immediate neighbourhood, as well as others from a distance. I could not, therefore, think of being a party to removing the "light" from a neighbourhood so dark and destitute, to one *more* respectable, but far *less* needy.

Besides, I am convinced that if the project now advocated be carried out, we shall get our share of "respectable" people; the chief objection *now*—the only objection of some—being the bad situation of the chapel, and the objectionable approach thereto.

And now, dear Mr. Editor, I would, through you, most earnestly and respectfully appeal to the Connexion to help us in this matter; expressing the fervent hope that the recommendation of our case by the Birmingham Association "to the sympathy and *practical help* of the denomination" will meet with a hearty and general response.

As Robert Wherry, Esq., of Wisbech, has kindly consented to act as Treasurer, that gentleman will be most happy to receive all subscriptions and donations on this behalf.

I am, dear Mr. Editor,

Yours very truly,

GEO. TAYLOR.

Sussex-street, Nov. 17, 1865.

THE OLDEST UNINSPIRED HYMN.

MR. EDITOR,—

Dear Sir,—The following hymn is the oldest extant in the church of Christ. It is appropriate to the present season, commencing, as it does, with the sublime "*Te Deum*" of the angels at the Saviour's birth. It was composed in Greek; but by whom, and precisely when, are not known: afterwards translated into Latin, it became the property of universal Christendom. It might well be called the *Song of the Martyrs*, so often has it ascended from the lips of holy confessors amidst flames of fire. All may not know that it is still sung in the Church of Rome, and forms part of the Communion Service of the Anglican Church. There are different Latin recensions, but the variations in them are simply verbal; that given here may be found, together

with the Greek original, in Daniel's *Thesaurus Hymnologicus*. It is scarcely necessary to remark, that no attention has been paid to elegance in the translation subjoined, as the general reader will be more pleased to accept a literal rendering, in which *the words of both languages correspond* as nearly as possible, than any paraphrase, which (even if it attained to elegance) must have more or less obscured the original.

HYMNUS ANGELICUS.

Gloria in excelsis Deo,
Et in terra pax, hominibus bonæ voluntatis.
Laudamus te,
Benedicimus te,
Adoramus te,
Glorificamus te,
Gratias agimus tibi propter magnam gloriam tuam,
Domine Deus rex cælestis, Deus pater omnipotens.
Domine Fili unigenite, Jesu Christe,
Domine Deus, Agnus Dei filius Patris,
Qui tollis peccata mundi, miserere nobis,
Qui tollis peccata mundi, suscipe deprecationem nostram:
Qui sedes ad dexteram Patris, miserere nobis;
Quoniam tu solus sanctus,
Tu solus Dominus,
Tu solus altissimus, Jesu Christe,
Cum Sancto Spiritu in gloria Dei patris.
Amen.

THE ANGELIC HYMN.

Glory in the highest to God,
And in earth peace, to men good will.
We praise thee,
We bless thee,
We adore thee,
We glorify thee,
We give thanks to thee because of thy great glory,
O Lord God, King of heaven, God the Father omnipotent.
O Lord, only-begotten Son, Jesus Christ
O Lord God, the Lamb of God, Son of the Father,
Who takest away the sins of the world, compassionate us,
Who takest away the sins of the world, take up our prayers:
Who sittest at the right hand of the Father, have mercy on us;
Since thou only art holy,
Thou only art the Lord,
Thou only art high, O Jesus Christ,
With the Holy Spirit in the glory of God the Father. Amen.

E. H. J.

*Bower Cottage, Sheffington,
Nov., 1865.*

A MISTAKE CORRECTED.

MR. EDITOR—

Dear Sir,—The affectionate veneration which I cherish for my beloved pastor, the late Rev. Joseph Goadby, sen., of Ashby-de-la-Zouch, constrains me to correct the statement about my baptism made on page 276 of the Missionary Observer for July. I was baptized at Measham, my native place, Nov. 5, 1826. On that occasion Mr. Goadby preached morning and afternoon from the same text, "If ye love me, keep my commandments"—and at the close of the afternoon discourse admitted me to the fellowship of the church in the usual way. It was customary in those days, on baptismal occasions, for the morning sermon to be a controversial one; and the afternoon discourse to relate to the duties of the baptized to walk worthy of their high vocation. Both were usually from the same text. For many years before his death Mr. Goadby never administered the ordinance of baptism, but by the appointment of the church this was done by a friend of the name of Mr. John Platt, and it was by him that I was baptized.

My acquaintance with Mr. Barnett's excellent father did not commence till several years after my baptism, and he did not become minister of the Measham branch of the church till ten years after that event. Should my old friend, Mr. Barnett, sen., of Blaby, see these lines, he will, I am sure, fully appreciate my motives; and will say Amen to the prayer that when we have finished the work the Lord has given us to do we may meet in His presence. And if my younger friend should notice this correction, he will, I trust, accept the expression of my hearty wishes that one of whose early days I have an interesting recollection, may, for many years, be a good minister of Jesus Christ, and turn many from their iniquity.

Believe me, yours faithfully,
JOHN BUCKLEY.

Cuttack, August 29, 1865.

NORTHALLERTON.

MR. EDITOR—

Dear Sir,—Will you permit us, through the medium of the Magazine, to present our grateful thanks to the

Christian friends who have contributed the following sums towards Northallerton Chapel Fund? Allerton, £1 2s. 6d.; Denholme, £1 4s.; Birchcliffe, £3 11s.; Heptonstall Slack, £8 9s. 1d., including £1 1s. the voluntary contribution of four children of J. Sutcliffe, Esq.; Halifax, £1 11s. 1d.—the church at Halifax have decided to make a collection; J. Crossley, £2; Long Sutton church, £1; Bradford, Mr. Woodhead, £1; Mr. Rhodes, 10s.; Mr. Lancaster, 6s.; J. Heard, Esq., Leamington, £5; Rothley church, 5s.; Mr. Coltman, Fleckney, 6s.

We affectionately appeal to the churches of our blessed Lord, and earnestly ask their assistance. The least donation will be most thankfully received.

Nov. 16, 1865.

Yours truly,
W. STUBBINGS.

UNION BAPTIST BUILDING FUND.

MR. EDITOR—

Dear Sir,—I have great pleasure in announcing the following promises:—J. Earp, Esq., £25; W. Stevenson, Esq., Derby, £50.

The Committee are hereby invited to meet at 1.45 p.m., Tuesday, Dec. 5, at Burton-on-Trent—the day of the Midland Conference. The business—an application for a loan.

Yours truly,

J. ROPER, *Sec. pro tem.*

Leicester, Nov. 11, 1865.

BAPTIST UNION—COMMITTEE OF PRIVILEGES.

MR. EDITOR—

Dear Sir,—Will you kindly inform your readers that a *Committee of Privileges* has been appointed by the Baptist Union to take cognizance of all cases of oppression or persecution affecting the members of Baptist congregations?

Applications for redress should be sent here, with full particulars of the grievance complained of, addressed to the *Rev. Clement Bailhache*, Convenor of Committee of Privileges.

I am, my dear Sir,

Yours very truly,

JAMES H. MILLARD,

Sec. Baptist Union.

Baptist Library,

2, John Street, Bedford Row,

London, Nov. 23, 1865.

Preachers and Preaching.

PREACHING.

UNDOUBTEDLY the immediate object of preaching is to bring the sinner to repentance, raise our ruined nature from the death of sin to a life of piety and peace. But as preparatory to this, it is necessary it should arouse people to think. It should break the green crust of the mantled pool and stir up the waters from the springs below. No man ever really believes any preacher but his own experience. The great object of preaching should be to wake up that slumbering experience to a correct consciousness, and make it echo back every sentiment that the speaker utters. If we cannot bring all to repentance, we should bring as many as possible to serious thought. When Paul was at Rome, a prisoner and a witness, there came many of his countrymen to him, into his lodging, to whom he expounded and testified the kingdom of God; and the Jews departed and had great reasoning among themselves (Acts xxviii. 29). Well, that was something gained. It is not an inefficacious discourse that sets everybody a thinking and talking about what they think. How often is it the case that a sermon leaves not a single impression after the delivery. Not a single recollection follows it—not a single remark is made! A dog running through the broad aisle, a flock of geese entering the front door of a village church in summer time, would produce a sensation; but the sermon—the sermon on an immortal theme, falls flat to the ground, and even its feeble percussion is not remembered. Some discourses, it must be allowed, are well calculated to produce just such an effect. But surely if a preacher speaks from his own consciousness to the consciousness of the people, some listening will reward his exertion.

We remember a different example. Some twenty years ago or more, a celebrated preacher, afterwards filling a high and responsible station, addressed a mingled audience in a neighbouring town; the text was from Haggai ii. 12—"And the priests answered and said, No." The subject

was the importance of knowing how to use that little monosyllable on certain occasions. Every man, it was argued, in the course of his life meets with solicitations which he must repel by a resolute—No. Hundreds suffer because they do not know when to utter it. It is the most important word in the moral dictionary. The effect on the hearers was curious. One came out of church, saying, "Well, if I had only said No when I endorsed that note, I should have saved 3000 dollars." Another said, "When I was invited to that profitable speculation, if I could have said No, I should never have been left to learn the profit only by my own experience." A third cried out, "If I had said No when I was invited to join that whist-club, when they played only for small sums just to give a zest to the game, I should have saved both my time and my money;" and possibly there might be some dejected matron there that might whisper to herself, though with no audible voice, "If I too could have said No on a certain occasion sixteen years ago, I might have escaped the fallacy of the courtship smile and the bitterness of the connubial tear." Such is useful preaching; it should stir up thought, excite remark, and make every man's experience a monitor to himself. It may be a satisfaction to the preacher of this remarkable sermon, who is still alive, that one hearer at least has never forgotten his important No.

ANECDOTE OF DR. LYMAN BEECHER.

BEECHER's simplicity, buoyancy, and imperturbable good humour disarmed opposition when he came in personal contact with an opponent. An old wood-sawyer, whom we will call W—, a rough, strong, shrewd man, who belonged to a rival sect, was violently prejudiced against the Doctor, especially on account of his total abstinence principles. He had never seen him, and would not hear him preach. This man had a large lot of wood to saw opposite to the Doctor's

house. The Doctor depended upon constant manual labour for keeping up his own health; and in Boston, where he could not enjoy the luxury of a garden to dig in, he was often puzzled to find means to keep himself in good working order. The consequence was that he sawed all the wood for his own large family, and often finding that too little, would beg the privilege of sawing at the wood-pile of a neighbour. He was fastidious in the care of his wood-saw, having it always at hand in his study, half concealed among minutes of councils, incomplete magazine articles and sermons; and the setting of his saw was often duly accomplished while he settled nice points of theology with his boys, or took counsel with his brother ministers.

Looking out of his study window one day, when his own wood-pile was reduced to a discouraging state of order—every stick sawed and split—he saw with envy the pile of old W. in the street. Forthwith he seized his saw, and soon the old sawyer of the street beheld a man, without cravat and in shirt sleeves, issuing from Dr. Beecher's house, who came briskly up and asked if he wanted a hand at his pile; and forthwith fell to work with a right good will, and soon proved to his brother sawyer that he was no mean hand at the craft.

Nodding his head significantly at the opposite house, W. said—

"You live there."

B.—Yes.

W.—Work for the old man?

B.—Yes.

W.—What sort of an old fellow is he?

B.—Oh, pretty much like the rest of us. Good man enough to work for.

W.—Tough old chap, ain't he?

B.—Guess so, to them that try to chaw him up.

So the conversation went on till the wood went so fast with the new comer that W. exclaimed—

"First rate saw that of yours!"

This touched the Doctor in a tender point. He had set that saw as carefully as the articles of his creed—every tooth was critically adjusted; and so he gave a smile of triumph.

"I say," said W., "where can I get a saw like that?"

B.—I don't know, unless you buy mine.

W.—Will you trade? What do you ask?

B.—I don't know. I'll think about it. Call at the house to-morrow, and I'll tell you.

The next day the old man knocked, and met the Doctor at the door, fresh from the hands of his wife, with his coat brushed and cravat tied, going out to pastoral duty.

W. gave a start of surprise.

"Oh," said the Doctor, "you're the man that wanted to buy my saw. Well, you shall have it for nothing—only let me have some of your wood to saw when you work on my street."

W. said that he then felt as if he wanted to crawl into an augur-hole.

ROWLAND HILL.

THIS eccentric but most earnest and successful minister in the English church had a hard struggle in the beginning of his ministry to obtain ordination and to resist family influences. Dr. Stevens gives a graphic sketch of his troubles:—

Six bishops refused Hill ordination. He followed the advice of Berridge, and went forth wherever the way opened "into the devil's territories." He preached in prisons, in dissenting chapels, and on the highways. He was often mobbed; saluted with the beating of pans and shovels, the blowing of horns, and ringing of bells; pelted with dirt and eggs, and sometimes in peril of his life. He was once fired at while in the pulpit, the ball passing over his head.

His visits to the paternal home were rendered miserable by the opposition of his parents; but consoled by his devoted sister, he ceased not to preach in all the vicinity; and her gentle influence and charities, aided by his labours and those of his brother, resulted in much local usefulness. Five of the family were soon united with them in the faith, besides some of the household servants and neighbours.

In his old age, when his fame was in all the churches, and, indeed, in all the English world, he remarked, while walking on the terrace at Hawkestone, to a friend who had noticed the affectionate courtesies of the family toward him—"You see how I am now received

here, but in my youth I have often passed this spot bitterly weeping, while by most of the inhabitants of yonder house I was considered as a disgrace to my family. But," he added, as the tears fell down his aged cheeks, "it was for the cause of my God."

His brother, Sir Richard, though not contemplating holy orders, had sometimes laboured as a lay preacher or exhorter; but believing that as a layman he might be otherwise more useful, he yielded to the entreaties of his parents, and abandoned such "irregularities." He was sent by his family to persuade his brother to follow his example. Arriving at Bristol, he was

informed that Rowland had gone to Kingswood to preach to the colliers; there he discovered him standing up among weeping thousands, upon whose blackened cheeks could be seen the traces of their flowing tears. Rowland saw him in the crowd, and suspecting his errand, preached with the greater energy and effect. Determined to defeat the design, he concluded by shouting, "My brother, Richard Hill, Esq., will preach here to-morrow." The young man did preach, and instead of returning with his brother to Hawkestone, became his coadjutor in the very work he designed to persuade him to relinquish.

Sabbath Schools.

BECAUSE HE LOVED ME.

CHILDREN often put their elders to blush by the simplicity of their faith, and their quick insight into the pith of great Christian doctrines. Dr. W. L. Breckenridge gives a beautiful illustration of it:—

It happened to me, in the good providence of God, years ago—but I shall never forget it—to have under my ministry in the Gospel a child whose heart was won by the Saviour's love. After a while, with becoming diffidence, she made known her desire to profess her faith in Christ, and join herself to His people. But her parents thought she was too young, and wished to hold her back for a time. Finally they allowed her to meet with some other persons who just then desired to take the same step. When the hour came we sat all together in the house of God, a grave but tender-hearted company. As the religious experience of one and another of the applicants for church membership was stated, it came to the turn of this little child to relate hers.

"My child," said I, "how old are you?"

"Thirteen," she answered.

"Do you think you are old enough," I asked, "to be bound to love the Saviour?"

"Yes, sir," she answered, "I think I am."

"And do you love Him then?" I asked her.

"Yes, sir," she answered, "I do love Him."

"Why do you love Him, my dear child?" once more I asked her.

She started as if surprised at the question, and turning her beautiful and happy face upon me, bathed in tears, but radiant with joy and peace, she quickly answered, "Why, I love Him because He loved me and gave Himself for me!"

I thought within myself, if all the saints on earth, and the general assembly and church of the first-born that are written in heaven, were asked that question, not one of them could give a plainer or truer answer!

BREVITY OF SABBATH SCHOOL TIME.

THE briefness of the time devoted to our work suggests some impressive considerations which ought to influence the conduct of all who are engaged in it. Some three or four hours at the most are all that are employed in his class by the most punctual, regular, "all-day" teacher. In this short time he has to counteract the pernicious influences that, during most of the other hours of the Sabbath and

almost all the hours of the week, are, in many instances, being exerted on his scholars. Very often, indeed, it is found that the only direct personal influence for good, any way exerted upon a scholar, comes from his teacher.

Let every teacher, then, be in earnest. What is his object? To bring his scholars to know, believe in, and love his Saviour. Any design which falls short of this is below the mark. God be praised that there are so many teachers in our land who are steadfastly, perseveringly, and believingly pursuing this end. Many instances of success are recorded from time to time; many unwritten, unregistered, perhaps forgotten ones, will also bear witness in "that day" to their patience and faithfulness. Our work has life in it. O that all might catch its spirit!

A CHILD'S SAYING.

LITTLE children, who are often taught of the Divine Spirit, when we think not of it, may in turn teach us, if we will but heed their voice.

One twilight hour I was asking my little Charlie of his thoughts and feelings about Jesus. He told me, in his confiding, truthful way, many precious things, which made me rejoice; and "his mother kept all these sayings in her heart." At last he paused, and I saw a shadow on his brow, which led me to ask, "What is it that troubles you, my son?" He replied, "I have meant to tell you the truth, mamma, but I'm afraid I haven't; and if I haven't, God knows it. When I tell you how I feel another time, I will put in 'guess,' or 'I think so,' because you know, mamma, *I can't see through myself as God can.*"

Christian Work.

EARLSWOOD ASYLUM FOR IDIOTS.

THIS admirable institution, which forms so prominent an object on the London and Brighton Railway, is still maintained with great efficiency and success. We give a few passages from an account of a visit recently paid to it by Rev. Edwin Sidney. Speaking of some of the inmates as old acquaintances, he says:—

"One of them, always a promising case, had become a most useful mason, and had lately assisted very skilfully in laying the bricks of some new buildings. Before he came to the asylum, he was a poor miserable creature, stuffing his pockets with every dirty bit of paper he could pick up, the butt of the boys who lived near him, and of course sullen and distrustful. He has now the singularities consequent on his imbecility, but is a truly conscientious and, I may add, pious youth; a good tailor, and in the capacity just mentioned, most useful in helping on any new erection. Another poor fellow, whom I had long known, I asked, 'Well, do you clean the shoes and plate still?' 'Yes, yes,' he said; 'shine them both bright as ever,'

looking the personification of happy contentment. Next came a 'How d'ye do?' from one of the drollest boys I ever saw, and whose time I thought had long ago expired. I told him I did not expect to see him, when he looked very serious and said, 'Why, I went to see my friends, but did not like being from home so long, so came back, you see.' Dr. Down then explained that he had, when his time was up, gone to his family, but soon became so anxious to return, that one day he packed up his clothes in a bundle, thrust a walking-stick through it, and carrying it over his shoulder, went round to everybody he knew, saying, 'Good-bye; can't stay here longer; must go home again.' Accordingly, he was indulged by being taken in as a journeyman mat-maker. Near him at table was a pupil I had never seen before, with a pleasing, amiable expression of countenance, but very singular, so that I stopped to inquire about him. 'Oh,' said somebody, 'he is our house-almanack; and on referring to him we can find the exact date of any particular event.' I asked him a few questions, which he answered in a way that confirmed this description; it is an example of one of the unaccount-

able special qualities peculiar to idiots, and which they have so often in a greater degree than those in the normal condition. The general mental powers of this youth are very feeble, but his memory of dates is wonderful; and he can draw well, and is fond of working in the garden."

"I soon found my old acquaintance, described in my first visit as the 'Historical Cook,' from his singular remembrance of so many of the leading points both in ancient and modern history. On my asking him how he was, he looked very demure, and said, 'Not in a good humour, Sir.' 'Why, what is the matter?' was all I could say. He quickly grumbled out—'Look now, I was promised to go and play at cricket, but I am here; can't go; it has put me out all the morning, it has; yes, it has. Pray, Sir, do you know the song of the "Ratcatcher's Daughter?"' So jumps a poor idiot from grave to gay; but the grave soon clouded his face again, and he began chattering about cricket, and bustled pettishly over his work. Another boy observed to me,—'He is very wrong to do so; very sulky, too bad; let him alone, he will soon come all right;' a prediction which I verified shortly afterwards."

"Nothing is more curious than the endless varieties in the aspect of idiots. Some are conscious of their defects to a certain degree, and you see in them examples of an imperfect organization, and feeble, nervous energy struggling with latent mind, which cannot be developed by reason of abnormal bodily faculties. Others do not appear conscious of their own deficiency, but can see it in their fellows. One boy, looking at another whom an accident to his foot had lamed, said, 'It is a pity he is lame, though he is not quite right,' seemingly not knowing that he was quite as imbecile himself. Another remarked, on something being said to him, 'I am too good to be here.' An attendant said, 'Why — is here,' alluding to one of the best cases. 'O, pooh!' he exclaimed, eagerly, '— is all abroad; but I have got every one of my buttons on;' though, in fact, he was far inferior to him. In general, the more improved pupil here alluded to is exceedingly well behaved, but at times has a most curious battle with

himself for control of his anger, if excited. One day he was excessively enraged, because some one had deranged his paint-box. He cannot speak well, nor write well, but he is a capital artist in drawing, so he made a pictorial representation of himself in pencil, under every grievance he could remember. On showing it, he said to the person to whom he brought it, 'Be very careful, so angry I am; may hurt you.' Then turning away, he attacked a door and broke it all to pieces. On coming to himself, he was told as he had certain resources from pocket-money, it must be stopped to pay for it, to which he assented. Afterwards, however, on behaving well, he was offered a sum towards an excursion to Brighton, but the poor fellow refused it decidedly—'No, no; broke door; won't have it.'"

"In the writing and drawing-room I found a diligent and cheerful assembly. They were eager to show their copy-books and to have their drawings examined. One poor boy, who is subject to sudden convulsions of his arms and hands, and could not be trusted with ink, had achieved a marvellous copy with a lead pencil. 'I did it—did it all myself,' he said, when he showed it me; 'yes, did—did do it;' and seemed most proud when it was commended. One droll creature gave me a nod, with 'Very happy to see you, Sir, because I never saw you before.' He then added, 'I like reading the paper,'—which he cannot do. Mr. Nicholas, knowing his humour, gave him one of the morning papers out of his pocket. He received it with a bow, turned it upside down, and pretended to read off an accident, with an inquest; and, looking knowingly up, pronounced the verdict to be 'Natural importance;' and all this with a most absurd gravity. Then another boy, who was once addicted to bad language, assured me he had quite left it off, adding, 'I have been a very good boy for the future.' When I told him, at all events, I hoped he would be, he exclaimed, earnestly, 'Yes, I will, Mr. Sidney; yes, I will.' Here the 'House Almanack' showed me his drawings, which were really incredibly well-executed; he would remember the exact time by the clock any one was begun, and also at what hour it was finished."

General Baptist Incidents.

FIRST EFFORTS IN NOTTINGHAM.

In the year 1773, William Fox, who had formerly been a member of Kirkby Woodhouse church, settled at Little Hallam, and removed his communion to Kegworth church. He had made some attempts at preaching, and was allowed to possess abilities for the sacred work; but he was unsteady in his disposition, and not sufficiently circumspect in his conduct. Being more under the inspection of the ministers at Hallam, his character appeared to improve, and he was encouraged to preach: at first, only occasionally, but afterwards more regularly. After residing two years at Hallam, he removed to Nottingham. Here he licensed his dwelling house, in which he commenced public worship. In a short time, a few of his hearers were affected with the truths which he preached; and in May, 1775, six persons were baptized on a profession of faith in Christ. The names of these first converts, who may be considered as the founders of the General Baptist interest at Nottingham, were Nathan Hurst, Jonathan Oldham, Joseph Fowler, Mary Fowler, Mary Shelton, and Catherine Atkinson; and the two who joined them from other churches were William Taylor and Ann Freeman. Two others joining them from neighbouring churches, they were formed into a distinct society, which, with Mr. Fox and his wife, consisted of ten members. The cause assumed an encouraging aspect, and in the course of the next year the members increased to thirty. William Fox was ordained pastor of this infant church by Messrs. J. Grimley, F. Smith, and J. Tarratt. Mr. Fox was ordained in their usual place of worship—a garret in his own house. But, encouraged by the success of these weak attempts, they determined to build a more commodious meeting-house, and actually purchased a piece of ground for that purpose.

The unhappy effects of Mr. Fox's "falling away" were soon apparent. Most of the hearers forsook their meetings; several of the members with-

drew; the enemies of the truth took occasion to blaspheme; and the name of this apostate became, for many years afterwards, a term of reproach in the mouths of the profane, which they applied, with impious exultation, to all professors of religion.

For several years after this awful stroke, the few friends who adhered to the cause in Nottingham procured assistance from the neighbouring churches. The ministers from Melbourne, Donington, and Loughborough supplied alternately with John Hallam, one of their members, who appears to have preached with some degree of acceptance for several years. But the interest had sunk so low, that the preachers often travelled twenty miles and found scarcely twenty hearers. For a long time they continued their exertions with laudable perseverance, but at length, seeing no fruit of their labours, they began to deliberate on the propriety of declining any further endeavours. On this occasion, Mr. Thurman encouraged them to proceed. "We have cast," said he, "our bread on the waters; we have sown the seed: who can tell but the harvest time is near, when we shall reap if we faint not?" Animated by this exhortation, the ministers continued their visits. They soon had the satisfaction of seeing the cause in some degree revive, and several additions made to their number.

The memory of Mr. Thurman was long held dear by the friends at Nottingham. They always referred to his salutary advice as the principal cause, under the Divine blessing, of the preservation of their church. He had been the means previously of rendering great assistance to the church at Loughborough, on the sudden demise of Mr. Donisthorpe. Through his efforts much good was done in the Vale of Belvoir, and for many years he held the office of pastor of the united churches of Broughton and Leake. After their separation he still continued to preside over Broughton branch. Towards the close of 1811, owing to his increasing years, he resigned his charge. He was a good man, and feared God above many.

Science and Art.

COAL NEAR MOUNT OLYMPUS.—The search for coal in the Province of Anatolia, made by order of the Turkish government, has resulted in the discovery of a large coal-field at the base of Mount Olympus.

MAUSOLEUM DISCOVERED IN ROME.—In making a cutting in order to render the approach to the Papal palace on the Quirinal more convenient, the remains of a vast mausoleum have been discovered, with various mosaics and statues. The stones of the mausoleum bear the inscriptions of Cor. Sempronius, Cor. F. Romilia, Cor. Sovor, Larcia M. F. Mater.

PERISCOPE.—M. Stenheil, of Munich, has produced a new photographic objective, which he names "periscope," by which M. Albert, photographer to the King of Bavaria, has reproduced the interior of the crystal palace at Munich. The proof, measuring thirty inches, has excited the astonishment of connoisseurs by the extent of space represented.

ELECTRICITY OF THE TORPEDO.—M. Matteuci has made some new experiments on the electricity of the torpedo. It is now quite certain that the organ of the animal acts electrically, even in a state of repose, and without biological excitation.

FUNCTIONS OF THE LEAVES OF PLANTS.—M. Boussingault has reported to the Academy of Sciences at Paris the results of his elaborate chemical and physical investigation of the leaves of plants. He considers the vegetable cell offers striking contrasts to the animal cell. Infusorial animalcules, rendered immovable by drying, revive on the application of moisture, while the vegetable cell in dried leaves entirely loses its vitality. In the one case, death is the suspension of life, but in the other, that of leaves, death is the absence of life. The leaf dies because it ceases to breathe, is, in fact, asphyxiated.

AVENTURINE.—The secret of the composition of this substance has long been in the hands of the Neapolitan jewellers. M. Pèlanze, the eminent Paris chemist, has recently made a

communication to the French Academy in which he discloses his method of making this substance. It was originally discovered by accident by a Venetian workman. Hence its name. Pèlanze's aventurine consists of 80 parts of oxide of iron, 40 parts of protoxide of copper, and 300 parts of powdered glass, submitted to a high temperature for twelve hours, and then allowed to cool gradually.

THE FRENCH GALLERY, Pall Mall, and Mr. Winter's exhibition, are now open to the public. The Society of Female Artists will open their annual exhibition in January.

Mr. J. H. POLLEN has been commissioned to paint, at Hale's Place, Canterbury, the life and death of Thomas à Beckett.

MONUMENTAL.—A portrait-statue of Buffon has recently been erected in his native town, Montbard, in France.—A bronze statue of Sir James M'Gregor, director-general of the army medical department during the Crimean War, has been erected in the grounds of the Chelsea hospital.—A fine statue of Melancthon has been erected in Wittenberg.—Luther's monument at Worms, it is now decided, is to be erected near the public promenade.

DISCOVERY OF GRAPHITE.—A stratum of graphite (blacklead for pencils) has just been discovered near the Sea of Azoff, equal in quality to that of Siberia.

WHEN THE STANDISH GALLERY was delivered up to the Orleans family, the Louvre remained without any examples of the works of the Spanish painter, Francesco Goya. M. Guillemardet has presented to the imperial gallery two figures by the above named artist, one being a small full-length figure in a landscape, and the other a portrait of the donor's father, who was the representative of the French Republic at Madrid in the year 1795.

THE NATIONAL GALLERY is again re-opened. There is one new picture, which is either by Memling or Van der Goes. Excellent finish and wonderful brilliancy of colours are its two distinctive features.

Literature.

HENGSTENBERG ON THE GOSPEL OF JOHN.*

THE fourth Gospel is, of all the books of the New Testament, the one that most demands, in its exposition, maturity of mind and heart. Dr. Hengstenberg gives ample proof in this Commentary of his possession of both these qualifications. Like ripe fruit borne by an old tree, this book testifies alike to the mental virility of the author, and to the eminently fitting circumstances under which it has been produced. Devout, earnest, scholarly, vivid, evangelical—Hengstenberg's latest effort will henceforth take its place among our most cherished expositions of John's Gospel.

The present volume opens with a lengthy discussion on the vexed question of the identity of Mary Magdalene with the sister of Lazarus. With remarkable fairness our author gives the main arguments on both sides, and ends by affirming his strong adhesion to the more ancient opinion. We doubt whether any readers who have, after careful investigation, accepted the opposite opinion, will be greatly shaken by his reasoning; but they will at any rate see what strong evidence can be marshalled on the other side.

The reason suggested by Dr. Hengstenberg for the name given to Peter by our Lord will be new to some, and is worth noting even if it be not accepted. It occurs in his comment on the name of the high priest Caiaphas, referred to in John xi. 49. He says:—

"The name of Caiaphas is the same as Cephas, the difference being merely that between the Syriac and the Chaldee pronunciation. The same change of forms is found in the name of the town of Kaifa (v. Raumer, s. 156), called by William of Tyre *Porphyria*, which was probably a translation of Kaifa. Caiaphas was only a surname: his proper name was Joseph. (Josephus, in *Antiq.* xviii. 2, 2; and in xviii. 4, 2.) No doubt Joseph took the name Caiaphas when he entered on his office: it was, properly speaking, his official name. It designated the high-priesthood as the rock on which the edifice of the theocracy rested. Caiaphas bore that name at the very time when Jesus gave it to the first of the apostles, the rock on which He

built His church. It may therefore be assumed that the Lord had a polemical object in giving Simon his new name, setting against the imaginary rock the true one. Consequently the name Cephas was a declaration of war against the religion of the times, and an announcement of a new building to be set up: comp. ch. x. 8."

While very generally adhering to the teaching of the Geneva divines (see especially his remarks on John xii. 39, 40, where he interprets the "*therefore*" as being "on account of the Divine decree announced in Isaiah liiii.") he does sometimes show himself at variance with it. This citation is in point. The text is, "Every branch in me that beareth not fruit, he taketh away," John xv. 2; and this is the comment:—

"It may seem strange that our Lord should speak of branches in Him that bear no fruit; it is manifest that those are meant who have never borne fruit at all. It might seem that these could not be regarded in any sense as branches, especially as the beginning of fruit-bearing is, according to ch. vi. 29, faith in Christ. Yet Quesnel's observation is perfectly true, that 'the good and the evil branches belong alike to the stock.' The matter is resolved by the actual offer of the grace of Christ, and the voluntary acceptance of that grace. So long as this is proffered, and until Christ punishes the rejection of His gifts by exclusion from His kingdom (comp. ver. 6), the unbelieving and the wicked are branches in Him the vine. Predestinarianism, indeed, is much embarrassed by 'in Me,' as may be seen in the commentaries of Calvin and Lampe. What is spoken of is the unfruitful branches actually being in Christ the vine, and not their thinking themselves, or others thinking them, to be so. The matter is an actual offer of the gifts of Christ, and the assurance of the possibility of a full participation in them: an offer and an assurance which result in nothing only through the fault of those who receive them."

There are some subtleties of exposition that are of doubtful nature. Perhaps the most remarkable of these is, "the deep significance" claimed for the account of the exact number of fishes taken in the last miraculous draught. We can by no means accept Dr. H.'s statement, that except there be this "deep meaning," "the minuteness" with which the whole incident is described

* Clark's Foreign Theological Library. Vol. ii. T. & T. Clark, Edinburgh.

"would have a character of pettiness." The explanation for this accurate counting of the fishes is to be found, as it appears to us, in the words which immediately follow: "and for all there were so many, yet was not the net broken."

This is the concluding volume of the Foreign Theological series for the present year. We expressed the hope in our notice of the first volume that the energetic and enterprising publishers would give us in the second a good index of the whole commentary. In this we have been disappointed. There is in neither volume even a good table of contents. We cannot but regard the omission of both as a hindrance to its usability. Perhaps the necessary pressure under which four such admirable books are published in a year, and the small cost at which they are offered, is the true explanation of their absence.

CALLS TO THE CROSS.*

THIS volume of nineteen sermons has been partly published in self-defence. Mr. Arthur Mursell's name has been for some years past associated with what he himself calls "very mixed and rough addresses." Some foolish persons have therefore hastily jumped to the conclusion that they were a fair sample of Mr. Mursell's ordinary pulpit discourses. The present volume is intended to correct that impression. We have always questioned the seemliness of bringing down the most solemn words of Christ to the jingle of a refrain in a negro song, and have not unfrequently felt, when reading his lectures, that jokes and puns were a very incongruous introduction to the most solemn appeals. We have been tempted to ask whether the listeners did not put jokes and appeals in the same category. In all honesty and frankness, however, we can say that we never did Mr. Arthur Mursell the injustice to imagine that the lectures in the Free Trade Hall and the sermons in Grosvenor-street chapel were twins at all points. We did expect to find the same rapid flow of speech, the same aptness in word-painting, the same freeness in presenting the Good News of God, and the same earnest and even vehement appeals to the conscience. Nor have we been disappointed. There are some sermons in this book to which it seems im-

possible that any hearer should have listened without the most rapt attention and the deepest religious feeling. And yet Mr. Mursell tells us in his preface that we are not to expect "freshness" in this volume, except in "style;" and that he leaves his readers to determine. Perhaps it would have been wiser to have left this matter of "freshness" altogether to their discernment. Freshness of "style" is sadly wanting in some pulpits. Mr. Arthur Mursell's is not among the number. But is "style" the only thing in which Christian men have a right to ask that there should be "freshness?" May they not reasonably expect, at least occasionally, not that the preacher should propound new doctrines, but that he should take it for granted that they are not "babes in Christ," and treat them accordingly? While presenting the truth in the choicest and most forcible language, should not the messenger of God sometimes deal with other things than the plainest "elements?" We have no hesitation in saying that Mr. Arthur Mursell's replies to these questions would exactly agree with our own; and cannot but regret, therefore, that he should have written what we are sorry to regard as a sneer at "the thing which he allows." Freshness of style is good, and should be sought after diligently; but when it is gained, it is simply the result of literary taste and culture. Freshness of teaching can only spring from devout and independent study of the Living Word.

*Lending to the Lord.** By Rev. W. Hickman Smith. A sensible, seasonable, and Scriptural little book on systematic beneficence. — *The Sunday Scholars' Annual.** We shall be surprised if this does not become a permanent favourite. — *New Year's Ballad.** We recommend this simple rhyme to the notice of Sunday school teachers. — *The Cottager and Artisan for 1865.†* This admirable serial still maintains its character. For cheapness, for size and number of engravings, for well-written tales suitable to old and young, for "words in season," and for general adaptability to the class for which it is especially issued, it has no equal. — *William Tyndale and the English Bible.‡* A graphic lecture by Rev. Giles Hester, of Sheffield. It is the first of a series.

* By Arthur Mursell. E of Stock.

* Elliot Stock. † Religious Tract Society.
‡ W. Kent & Co.

Intelligence.

Our Churches.

CONFERENCES.

The MIDLAND CONFERENCE will be held at Burton-on-Trent, on Tuesday, Dec. 5th. Rev. W. Chapman, of Melbourne, to preach in the morning. Service at eleven o'clock.

J. JACKSON GOADBY, *Sec.*

The YORKSHIRE CONFERENCE will be held at Bethel chapel, Infirmary-street, Bradford, on Tuesday, Dec. 26, 1865. Preaching service in the morning at 10.30.

T. GILL, *Secretary.*

The LINCOLNSHIRE CONFERENCE was held at Boston, on Thursday, Nov. 2nd, 1865.

In the morning, at ten o'clock, the reports from the churches were presented, from which we learned that forty-seven had been baptized since the last Conference, and that nine remained candidates for baptism.

At eleven, public service commenced, when brother Horsfield read and prayed, and brother Tetley preached from Gal. vi. 14.

In the afternoon, brother Taylor prayed, and the minutes of last Conference were read.

The brethren appointed to inquire as to some other suitable sphere for Home Mission effort, were requested to present their report to the next Conference.

It was stated that nothing further had been done in relation to St Ives chapel, &c.

In reply to the questions referred to the District Conferences by the Association, it was resolved:

1. That we think it desirable, at present, to retain our separate organization as a Home Mission for this district; but we shall be willing to help, if practicable, in any special effort that may be made.

2. That brethren R. Johnson and Barrass be the delegates from this District to the Special Meeting about to be held in relation to Home Missions.

3. That we would urge upon the churches in this district the importance

of securing "the enrolment of their Chapel Deeds" before May, 1866.

In reply to a case from Norwich, it was resolved:—

That we affectionately commend the effort now being made by the friends at Priory Yard, Norwich, to obtain a new chapel, to the sympathy and help of the churches in this District, and earnestly entreat the ministers of those churches to assist our brother Taylor in obtaining collections and subscriptions.

The next Conference is appointed to be held at March, on Thursday, June 7, 1866. Brother Taylor, of Norwich, to preach in the morning.

In the evening a Home Missionary Meeting was held.

THOMAS BARRASS, *Secretary.*

BAPTISMS.

SPALDING.—On Lord's-day, Oct. 1st, after a sermon from our pastor, Rev. J. C. Jones, M.A., from "I will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth," nine persons were baptized and received into church fellowship. Six of these are from our Sabbath school. T. H. W.

ASHBY-DE-LA-ZOUCH.—On Nov. 8th, our pastor, after a sermon from, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people," baptized six young persons on profession of their faith.

LOUTH, *Northgate.*—On Sunday, Oct. 29th, after a sermon by brother Thomas Burton, the pastor, Rev. W. Orton, baptized three persons, who, on the following Sunday, were received into the fellowship of the church.

PETERBOROUGH.—On Lord's-day, Nov. 5th, two young persons were baptized by Mr. Barrass, and received into the fellowship of the church.

BURNLEY, *Ænon.*—Since our last report, three persons have been baptized by our pastor, and added to the fellowship of the church.

MINISTERIAL.

BRADFORD.—*Testimonial to the Rev. B. Wood.*—On Saturday evening, Nov. 11th, a tea-meeting was held in the

General Baptist School Rooms, Tetley-street, on the occasion of presenting to the Rev. B. Wood a testimonial of esteem on his completing the tenth year of his pastorate. Upwards of 300 persons sat down to tea, after which a meeting was held; Mr. Councillor Robertshaw in the chair. Very good and sympathising addresses were delivered by Messrs. Stubblings, of Northallerton, Beever of Bradford, Leigh of Clayton, Winks of Allerton, and Mr. Concillor Pollard of Bradford. The respected Chairman presented the testimonial, which consisted of a gold watch and guard and a purse of fifty sovereigns, tendering his warmest congratulations to the pastor and people on such an interesting event. The choir sang some beautiful Quartets, and the whole passed off with great satisfaction. The Chairman mentioned in his address the hearty good will which had been manifested in subscribing towards the testimonial, from the humblest members of the church and congregation to gentlemen connected with the various denominations in the town, including members of the Town Council, with the Mayor, and one of the Borough Members. It is matter for devout gratitude that the cause here is beginning to assume a more encouraging aspect, and that the labours of our respected pastor are so well appreciated. Towards the close of the meeting, a gentleman from America stepped forwards and offered to subscribe five pounds towards his expenses in visiting that country next summer. He was formerly connected with our Sunday school.

REV. W. HILL, formerly missionary in Orissa, has accepted a cordial invitation to become the pastor of the mother church at Barton Fabis, Leicestershire, and commenced his labours there on the first Sabbath in October.

CHAPELS.

NEW GENERAL BAPTIST CHAPEL, Longmore Street.—On Monday, Nov. 20, a numerously attended meeting of friends connected with the General Baptist church, Lower Hurst-street, was held, for the purpose of giving intelligence with reference to the completion of the above place of worship. Mr. J. B. Tolkein presided, and Messrs. Councillors Davis and Reeve, and several other gentlemen, took part in conducting the meeting. The resolution, unanimously

passed, was as follows:—"That this meeting cordially endorses the course pursued by the Hurst Street friends in reference to the Longmore Street Chapel, and pledges itself to a prompt, hearty, and practical exposition of the earnest sympathy with the work undertaken." In proof of the earnestness with which this resolution was passed, £266 was subscribed in the meeting towards the object.

BARLESTONE, Leicestershire.—Opening services, in connection with the New Chapel at Barlestone, were held on Tuesday, Oct. 31st, when two eloquent sermons were preached by the Rev. J. P. Mursell, Leicester; and on Lord's-day, Nov. 5th, when two earnest and practical discourses were delivered by Rev. E. Stevenson, Loughborough. The congregation on each occasion was overflowing, and the collections amounted to £60. The chapel is in the modern English style of architecture, occupies a prominent position in the village, and is greatly admired as a neat, substantial building. It contains sittings for about 250 persons, and has school-rooms at one end which open into the chapel. Exclusive of land, and the materials from the old chapel, the cost is £480, towards which £430 have already been realised. The architect, Mr. Salisbury, of Ashby, and the builder, Mr. Smith, of Packington, have discharged their duties in a very creditable and satisfactory manner. The former chapel, and of which the present takes the place, was erected in 1798, and in accommodation as well as in appearance the latter house far exceeds the former. In the superintendence of the building and the obtaining of funds the friends have been indefatigable in their efforts, and we rejoice to learn with so satisfactory results. The Revs. J. Barnett, Blaby, C. Clarke, B.A., Ashby, J. W. Moore, Monks Kirby, T. Haddon (Independent), Market Bosworth, and W. Hill, the pastor of the church, took part in the opening services.

ASHBY-DE-LA-ZOUCH.—On Oct. 24th, the Rev. Charles Vinco preached in the Baptist chapel. The service was preceded by a tea-meeting. About 170 sat down at one shilling each. The trays were gratuitously furnished. After the sermon the preacher appealed to the congregation for help to reduce the debt of £365, stating, that in the whole course of his ministry, and travelling up and down

the country, he had not seen a chapel so in accordance with his tastes, declaring it a model of neatness, and a very marvel of cheapness.

CHILWELL COLLEGE.

THE TREASURER has pleasure in acknowledging the following sums received:—

<i>General Account.</i>		£	s.	d.
Broughton		2	14	3
Kirkby		2	0	0
Jos. Nall, Esq. .. .		2	10	0
Rent of Land .. .		15	10	0
Rev. J. F. Winks .. .		1	1	0
Old Basford .. .		2	1	6
Longford .. .		5	0	0
Burton-on-Trent .. .		8	4	1
<i>Purchase Account.</i>				
Rev. J. Finn .. .		1	0	0
Mr. H. Snape, Melbourne ..		1	0	0
Mr. T. Ward .. .		1	0	0
Mrs. Jefferson .. .		1	0	0
Mr. Kelk .. .		1	0	0
Miss Tomlinson .. .		1	0	0

MISCELLANEOUS.

BURNLEY, Ænon.—On Lord's-day, Sep. 24th, two sermons were preached on behalf of our Sunday school by the Rev. E. Stevenson, of Loughborough. Collections £71 2s. 9d.

TESTIMONIAL TO MR. J. F. WINKS.
—At a meeting of representatives of the Dissenting Sunday and Day Schools of St. Margaret's Parish, Leicester, recently held at the Vestry Room, Humberstone Gate—Mr. Councillor Chambers in the chair—M. Maxfield, Esq., presented a testimonial to Mr. J. F. Winks, consisting of a valuable marble and gilt clock, surmounted with an emblematical representation of Eli teaching Samuel from the Holy Scriptures; also a purse of twelve guineas; the timepiece bearing the following inscription:—"Presented to Mr. Joseph Foulkes Winks by the Dissenting Schools in Saint Margaret's Parish, Leicester, as a tribute of grateful respect for his efficient and persevering services in securing and distributing the Parish monies in their behalf for upwards of thirty years.—October 5th, 1865." Mr. M., in presenting the testimonial, observed that he had now for twenty years been witness of the unfailing attention Mr. Winks had given to this business, the impartiality with which he presided, and the harmony which prevailed at all the meetings. Mr. W., in reply, accepted this kind ex-

pression of approbation with satisfaction, though nothing was more distant from his expectations. He had, however, already received a higher reward from his own conscience in having done what he conceived to be his duty. He should yet be ready to render them any assistance or advice within his power.

A PRESBYTERIAN MINISTER AND THE DOCTRINE OF INFANT BAPTISM.—At the last meeting of the Presbytery of Lancashire of the English Presbyterian Church, held in Manchester, the Rev. Mr. Hunter, of Chester, said that providential circumstances he need not relate had led him to reconsider the question of infant baptism. He had done it carefully, anxiously, conscientiously, and prayerfully, and he had come to the conclusion that it was unscriptural. There was but one course open to him—to resign into their hands the charge they had committed to him twelve years ago. The step he felt to be a very solemn one, but he had well weighed it. He was shut up to it. He had not been influenced by worldly motives, and he had not taken counsel with any Baptist. He might also say his congregation were ignorant of the change in his convictions. He had not attempted to influence them. His congregation was larger, more united and attached than they had ever been in the course of his ministry among them. It pained him to leave them, and to leave his brethren of the Presbytery, for every one of whom he entertained the greatest esteem and affection. He trusted they would give him credit for sincerity, and extend to him their sympathy. Dr. Munro moved and Mr. Lundie seconded the motion, that the following committee be appointed to confer with Mr. Hunter: the Rev. J. Munro, Rev. R. H. Lundie, J. C. Paterson, J. Paterson, and the Clerk. J. C. Paterson, convener.

REV. HENRY DOWSON, pastor of the first Baptist church at Bradford, has gone on a journey to the Holy Land. The respected pastor bade farewell to his flock at the close of the service, at the Westgate chapel, on Sunday, Nov. 12. He stated that a generous friend had placed at his service the means to realize a long-cherished desire, and his deacons and the church had cordially acquiesced in it, encouraging him to go. A short prayer meeting followed the evening service. The chapel was deusely crowded.

Obituary.

HENRY WORSICK, OF FROST HALL.

OUR esteemed brother, Henry Worsick, was born on the 24th of November, 1796, in the township of Erringden, near Hebden Bridge. His parents were in humble circumstances—they belonged to “the poor of this world,” but they were chosen “rich in faith, and heirs of the kingdom which he hath promised to them that love him.”

Blessed with parents who feared God, and delighted to do his will, Henry, at an early age, was taken to the house of God; though the Birchcliffe chapel, where his parents attended, and to which they belonged, was at a distance of three or four miles, still, here began those habits of regular and punctual attendance on the means of grace which clung to him so tenaciously during the whole of his life.

His early days were passed under many disadvantages; and, as is too often the case, he formed acquaintances which by no means tended to improve his moral character: and had it not been for the prayers and counsels of those who loved him and cared for his soul, and the influence of home piety, there is reason to fear that he would have gone far astray. He has often been heard to say, during the course of his life, that before he became a follower of Jesus Christ he was constantly in fear, and especially at night, lest his soul should be required of him, and he should be taken away in an unprepared state, and so be eternally lost. These fears and convictions of sin at length became so strong, as to force on his attention the importance of minding religion young; and since he was no stranger to the house of God, we are not surprised that under these circumstances the gospel of Christ soon was made the power of God to the salvation of his soul.

Private meetings, for the relation of Christian experience, were more common in those days than now: and it was usual to encourage the anxious and the inquiring to frequent those meetings; and here it was that our young friend was brought into closer contact, and into more familiar intercourse, with the people of God; and often, on returning home from these private means of grace, he has gone into the woods to pray, and to seek the pardon of his sins.

Our friend was united in marriage to one that feared God before he himself became a converted man. The influence which his wife brought to bear upon him was of the happiest kind: and when it pleased Provi-

dence to take from him a son by death, his heart was more deeply impressed with the need of salvation; and under this, and the pressure of other happy influences, he was at length led to decision for God. When satisfied of his acceptance in Christ Jesus, he applied to the General Baptist church, Birchcliffe, for baptism and Christian fellowship; and he was accordingly baptized by the late Rev. H. Hollinrake, on April 2nd, 1828.

No sooner was he joined to the church than his abilities for usefulness began to be developed. He first assisted his father in the conduct of experience meetings: and, as an evidence of the respect and esteem in which he was held, he was six years after chosen to the office of deacon in the church, which office he filled most honourably to the day of his death. The Sabbath school also shared in his labours, for he was a devoted teacher and an active superintendent for about thirty years; and often at the prayer-meetings his voice was heard speaking of religion as the “one thing needful,” and affectionately urging its acceptance on the attention of all, but specially on the young. Many can testify to the earnestness of his appeals on the occasions referred to, and not a few can point to the influence of his words, and to the force of his example as tending, under God, to lead them to the Saviour.

All who knew Henry Worsick admired his Christian consistency, and his fellow Christians loved and honoured him for his goodness. There was in him a combination of excellencies, which, unfortunately, are too rare in these days of religious profession.

His love for the service of God's house, and his regularity of attendance, are beyond all praise. Only those who are familiar with the relative positions of Birchcliffe and Frost Hall, can rightly judge of his zeal and earnestness in not forsaking the assembly of the saints. A distance of three miles, over hill and dale, on roads, at times, almost impassable—in fair weather and foul—wet or dry—hot or cold, Henry Worsick has for years plodded his way to the Birchcliffe chapel. Let the morning be ever so rough and wet, the minister was always sure of seeing Henry Worsick in his place, and the writer always looked on him as a standing rebuke to many who lived within easier distance, but yet who often neglected to fill up their places in the sanctuary. Often too, at the close of the Sabbath preaching services, has he walked two or three miles further

from his home to attend to his appointment at the prayer-meeting: where younger and more active men have shrank from the duty, he has nobly performed it.

Our departed brother was also a frequent visitor of the sick. He was respected and admired for his Christian integrity and uprightness by all classes of society, and hence his visits to their abode in time of sickness and sorrow were always well received, and his loss is deeply felt.

Henry Worsick was also a Christian at home, and in his own family. He had an altar for God in his house, and twice a-day did the sweet incense of prayer and thanksgiving ascend to heaven; and thus he piously endeavoured to show his children, and his children's children, the good and the right way: the desire and prayer of his heart were, that they might be saved. The loss sustained by his family of his prayers, of his pious and holy example, and of his wise and affectionate counsel, is felt to be irreparable.

He was naturally a man of vigorous and robust constitution: but for some time previous to his dissolution, his friends had often noticed with anxiety that nature's powers were decaying, and that he was not the man he once was. In the month of August, 1863, his vigorous frame received a severe shock when he was called to part with his beloved wife, who had long been the partner of his joys and sorrows. Her death was both sudden and unexpected, it only being preceded by a few days' illness; but our brother was consoled by the thought that his loss was her gain, for she died as she had lived, "Looking for the mercy of our Lord Jesus Christ unto eternal life."

While he bowed in humble submission to his heavenly Father's will, and was never known to murmur, still he never seemed to rally or to recover his wonted energy. He felt, as he often said, that his dearest earthly comfort was gone, but the separation would not be for long, for he should soon go too, and then he should see her again, and they would be for ever with the Lord.

Early in the spring of the present year it was only too evident to his friends and fellow-believers that his days on earth were numbered. He continued to fill his place in the house of God till within about a month or five weeks of his end; and not till compelled through weakness and inability, did he ever absent himself from a single service. His sickness, which was unto death, was not of long duration, and it was borne with exemplary patience, and with calm resignation to the divine will.

The writer visited him several times with painful interest. There was a feeling of sadness at the thought of parting with

one so loved and respected, and still we "magnified the grace of God in him." As might be expected, all his trust was in Christ: he looked on himself as nothing, but Christ was "all in all." He spoke with much feeling of the interest he had taken in the services of the sanctuary, and of the benefit he had derived from the various means of grace: but he felt that now he had done with them, and was only waiting to be translated to the sanctuary above, where they go out no more for ever.

A more peaceful and happy death can hardly be witnessed. When repeating to him one day the lines,

"Jesus can make a dying bed
Feel soft as downy pillows are,"

he said, yes—

"While on his breast I lean my head,
And breathe my life out gently there."

And no words seemed more suited to his condition. His departure was a gentle breathing of his life away into the hands of his beloved Saviour.

Thus calmly and peacefully, and in the sure and certain hope of eternal felicity, did our friend Worsick meet death. In his most painful moments he could utter the words of the poet—

"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 sinner's gold."

He exchanged the sorrows of earth for the joys of heaven on the morning of the 1st of June, 1865, and on Whit-Tuesday was followed to his resting-place at Birchcliffe by a large number of sorrowing relatives and friends. A general invitation had been given, and many members of the church went to the house, or joined in the procession on the road, and in this manner testified their respect for the deceased. On the following Sabbath his death was improved by the pastor of the church from the words, which were considered the most suitable, "Mark the perfect man," &c.—Psalm xxxvii. 37.

Our departed brother leaves behind him, to mourn his loss, three sons and two daughters, besides numerous grandchildren.

He lived to see his daughters united to the church at Birchcliffe; and his hope and prayer were, that his sons might know the God of their father, and serve him in connection with the same people; and with the expression of an earnest hope that the father's prayer may be heard, and his desire realized, this brief memoir of a good man shall close.

"The memory of the just is blessed"—
"The righteous shall be had in everlasting remembrance."

Birchcliffe, November, 1865. W. G.

Notes of the Month.

ECCLIASTICAL.

WE have elsewhere called attention to the slanders recently published by several of the leading daily papers concerning Baptists and the Jamaica rebellion. When all the facts are known, it will be the imperative duty of Baptists in all parts of the country to hold meetings for the expression of their sentiments on this vilification of their fair name, and to send up petitions to Parliament demanding a full investigation of the whole affair. It is evident enough, from the tone of newspaper leaders, and letters from private persons, which are freely inserted in some journals, that the old hatred of the negro and his unswerving friend, still exists. No matter. The enemies of truth shall yet be put to confusion.—The Baptists in London are bestirring themselves. As one result of the paper on "Our Associations," read by Rev. James Mursell, of Kettering, at the Baptist Union in Bradford, Revs. Brock, Landels, and Spurgeon, have determined to form an Association of all Evangelical Baptists in the metropolis. Upwards of eighty ministers attended the first meeting. This is an important step, and will be certain to issue in much good. We have long been of opinion that the Baptists were not doing their best in this large centre of population. United effort will now be possible; and, as it is proposed to build at least one Baptist chapel every year, there is definite work cut out for the Association. We wish the brethren every success.—The efforts now being made by some Dissenting ministers to inform the public on the questions at issue between themselves and the State Church, are provoking bitterest hostility in some quarters. Notably is this the case in Lancashire. Dr. Parker, of Manchester, has been singled out for the most scurrilous attacks, and through him the whole body of Nonconformists. We have now lying before us one instance of this. A Dr. Robinson, incumbent at Blackburn, has been enlightening his parishioners on the evils of Dissent, in a sermon entitled, "*An Admonition against Indepen-*

dency." The preface states that "Nonconformity includes every heresy under the sun!" This is not a bad beginning, and leads one to anticipate what may follow. One of his pleas for the Establishment is somewhat novel. He contends that it is the true church, *because it includes both wheat and tares*, and the "plea of a pure communion is fatal to any sect which makes it." He further states that Sunday school teachers appointed by the clergy, "can show a better title to proclaim the gospel than any Independent minister." But enough of this trash.—A new sect has recently sprung up in Germany, calling themselves "Cogitants." Berlin is their head-quarters, and Dr. Löwenthal is their founder. As the motto for their Magazine they have the following strange sentence: "Our knowledge is our faith; our dignity is our morality; our worship is our life; and our religion is our secret!" The head of the Cogitants is to wear a black camlet cloak with upright collar, and three silver stars upon it. They affirm that neither theft nor fraud are to be punished with imprisonment. Perhaps the civil authorities will teach them otherwise. The women are to have part in church government. Two other things are not a little curious. One refers to the privileges of "good Cogitants." These persons are to have for nothing a good dinner on Christmas-day, Easter Sunday, and Whit Sunday! The other refers to the mode of burial. Only the lower part of the coffin is to be buried in the earth. When such things happen, we may well ask, in what century are we living?—The Pope has decided to make Birmingham into an archiepiscopal see. He had better far look after his own government.—The Canton of Uri, in Switzerland, has been the scene of an unusual excitement. A printer, Rynicker by name, has published a pamphlet attacking the Papist religion and its ministers, and was sentenced to receive twenty lashes. Meetings have been held to protest against the sentence, and the whole of Switzerland is said to be aroused.—Those who are anxious

to learn the main points of difference between the "orthodox" party and the so-called "Dissenters" in Russia, will be amazed to find that they are as follows: the one enjoins the use of the thumb, the index, and the middle finger, in crossing yourself; the other, the uniting of the thumb, the third and fourth fingers, and raising the middle and fore fingers in token of the double nature of Christ. One demands that processions in leaving the church shall turn to the right, the other that they shall turn to the left. One insists on the use of beads, the other rejects them. One places seven loaves on the altar when administering the holy communion, the other five. One sings three Hallelujahs at Easter, the other two. One pronounces the name of Jesus in three syllables, the other in two. One holds it a sin to cut off the hair, the other merely cautions its professors against using the scissors when they can be conveniently avoided!! "If the light that is in thee be darkness, how great is that darkness!"

GENERAL.

It is worth recording that Mr. Lush, a member of Mr. Landels' church in London, has been raised to the judicial bench. Three men of different religious communities may now be seen occupying the judicial post in the Court of Queen's Bench, Mr. Justice Mellor, an Independent; Mr. Justice Shree, a Catholic, and Mr. Justice Lush, a Baptist. What would old Jeffries have said to this?—The work of reforming the Government is still going on. Rumour says that the new and rising member for the City, Mr. Gröschel, is to be Vice-President of the Board of Trade, that Mr. Forster is to be under Secretary for the Colonies, and that the erratic baronet who has more dash than wisdom is already superseded in his post of Secretary for Ireland. Returns are being asked for of all those who pay poor-rates, and this is confidently considered to indicate that a Reform Bill is on the carpet. Gladstone has spoken so strongly against war in his address at Edinburgh, that others look out for a large reduction in our enormous military expenditure. This is not at all improbable, since the Emperor of the French has already set the example. The

vast army of France is to be greatly reduced. Between twenty and thirty thousand men are to be released from their military service. This really looks as if the Emperor were at last about to fulfil his own prophecy—"The empire is peace."—Italy is hopeful of the future. One of her statesmen has significantly referred to the solution of the Roman question as *in the hands of the Romans*; and has also hinted at the Venetian difficulty as now simply a monetary one. Austria is again making efforts to restore the confidence of her divided peoples. Hungary has been offered such terms by Austria as virtually leaves the settlement of her long and bitter discontent entirely with herself. Prussia still goes on her mediæval career. Bismarck has been to Paris. What the Warwick of Prussia may have concocted during his "voyage" remains to be seen.—The new English Ambassador to the Sublime Porte has been very favourably received. Lord Lyons promises well, and is fast gaining the confidence of all parties. We hope to hear that he has pressed upon the Sultan a searching inquiry as to the death of the English gentleman who was supposed to have been murdered by Turkish boatmen.—The Bhootans have made their peace with the English Government in India. A grand durbah has wound up the unhappy squabble, an account of which was forwarded to England two days after it had taken place. Bombay is now lighted with gas. The natives were all excitement when the sahibs first lit their mysterious servant.—New Zealand still continues in an unsettled state. The war is not ended, as was ardently hoped.—Across the water trade is said not simply to have revived, but to have leaped into the most marvellous activity. Wirz has been hung, amid the hoots and yells of a frantic mob, partly civilian, partly military. The trial of Jeff. Davis draws near. Mitchell, the Irish traitor, who had been arrested for treason, has been released, the papers say, at the request of the Fenians. Vast numbers of these would-be conspirators are banding themselves together in the United States. The Canadians are on the alert, expecting that some rash attempt may be made on their territory by the Fenians. Stephens, "the head centre," has escaped from prison!

Marriages.

Oct. 10, at Baxter Gate Baptist Chapel, by the Rev. I. Stubbins, assisted by the Rev. J. T. Gale, Mr. Albert F. Winks, son of Mr. J. F. Winks, of Leicester, to Lucy Smith, second daughter of Mr. J. S. Lacey, of Loughborough.

Oct. 19, at the Registrar's Office, Birkenhead, the Rev. J. Thomas, Baptist minister, Birkenhead, to Miss Annie Colwell Hicks, of the same town.

Oct. 21, at the New Chapel, Clifton, by the Rev. Charles Henry Leonard, uncle of the bride, James Frew, second son of William Somerville, Esq., of Bitton-hill House, Gloucestershire, to Mary Gadd, second daughter of the late Thomas Gadd Matthews, Esq., of Bristol.

Oct. 24, at the New Chapel, Upper Clapton, by the Rev. F. Trestrail, Secretary of the Baptist Missionary Society, Frederick Richardson, third son of the late Mr. W. Richardson, of Waltham Abbey, to Ellen Newell, second daughter of the Rev. D. J. East, President of the Calabar Theological Institution, Rio Bueno, Jamaica.

Oct. 26, by license, in the Ruama Baptist chapel, Bridgend, by the Rev. Dr. Thomas, President of the Pontypool College, the Rev. J. Jenkins, minister of the place, to Miss Mary Jane Thomas, Bridgend.

Oct. 26, at the Baptist chapel, Cinderford, by the Rev. P. Prees, assisted by the Rev. J. E. Cracknell, of Cheltenham, Tom

Frowen, only son of Mr. William Rhodes, to Naomi, eldest daughter of Mr. Thomas Cooper, both of Cinderford.

Oct. 26, at the Baptist chapel, Cinderford, Henry, only surviving son of Mr. Charles Roberts, of Ryde, to Emma Frowen, only surviving daughter of Mr. William Rhodes, of Cinderford.

Oct. 30, at Ebenezer chapel, Southsea, by the Rev. T. Tollerfield, Mr. Charles White, of Southampton, to Miss Sarah Amelia Rowlands of Portsea.

Nov. 1, at the Baptist chapel, Thomas-street, Wallingford, by the Rev. T. Brooks, Mr. Henry Bailey, of Caversham House, Caversham-road, Reading, to Miss Susannah Lane, of Benson, Oxon.

Nov. 2, at the Baptist chapel, Upton-upon-Severn, by the Rev. Stephen Dunn, of Ateh Lench, assisted by the Rev. Wm. Birtt, of Chesterfield, the Rev. R. Parker, minister of the place, to Miss Emily Phillips, only daughter of the late Daniel Phillips, Esq., and niece of the late David Davis, Esq.

Nov. 2, at Counterslip chapel, Bristol, by the Rev. R. P. Macmaster, Mr. John Stiles, Montpelier, to Martha, eldest daughter of Mr. Esau Gay, Cathay-parade, Bristol.

Nov. 11, at the Baptist chapel, Barnsley, by the Rev. J. Compston, Mr. William Harris, of Worsbro' Dale, to Mary, eldest daughter of Mr. George Shillito, Worsbro', near Barnsley.

Deaths.

August 10, at Tuticonia, Lucy Caroline, wife of C. B. Dowden, Esq., and daughter of the Rev. James Allen, of Colombo, Ceylon, aged 21.

Oct. 14, aged 67, very suddenly, at his residence, Sansome-walk, Worcester, Mr. Arthur Wells, brother of the late Rev. Algernon Wells.

Oct. 18, at 1, Clifford Villas, Beckington, John Joyce, Esq., aged 87 years.

Oct. 28, Deborah, wife of the Rev. W. Fawcett, Mossgill House, Crosby Garrett, Westmoreland.

Nov. 1, Dr. Lindley, the well known botanist, aged 66.

Nov. 4, at Seamer, near Scarborough, aged 58, Mr. Ald. Wheldon. Mr. Wheldon had been, for many years, a deacon of the Baptist church at Scarborough.

Nov. 5, after amputation of his arm, in University College Hospital, London, Arthur, the beloved son of Rev. J. Gibbs, late of Romford, pastor of the Baptist church, Eye, Suffolk, aged 18 years.

Nov. 8, at his residence, Berie Lodge, Leamington, John Heard, Esq., J.P., late of Nottingham Park, aged 81.

Nov. 8, at Burwell, Edward Ball, Esq., late M.P., for Cambridgeshire. He was, although a Dissenter, a Tory and Protectionist. He died, aged 72.

Nov. 9, at Kensington, in her 82nd year, Elizabeth Murray, widow of the late Rev. John Morison, D.D.

Nov. 13, at the Upper Crescent, Taunton, Mr. Thomas Horsey, aged 83 years.

Missionary Observer.

JOHN HEARD, ESQ., LATE OF NOTTINGHAM.

WE have a mournful duty to discharge this month in recording the recent removal by death of this esteemed Christian gentleman to a better world. Within the limits of this notice we can do little more than briefly mention a few of those estimable qualities, the unostentatious display of which procured for him such an extensive amount of esteem and honour. Our personal acquaintance with Mr. H. was only occasional, but extending over more than half of the years of his protracted life, we had many opportunities for observing his courteous demeanour and uniform kindness; and who among our readers has failed to notice, though not of late a member of one of our churches, the prompt and generous liberality which Mr. H. uniformly displayed in the support of our denominational institutions—especially the Foreign Mission and the College? Whenever the necessities of those institutions called for extraordinary pecuniary aid, it had become a custom with the General Baptists to look for the name of JOHN HEARD to head the list of subscribers with a liberal, and in all cases an adequate contribution. Neither was this the only valuable service he rendered them. For probably fifty years he was usually chairman of their committees, when his wise counsels often pointed the way by which apparent difficulties might be avoided or surmounted. We might, from the recollections of more than forty years, mention many facts in proof of these hasty general remarks; but we forbear, for we shall not do justice to our readers, or pay that deserved tribute to the memory of our departed friend which we desire to offer, until we place on record in our pages a more extended memoir. Until then we must leave the closing scene of his long and useful life, and the services at his interment in the cemetery at Nottingham, where the high esteem in which he was held was seen in the voluntary attendance of a numerous company, among whom were the Mayor, the Ex-Mayor, the Sheriff, the Town Clerk, together with members of the Town Council—aldermen and councillors—representatives of public institutions, and ministers and members of Christian churches of the various denominations. And so he died and was buried, “in a good old age, full of days, riches, and honour.” “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

THE JAMAICA INSURRECTION.

AN account has recently come to hand of the outbreak of what is called an insurrection in Jamaica. As certain newspapers, hastily accepting the first accounts, have thought well to charge the Baptist missionaries with being the originators of the insurrection, and Governor Eyre especially singles out the letter of Dr. Underhill as the primary cause of the trouble, we think it right to warn our readers against a too hurried assumption of the truth of these charges. It appears, on the strength of certain statements made by Sir Morton Peto and others, that there is no Baptist mission-station within twenty-six miles of the scene of the outbreak; that this district of Jamaica has been least under the influence of the Baptist missionaries; and that the real cause of the outbreak is to be traced to other sources than those mentioned by the Governor. We give Dr. Underhill's letter, and append a brief statement made by him the same day that the newspapers published Governor Eyre's despatch.

LETTER OF DR. UNDERHILL. TO MR. CARDWELL, UNDER SECRETARY OF THE COLONIAL OFFICE.

I venture to ask your kind consideration to a few observations on the present condition of the island of Jamaica. For several months past every mail has brought letters informing me of the continually increasing distress of the coloured population. As a sufficient illustration I quote the following brief passage from one of them:—"Crime has fearfully increased. The number of prisoners in the penitentiary and gaols is considerably more than double the average, and nearly all for one crime—larceny. Summonses for petty debts disclose an amount of pecuniary difficulty which has never before been experienced; and applications for parochial and private relief prove that multitudes are suffering from want little removed from starvation." The immediate cause of this distress would seem to be the drought of the last two years; but, in fact, this has only given intensity to suffering previously existing. All accounts, both public and private, concur in affirming the alarming increase of crime, chiefly of larceny and petty theft. This arises from the extreme poverty of the people. That this is its true origin is made evident by the ragged and even naked condition of vast

numbers of them; so contrary to the taste for dress they usually exhibit. They cannot purchase clothing, partly from its greatly increased cost, which is unduly enhanced by the duty (said to be 38 per cent. by the Hon. Mr. White-locke) which it now pays, and partly from the want of employment, and the consequent absence of wages.

The people, then, are starving; and the causes of this are not far to seek. No doubt the taxation of the island is too heavy for its present resources, and must necessarily render the cost of producing the staples higher than they can bear, to meet competition in the markets of the world. No doubt much of the sugar land of the island is worn out, or can only be made productive by an outlay which would destroy all hope of profitable return. No doubt, too, a large part of the island is uncultivated, and might be made to support a greater population than is now existing upon it.

But the simple fact is, there is not sufficient employment for the people; there is neither work for them, nor capital to employ them. The labouring class is too numerous for the work to be done. Sugar cultivation on the estates does not absorb more than 30,000 of the people, and every other species of cultivation (apart from provision growing) cannot give employment to more than another 30,000. But the agricultural population of the island is over 400,000, so that there are at least 340,000 whose livelihood depends on employment other than that devoted to the staple cultivation of the island. Of these 340,000 certainly not less than 130,000 are adults, and capable of labour. For subsistence they must be entirely dependent on the provisions grown on their little freeholds, a portion of which is sold to those who find employment on the estates; or, perhaps, in a slight degree, on such produce as they are able to raise for exportation. But those who grow produce for exportation are very few; and they meet with every kind of discouragement to prosecute the means of support, which is as advantageous to the island as to themselves. If their provisions fail, as has been the case from drought, they must steal or starve. And this is their present condition. The same result follows in this country when employment ceases or wages fall.

The great decrease of coin in circula-

lation in Jamaica is a further proof that less money is spent in wages through the decline of employment. Were Jamaica prosperous, silver would flow into it, or its equivalent in English manufacture, instead of the exportation of silver, which now regularly takes place. And if, as stated in the Governor's speech, the Customs revenue in the year gone by has been equal to former years, this has arisen, not from an increase in the quantities imported, but from the increased value of the imports, the duty being levied at an *ad valorem* charge of 12½ per cent. on articles such as cotton goods, which have within the last year or two greatly risen in price.

I shall say nothing of the course taken by the Jamaica Legislature; of their abortive immigration bills, of their unjust taxation of the coloured population, of their refusal of just tribunals, of their denial of political rights to the emancipated negroes. Could the people find remunerative employment, these evils would in time be remedied from their growing strength and intelligence. The worst evil consequent upon the proceedings of the Legislature is the distrust awakened in the minds of capitalists, and the avoidance of Jamaica, with its manifold advantages, by all who possess the means to benefit by their expenditure.

Unless means can be found to encourage the outlay of capital in Jamaica in the growth of those numerous productions which can be profitably extorted, so that employment can be given to its starving people, I see no other result than the entire failure of the island, and the destruction of the hopes that the Legislature and people of Great Britain have cherished with regard to the well-being of its emancipated population.

With your kind permission I will venture to make two or three suggestions which, if carried out, may assist to avert so painful a result. 1st. Searching inquiry into the legislation of the island since emancipation, its taxation, its economical and material condition, would go far to bring to light the causes of the existing evils, and, by convincing the ruling class of the mistakes of the past, lead to their removal. Such an inquiry seems also due to this country, that it may be seen whether the emancipated peasantry have gained those advantages which were sought to be secured to them by their enfranchisement. 2nd. The

Governor might be instructed to encourage, by his personal approval and urgent recommendation, the growth of exportable produce by the people on the very numerous freeholds they possess. This might be done by the formation of associations for shipping their produce in considerable quantities; by equalizing duties on the produce of the people and that of the planting interests; by instructing the native growers to produce in the best methods of cultivation, and pointing out the articles which would find a ready sale in the markets of the world; by opening channels for direct transmission of produce without the intervention of agents, by whose extortions and frauds the people now frequently suffer, and are greatly discouraged. The cultivation of sugar by the peasantry should, in my judgment, be discouraged. At the best, with all the scientific appliances the planters can bring to it, both capital and machinery, sugar manufacturing is a hazardous thing. Much more must it become so in the hands of the people, with their rude mills and imperfect method. But the minor products of the island, such as spices, tobacco, farinaceous food, coffee, and cotton, are quite within their reach, and always fetch a fair and remunerative price when not burdened by extravagant charges and local taxation. 3rd. With just laws and light taxation, capitalists would be encouraged to settle in Jamaica, and employ themselves in the production of the more important staples, such as sugar, coffee, and cotton. Thus the people would be employed, and the present starvation rate of wages be improved.

In conclusion, I have to apologize for troubling you with this communication; but since my visit to the island in 1859-60, I have felt the greatest interest in its prosperity, and deeply grieve over the sufferings of its coloured population. It is more than time that the unwisdom (to use the gentlest term) that has governed Jamaica since emancipation should be brought to an end; a course of action which, while it incalculably aggravates the misery arising from natural, and therefore unavoidable, causes, renders certain the ultimate ruin of every class—planter and peasant—European and Creole.

Should you, sir, desire such information as it may be in my power to furnish, or to see me on the matter, I shall be most happy either to forward whatever

facts I may possess, or wait upon you at any time that you may appoint.

I have, &c.,

EDWARD B. UNDERHILL.

The following is a brief reply to the statements of Governor Eyre made by Dr. Underhill at a missionary meeting, on Monday, Nov. 20, at Camden-road chapel:—

If some of the newspapers were to be believed, Dr. Underhill said, he ought at that time to be in the Tower of London, because, although he did not look like a traitor, it was the opinion of the Governor of Jamaica that he, much more than Mr. Gordon who had been so hastily sentenced and executed, must be regarded as the chief of the conspirators. He little imagined when he wrote that most unfortunate letter, which had been referred to, how harshly it would be judged, and how painful the consequences which would be imputed to it. However, there were serious questions involved in the matter, and those questions could only be settled after a full inquiry by Parliament. To judge by the accusations made against the people of Jamaica in some of the London papers, one would imagine the people of the island to be utterly savage and barbarous, and to be so entirely irreclaimable as to be by no means susceptible of evangelization. But the fact was that there has been going on in Jamaica a long course of misgovernment, which has produced extreme suffering and discontent amongst the people. This discontent has been growing from year to year, and deepening on every side, and the unfortunate drought which has afflicted the island for two or three years past has aggravated the dissatisfaction. It was towards the end of last year the events began which have issued in the painful scenes that have just taken place in Jamaica. The Governor said that he could not doubt that it was all due to Dr. Underhill's letter, and the numerous meetings held in consequence of that letter, at which language of the most treasonable kind was uttered. But what were the facts? Last January, in the depth of the distress then existing in Jamaica, it occurred to him that a letter to Mr. Cardwell might be of some service. He had private reasons for knowing that anything he might address to Mr. Cardwell would meet a very kind consideration. After consulting with Sir Morton Peto the letter was drawn

up in a private way, as a letter from himself to Mr. Cardwell, describing the condition of the island, and suggesting what seemed to him the proper remedies. It was drawn up for Mr. Cardwell's private information, and that gentleman replied, acknowledging its receipt with thanks, and stating that he had forwarded it to the Governor of Jamaica for his consideration, and to report upon. Dr. Underhill here read the letter, and having corrected an erroneous statement as to his visit to the island, which had been said to be two years ago, although it was six years since, he proceeded to say that the Governor, on receiving the letter, caused it to be published in the *Gazette* of the island and in all the Jamaica papers, and that he addressed a circular to all the authorities of the island, governmental, magisterial, and religious, requesting them to furnish him with materials for a reply to the letter. Now for the last nine months he (Dr. Underhill), of all men, had been the best abused in Jamaica, and the Governor, in his despatch, declared that this letter provoked the rebellion. Why, all he did was to address a private letter to Mr. Cardwell, which he never intended should appear before the people of Jamaica. It was not Dr. Underhill that published it in Jamaica, nor was it Dr. Underhill who suggested the Underhill meetings that the Governor speaks of. Those meetings were held entirely under independent circumstances. He was not there to promote them, but every resolution agreed to at those meetings affirmed in the strongest terms the truth of every word in his letter. It was really too bad, however, to impute these events to him through the instrumentality of that letter, when its publication was the act of the Governor of Jamaica himself. After referring to the case of Mr. Gordon, who had so hastily been put to death, and to the imminent danger of Mr. Palmer, of Kingston, Dr. Underhill thus proceeds:—The Governor, in his despatch, speaks of Baptist missionaries indulging at meetings in all the false statements of the Underhill letter. Who these missionaries were he knew not; but he knew that the Governor had acted so dishonourably as to open the letters of missionaries with the hope of finding something against them, in order to gratify his rancour because some time since these gentlemen refused his bidding to publish to their congregations a libel-

lous placard issued by the Governor, and which was an insult to the people. Again, he thought it very hard that English subjects in Jamaica could not complain of bad government without being charged by Governor Eyre with writing sedition. It was not for him to go into the Governor's account of how he performed his duty; but he would say that there were two sides to this question, and he was glad to think that a very large proportion of the press was disposed to take the other side from that taken by the Governor and the *Times* newspaper. He asked them to let their judgment abide the result of the inquiry that must take place. It was not for him to write letters from to-day denying the lies of some public prints, and he did not intend to do so. But the time would shortly come when he should be in a position to put before the English people the entire circumstances of the case.

The following is also just now worth reproducing. It shows that Governor Eyre has turned round most completely. It is from an account of the Jamaica Jubilee given in the *Baptist Magazine* for August, 1864.

"The first important meeting was held at Montego Bay, on the 17th of February last. It consisted of the ministers and delegates of the Jamaica Baptist Union, representing over 50,000 persons, and it is stated by competent judges that not less than 10,000 persons were present at a great gathering which was held in the open air. Among other business done by the Union was the adoption of an address to Governor Eyre, expressing in strong terms their approval of his public acts, especially his determination to employ no one in the Government service who cannot produce satisfactory testimonials of good moral conduct. From Governor Eyre's reply to this well-timed and judicious address we select the following sentences:—

'I thank you for this spontaneous expression of your approval and sympathy. At the present juncture it is especially encouraging to me to receive such disinterested support.

I cannot, gentlemen, close my reply without briefly adverting to the gratifying account which I saw in one of the daily journals, that at your recent meeting at Montego Bay there could not have been less than 10,000 persons assembled to meet you in celebration

of the jubilee, and that yet, to use the words of that journal, *not a single police case has resulted from this mammoth and memorable demonstration.*

What a contrast this peaceful and orderly assembly to celebrate a religious service presents to days gone by. Surely when the influence of the Christian missionary is so powerful in the preservation of outward conduct and decorum, we may reasonably hope that it is not without its effect upon the inner man; and that as years pass by, and successive generations follow each other, the failings and vices of the rural population—in a great degree due to the yet unextinguished and degrading influences descended from slavery—may give way before the practice and the teaching of Christian ministers, and that our country people may become, in after years, as honest, as truthful, and as virtuous as are the peasantry of any other country.

Persevere then, gentlemen, in the holy undertaking in which you are engaged, and doubt not that in His own good time God will grant an answer to your prayers and a blessing upon your labours.

For your kind good wishes towards myself and my family I return you, on their part and on my own, my grateful acknowledgments, and I humbly share in your prayer that when our respective labours in this world are terminated we may all meet in the everlasting kingdom of our Lord and Saviour Jesus Christ."

HINDOOISM AND ITS REFORMERS.

MR. EDITOR—

DEAR SIR,—In the *Overland Friend of India*, of the 22nd September last, there is a painfully interesting article on "Hindooism and its Reformers." I have extracted that part of it that refers especially to the Car Festival of Jagannath at Pooree, from which your readers will see how the mournful facts, stated again and again by your Missionaries, are supported by independent testimony.

It is, however, pleasing to observe that but tens of thousands, instead of hundreds of thousands as formerly, now visit this great emporium of delusion, vice, and death.

Yours very truly,

I. STUBBINS.

"Long before the great feast of Jagannath, around those temples which serve as a land-mark to the ship about to enter

the Hooghly, the priests send forth over Northern India *pandas*, or pilgrim recruiters. Furnished with rice, said to have been cooked in the idols' kitchen, these scoundrels go forth into the peaceful villages and quiet homes of Bengal and Hindostan. Like the Pharisees of old, who devoured widows' houses, they steal into the huts of the respectable, and the *barees* of the wealthier classes, and induce wife and widow to accompany them in gangs to the temple, taking with them as much money as they can coax from their husband, or borrow for the occasion. The man seldom cares to go, and he is not wanted. It is the wife who is duped—the wife who has striven to relieve the monotony and ignorance of her existence only by dreaming night and day of the voluptuous Krishna, the brave Ram, or the terrible Mahadera; the widow who, amid the misery of her lot, has had no solace but the hope of finding gratification for her disordered passions, or relief for her aching heart, in the many shrines of Hindooism. In the month of June, when the sun is at its hottest, thousands of such may be seen streaming down the roads towards Calcutta, or by railway and boat, and passing through Midnapore to the sacred Pooree.

The town, though thus frequented for centuries, has no proper accommodation for the crowd who throng it. The official report describes twenty thousand Bengali women as crammed into small lodging-houses, each allowed exactly the space that she covers when lying down. If they do not take cholera with them, they find it there. Disease soon does its work in such circumstances. Morning after morning the living throw out the dead into the streets, and as the police pass along at dawn, they see such a sight as has been described only by Defoe in his 'Plague of London.'

On arrival, the victims are soon stripped of all their money, and by the time that the idol has been placed on the car that used to crush so many to death, the more timid make a rush to get out of the town. Enumerators, stationed at the Atranulla Bridge, counted 31,586 Bengalis on their return home in the eight days ending 2nd July. Adding the Oriyas of the neighbourhood, and those who went south to Madras, there were 45,000 Hindoos present at the last Pooga. The women were in the propor-

tion of forty to one man. Among them there were no less than 1,372 deaths. How many perished on the way home, weary, worn, and heartsick, who shall tell!

But the mortality is nothing to the shameless immorality witnessed in open day, as well as at night, on the sea-shore and around the temple, as well as in its purlieus, and in the lodging-houses. We cannot pollute our columns with the description. That Hindooism in its popular form is simply consecrated lust, we did not require Ward's book, or the Mahara's trial at Bombay, to tell us. But that respectable Bengali families all over the country should allow wives, and mothers, and daughters, to see the sights, take part in the revelries, and display the immodesty of which Pooree is annually the scene, is as marvellous as it is sad. Even the native papers cry out for the *pandas* to be put under the surveillance of the police. The priests encourage the filthiness, on the same principle which guided their Corinthian brethren of old. Fornication is a worship. When each car is moved, two men, holding the hereditary office, which is remunerated by land or money, take their place upon it in front, and by the lowliest sayings and gestures, in the lowest patois, encourage the people to drag the ropes. Last year, because cholera had broken out, they went so far as to threaten the lukewarm with death from the disease. The police interfered, and the magistrates apprehended the scoundrels.

We can here only allude to what is openly asserted by those who know the facts, that many a good-looking wife, or girl, who is reported to her friends as having died on the way, is sold into the slavery of Mussulman concubinage."

THE SICK AT THE GANGES.

[The following letter is every way worthy of note. It is written by a medical man in Calcutta, and recently appeared in an Indian paper.—Ed.]

SIR,—The propriety of Government interfering with the Hindu custom of carrying the sick to the river side to die is now attracting public attention. As in this discussion general assertions are more plentiful than facts, I send you the following narrative of what occurred

in my own experience less than two years ago.

I was asked to visit the mother of one of the pupils of the Free Church Institution, Calcutta. She had been suffering from fever nearly a fortnight, and had been brought a distance of about twenty miles in order to obtain medical assistance. I found her in a state of extreme prostration, reduced by the fever and exhausted by the long journey. She was lying in a state of partial insensibility, and the pulse was scarcely perceptible. Although the case seemed desperate, I resolved to make an effort to save her. Quinine in large doses was administered, also Port wine and juice of flesh. As many Hindoos, especially widows, would rather die than taste the two last, they were brought as medicine from the dispensary under the mysterious names of "Vinum Rubrum" and "Decoctio Carnis." On visiting her again in the evening there was a marked improvement. Being apprehensive lest she should be taken to the river side during the night, I assured the sons that the case was by no means hopeless; that if they continued the administration of the medicine, there was a strong probability of recovery, and that if they took her to the Ghaut I should consider them chargeable with hastening their mother's death. In the morning I heard, to my great disappointment, that she had been taken off during the night. A native quack doctor (kobiraj) had assured them that she would not live till the morning, and they, fearful of incurring the reproaches of their neighbours if she should die at home, had acted on his advice.

After two days, hearing that she was still alive, I went to the river side to see her. She was lying on the floor of a covered building, erected for the convenience of the dying, at Kashee Mitter's Ghaut. She seemed at the point of death, but more from starvation than disease, for the fever had gone, through the use of the medicines administered before her removal. I assured her sons that she now only required stimulants and food. Their minds were agitated by conflicting passions; love for their mother contended with the fear of social odium and the remnants of superstition. I spoke to them of their responsibility to God for the use of every means in their power to prolong their mother's life. Their better principles prevailed, and

they did as I directed. She began to rally immediately; next day she was much better, and it soon became evident that she would not die. I was very anxious to get her home, but they waited several days longer till they thought her quite out of danger, for if she had died in the house after having been taken to the river, the disgrace would have been double. They would not even then bring her home without first taking her to the temple of Kaligbat. I remonstrated against taking her there in her weak condition, but to no purpose. The reply was that they could not help it, for without an atonement they durst not receive her. She was accordingly taken and presented before the idol, to which money and fruits were offered as an atonement for the sin of having cheated the river of its prey.

The Hindoos believe that if a person is taken home after being carried to the river side the first member of the family on whom she looks will certainly die. In this case they fell upon a very ingenious expedient to get over the difficulty. I hear the same device has been used successfully in other instances also. As she entered the house a looking-glass was held before her eyes that she might see nothing but her own features, in order that if mischief befel she might herself be the sufferer.

Immediately after this one of the young men who had waited on his mother at the Ghaut was attacked with severe fever, brought on, doubtless, by exposure. The neighbours all said, "he is sure to die—mother Gunga is not to be so trifled with; she is angry for having been deprived of her victims." I was careful that he received proper treatment, and to their surprise he recovered. Nearly two years have passed away and the woman is now alive and well. The Brahmins were propitiated by a feast. These men, whose power rests solely on opinion, do not find it expedient to carry matters with a very high hand in Calcutta. There were several other persons lying at the Ghaut at the same time. To one of these, a poor widow, I ordered food and stimulants to be sent. Other engagements prevented me from returning, so I did not see the end of the case. I was told however that she also recovered and went home.

I am, yours truly,

Calcutta, Sep. 24th.

M. D.

Foreign Letters Received.

CUTTACK.—J. Buckley, Sep. 15, Oct. 2. | RUSSELL CONDAH.—J. O. Goadby, Oct. 3.

Contributions

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

BARTON.			£	s.	d.	DERBY, <i>Osmaston Road.</i>			
Collection at Missionary meeting	2	7	2			Public Collections	15	6	7
BIRCHINGTON, <i>near Margate.</i>						United Collection at Missionary Meeting.. .. .	4	7	0
Rev. W. Kilpin.. .. .	0	5	0				19	13	7
BRADFORD, <i>Infirmiry-street.</i>						Less expenses three years	2	17	6
H. Brown, Esq., two years subscription, per Mr. Rhodes ..	2	2	0			LEICESTER, <i>Dover-street.</i>			
Mr. Rhodes	1	1	0			Mrs. Livens, for Orphan at Russell Condah, to be named "Carey Howard"	3	0	0
Mrs. Rhodes	0	10	6			Friar Lane.			
Miss Rhodes	0	10	6			Mrs. Case, for Orphan	2	10	0
Miss M. H. Rhodes Collect. Bk.	0	10	10½			LONDON.			
Miss E. Rhodes do.	0	17	4			Rev. T. Wilshere	1	1	0
Miss A. Rhodes do.	0	17	4			MANSFIELD.			
Sunday Scholars' Collecting Books—						Public Collections	2	17	6
Joseph Whitaker	0	15	1			Sunday-school Juvenile Collecting Books—			
Eli Milner	0	4	6½			Elizabeth Parks	0	16	4
John Roome	0	15	4			Anne Newton	0	5	9½
Henry Barker	0	14	11½			George and William	0	16	0
Thomas Cooke	0	4	0			Samuel & Anne Bramley ..	0	8	10
John Henry Holroyd	0	3	5			Mary Ancliffe	0	0	4
Hampden Beever	0	5	5			Sarah Ann Cooper	0	0	8
John Craven	0	4	5			Samuel Radford	0	3	7½
Albert Mountain	0	0	6			Wm. Charlesworth	0	0	1
Mary Crowther	0	2	5			Richard Standerland	0	2	7
Mary Ann Whitaker	1	1	10			Fanny Ancliffe	0	3	9
Emma Whitaker	0	13	10			Miss Farrands	0	17	4
Charlotte Sugden	0	15	8				6	12	10
Emma Wilkinson	0	5	8			Less expenses	0	3	0
Hannah Wilkinson	0	2	8			QUORNDON AND WOODHOUSE.			
Rebecca Winterburn	0	6	1½			<i>Quorndon.</i>			
Mary Cockcroft	0	13	4			Public Collections	3	18	11
Harriet Wright	0	14	5			<i>Woodhouse Eaves.</i>			
Harriet Hudson	0	4	11			Public Collection	1	18	6
Julia Beever	0	9	0			Miss Hemsley's Book	0	10	0
Margaret Ann Lancaster ..	0	18	9				2	8	6
Mary Blamires	0	4	0			<i>Mountsorrel.</i>			
Elizabeth Cawood	0	10	8½			Public Collection	1	0	0
Odd Pence	0	1	4½			From Sabbath-school	0	10	0
Sabbath-day Collections, less expenses	3	2	7½				7	17	5
Bethel share of Public Missionary Meeting, St. George's ..	6	0	0			WIRKSWORTH AND SHOTLE.			
	27	4	6½			Cash on Account	7	12	1
From School Cash entered in last Report	5	0	0						
CLAYTON.									
Public Collection	2	6	0						
J. Dalby, Esq.	1	0	0						
	3	6	0						

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. Hill, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. O. Pike and the Rev. H. Wilkinson, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

MINUTES
OF THE
NINETY-SIXTH ANNUAL ASSOCIATION
OF THE
NEW CONNEXION
OF
GENERAL BAPTISTS,

HELD IN

Lombard Street Chapel, Birmingham,

June 19th, 20th, 21st, & 22nd,

1865.



Chairman.

REV. T. W. MATHEWS, *Boston.*

Vice-Chairman.

MR. C. T. BISHOP, *Nottingham.*

Secretary.

REV. T. BARRASS, *Peterborough.*

MINUTES
OF THE
NINETY-SIXTH ANNUAL ASSOCIATION
OF THE
NEW CONNEXION
OF
GENERAL BAPTISTS.

THE Ninety-sixth Annual Association of the New Connexion of General Baptists, was held at Lombard-street chapel, Birmingham. The meetings commenced on Monday, June 19, and closed on Thursday, June 22, 1865.

The attendance was good, but not so numerous as it would have been in the heart of the Midland Counties. Much gratification was expressed during the meetings that the Foreign Mission Debt, referred to last year, had been removed, and that information of a legacy of £400 had just been received.

The Introductory Devotional Service was held on Monday evening; the Rev. E. Foster, of Wendover, presided. At the same time the College Committee met in the Upper School-room, and the Business Committee in the Ministers' Vestry.

On Tuesday morning, at seven o'clock, the reading of Reports from the churches commenced, and was continued until ten o'clock; when the Chairman, the Rev. T. W. Mathews, of Boston, took his place, and delivered the following address:—

BELOVED BRETHREN,—As you have thought it right to place me in this honourable office, I propose at once, without preface or apology, to direct your thoughts in the following channels: viz., CONGRATULATIONS, SOLICITUDES, and SUGGESTIONS.

I.

1. I congratulate you, first and chiefly, on the old and ever welcome truth, that in our Associations we meet in "the Name that is above every name." Not in the name of an earthly potentate, however exalted, but of Him who is King of kings, and Lord of lords; not in the name of a pontiff, however idolized, but in the name of the only true Priest, who has "washed us from our sins in his own blood;" not in the name of the revered founder of our own denomination, but of Him who is the One Head of the universal church. Yes: it is in His name we are gathered, and for His cause; *i.e.*, for the sake of everything that is noble, holy, philanthropic, and heavenly; because all these objects are comprised in our "high vocation," and to all of them we may, in some measure, have the happiness of contributing our humble aid.

2. I congratulate you, also, that we are again allowed to meet in health both of body and mind, and in possession of innumerable temporal blessings; that we have

sunny memories of former Associations, and a well grounded hope, that, if spared to meet on future occasions, each gathering will be more blessed than its predecessor, and that the last (that to which we are invited in a better country) will be best of all—in the kingdom and presence of Immanuel.

3. Further, I felicitate you on the fact, that the constitution of these brotherly convocations precludes all danger of violating individual consciences, or of infringing the liberty of our independent churches. So simple is our connexional constitution, that, without impropriety, I hope, we may apply to it the words of Cowper—

“Oh! how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan.”

And although some may despise and ignore us as powerless and insignificant, because we are not assembled in virtue of a mandate from Her Majesty; we, happily differing from some convocations which enjoy that dignity, are at least able to do *something*; yes, to do all that it is desirable we should do; and, by an enviable immunity, have power to do good, and no power at all to do mischief.

4. Well may we congratulate one another on our enjoyment of *religious liberty*; that, Dissenters as we are—through conviction, not through self-will; not from the revealed truth of God, but from human authority in matters of religion; not from the institutions of the Lord Jesus, but from notions and ceremonies “of art and man's device”—we have inherited from our blessed forefathers the priceless boon of religious liberty, and through *that*, a large share also of *civil* freedom. No one is afraid of being injured by our gatherings, and we in our meetings are not afraid of being molested by any violence or intrusion. Millions of the best men that ever lived desired to see such days as we see, “but died without the sight.” “They laboured, and we are entered into their labours.” Never could Nonconformists be so thoroughly loyal as now—never before could we with such affectionate respect and piety say—“*God save the Queen.*”

5. May we not also congratulate ourselves and all our fellow citizens on the promising fact, that the manifold blessings of international *peace* seem better guaranteed than in any preceding period, by the introduction of the reasonable though modern doctrine of *non-interference*? All honour to the memory of *Richard Cobden*! Had this principle not been practically adopted, how could we have escaped the horrors and immoralities of war with Russia on account of Poland—with Germany on account of Denmark—and (most frightful to contemplate!) of war with the Free States of North America on account of the slaveholding Secessionists?

6. And I think another ground of congratulation is found in the healthy agitation of ecclesiastical questions, which has accompanied and followed the Bicentenary commemoration of Bartholomew-day, 1662. In our own country every one has been compelled to take part either in opposition to, or in favour of, *religious equality*! That is the cry! and God defend the right! And on the European continent how marvellous is the advance made in the direction of freedom in the choice and profession of religion. A few years ago such a thing was unknown even in the Protestant countries of Sweden, Denmark, Oldenburg, Hanover, and Prussia; but now, not only there, but in Roman Catholic countries, in Baden, Bavaria, Saxony,—nay, in Austria and Italy! What do you think, for instance, of a General Baptist preaching even in Rome? Protestant missionaries are now allowed to make proselytes from among the Turks. While in France, that has so often been “drunk with the blood of the saints,” not only is a most substantial degree of freedom in matters of religion enjoyed, but the Imperial Government, with promptitude and decision, has lately interfered to rebuke the priest-ridden bigotry of some of its representatives, who had been tyrannizing over native Protestant Christians in the Island of Lifa.—Who, without a flutter of intensest interest, can contemplate the tottering condition of the throne of the Pope, that Idol of Western Anti-Christendom? Some of us may live to see the millstone thrown with sudden violence into the waves of an indignant nation. I seem to hear a voice from heaven that says to me and to all—*Watch.*

7. There is another feature of the present day that awakens congratulation. I mean the spirit of liberality which animates many men of wealth, who seem to rejoice in their ability to lavish their money on the cause of Christ, and the well-being of man. I speak not only of the public charities and religious societies which are the glory of our age, but of the munificence of private individuals. In the last generation there were Thorntons, Kitleys, Wilberforces, and Wilsons; and in every age there have

been a few of noble generosity. In the present day they are multiplied. It would be as unwise as it is needless to mention individual names; their "praise is in all the churches." Perhaps we shall have the delight of seeing more of them among our own denomination. Besides the generosity of individuals, we are refreshed with the devotedness of whole communities. I question whether, in the whole of Christian history, such accounts could have been rendered of collective zeal as have lately appeared in the pages of the *Nonconformist*, and which have drawn the attention and elicited the applause of even the *London Review*.

8. And ought we not to congratulate ourselves on witnessing and feeling the benign spirit of *mutual attraction*, that is asserting its influence over good people in the various sections of the Christian world? The inquiry seems now-a-days to be,—not "how widely do we differ?" but "how nearly do we agree?" In Scotland the Burghers of my early days, the anti-Burghers, and the Relief churches, perceiving that they were almost one, resolved on becoming altogether so, and now form the United Presbyterians, for shortness called the U.P. Church. And the Free Church, finding that it only differs from these brethren on *one* theory, and that a quite impracticable theory, is every year approximating to the U.P.'s nearer and nearer still. The desire frequently expressed in our Associations for a closer union with the larger section of the Baptists, seems, by a process as silent yet as sure as chemical affinity, to be gradually fulfilling itself. If you doubt the pleasing fact, try to be at Bradford next autumnal meeting of the Baptist Union; and, judging by the spirit of the meeting last year in *this town*, I venture to foretell that your doubts will be exchanged for assurance.

I think, also, from my observation, that the same tendency is observable between the various Methodist bodies, and between us and the Independents.

To this there seems to be one striking exception. Notwithstanding the natural operation of the Bible and the Tract Societies, and especially of the Evangelical Alliance; the gulf widens between Churchmen and Dissenters. Yet even among the Episcopalians the force of the amalgamating tendency is evident; for hundreds of the clergy are adopting popish practices, and no insignificant number have gone over to Rome altogether. And the Bishop of London has publicly declared that the Church of England, mighty as it pretends to be, has no legal power to intercept this fatal process of assimilation with the Papacy.

9. This series of congratulations, however, must have a limit somewhere, and I will close it by congratulating you and every lover of the human family on the *termination of the war in America*; and most emphatically so, because the restoration of peace in that country is accompanied with the abolition of (what Wesley called "the sum of all villainies") Slavery. Yes: we hail with a shout of exultation the emancipation of four millions of slaves, and of the countless millions who, had not this fell institution been annihilated, would in successive generations have been born to the hardships and degradations of hopeless bondage. With equal sincerity do we give joy to the slaveholders themselves; and very particularly to the ministers of religion in the South, whose moral nature, whose conscience, and whose theology, will, under the happy influence of changed "Institutions," doubtless undergo a corresponding and most desirable transformation.

Will not this glorious event (second, in my opinion, to none in the history of the world since the deliverance of Israel from Egypt,) hasten a similar catastrophe in Cuba, in Brazil, and other portions of the *Western World*? Will not the sound of it awaken echoes of gladness in despairful *Africa*? And, taken in connection with the truly magnificent act of the *Emperor of Russia* in raising many millions of serfs into the dignity of freemen, will it not produce a most favourable effect on the material interests of the inferior classes, and on the moral condition of the upper classes of society, in every country of *Europe, not excepting our own*?

II.

It is now my duty to direct your thoughts, brethren, into another channel, less pleasing, indeed, but perhaps more important. This I denominate SOLICITUDES. Of these some are more immediate, others more remote.

1. The first is—*Lest in the agreeableness of our Association we should in any degree be unmindful of our responsibility*; lest friendly cheerfulness should degenerate into

profitless frivolity; lest the spirit of any of our meetings should be inconsistent with the disposition in which we hope to listen to the instructions of our brethren from the sacred desk, and to seek holy and heavenly fellowship with God and with each other at the table of our Redeemer.

May the houses of our friends, also, who receive us in the name of the Lord, be blessed by our visit. I trust the time is long gone by, when anything could be said like what was once said to me (though I believe not of me), when I was a young man, by a daughter of my hospitable entertainer:—"In our family," said she, "we have long ago come to think that the less we see of ministers out of the pulpit, the better." While, however, in the family circle there is no necessity for effort or restraint, there is always occasion for watchfulness. Let us carry in our bosom the "Rose of Sharon and the lily of the valley," and then, without any attempt at exhibition, they will make their presence felt.

This remark will be specially applicable, perhaps, to what, I hope, is now regarded as an Institution among us; I mean our Social Excursion on the Friday. Let us not forget to invite our Best Friend to accompany us. Let all people understand that to Christians a holiday is also a holy day. Let our heart be in unison with the harp of Doddridge, in his beautiful rendering of the old heathen's epigram, "Dum vivimus vivamus"—

"Live while you live, the Epicure would say,
And seize the pleasures of the passing day;
Live while you live, the sacred Preacher cries,
And give to God each moment as it flies.
Lord, in my mind let both united be,
I live in pleasure while I live to Thee."

The spirit which reigns within us will infallibly exude from us, and cannot fail to infect our companions. The spirit that pervades this Association will travel with us to our respective homes and congregations; and that which prevails in our congregations will affect the character and the destiny of themselves, their neighbours, and their descendants, for all time and for all eternity.

2. Akin to the first solicitude, but a little more remote, is this, viz., *Lest in our churches generally, worldly conformity, formality, and respectability, should become the substitutes of genuine spirituality.* Christians, no doubt, may be, nay, and must be, respectable. Notwithstanding what some have asserted to the contrary, Dissenters may be gentle-people. Their public worship, as well as their domestic arrangements, may be marked by decorum and refinement. So far, all this is desirable and praiseworthy. The danger is, lest in these things we should begin to *pride ourselves*. We may become anxious to preserve and extend them—we may not improbably succeed; but woe to us, if, in a faultless exterior, we should lose the inward life of "communion with the Father and with his Son Jesus Christ." Let us ever feel the pressure of this conviction—that without the living Spirit of Christ, our noblest forms of worship are "but sounding brass and tinkling cymbals." We cannot hope to rival the world-churches in the gorgeousness of their rituals, in "the long-drawn aisles and fretted vaults" of their magnificent architecture; perhaps not in the profundity of the learning of some of their Doctors, or the splendour of the oratory of some of their preachers; so that unless we equal or exceed them in the simplicity of our faith, the fervour of our piety, and the consecration of our heart to God, we are indeed "wretched, and miserable, poor, blind, and naked." While on this point, I may be allowed modestly and fraternally to express my own conviction, that the use of a liturgy, however unexceptionable in itself, will rather tend to deadness and self-deception, than to the maintenance and reanimation of spiritual worship. On the other hand, I would emphatically recommend the careful and universal adoption of a reverential posture of body during public prayer, as conducive not only to the becoming appearance, but also to the real edification of the worshippers. Almost any posture in prayer seems more proper than *sitting*, which often degenerates into the *indecency of lounging*.

3. Another solicitude is, *Lest our churches should suffer their liberty to slip away, because of the trouble necessary to preserve it.* We are called to liberty, both from the dominion of sin, and from the domination of our fellow men. We are not to "suffer that a man bring us into bondage." Now the *discipline* of the church is at once the safeguard of its purity, and the palladium of its liberty. The discipline appointed in the eighteenth of Matthew is as much an ordinance of the great Master, as is baptism, or the Lord's supper. Without it, a society, though dignified by the name of a

church, becomes, not a life-sustaining body, but a mere agglomeration of individuals, a machine for the production of a comfortable self-deception, "an organized hypocrisy," a "synagogue of Satan." For the maintenance, then, of this indispensable power of discipline, the church must have regular *periodical meetings*. Should the calling of these meetings be committed to the discretion of any individual, it might soon be left to his will, or to his caprice. He might, as in thousands of instances before our day, become a "Lord over God's heritage." The church would be at first saved, perhaps, from a good deal of trouble, but infallibly, also, from a great deal of safety and edification. As King Charles the First tried to rule merely by his ministers without a Parliament, so it is conceivable that a pastor, especially if supported by an oligarchy of deacons, might attempt to manage a church without a church meeting. The people, at first quiet, and perhaps pleased, might on some occasion become uneasy; then, finding themselves voiceless, they might become impatient (I testify what I have seen), and at length, in their indignation, there would probably ensue one of those volcanoes, which are the disgrace and sometimes the ruin of our congregational churches.

I know that much spirituality of mind is requisite for the profitable self-government of a church; but this, instead of being an argument for abandoning the principle, is simply an evidence of the divine authority of the institution.

4. Another solicitude is, *Lest in our love of fixity, we should damp the aspirations of progress*. We have first principles. Let us hold them fast. For the instruction of our members at Boston, and of others who may wish to possess them, we have lately printed an edition of the six articles adopted in 1770, as the foundation of this General Baptist Association. But holding firmly these first principles, we know that we are called to advance into all the universe of truth. In all ages the Christian church has been likened to a *ship*. Hence, from love of symbolical representation, the chief part of cathedrals and minsters is called the "Nave." Now, within the ship let all be fixed. Let the hull be tight; let the masts be firm; let the compass be true. But let the sails be contrived to catch every breeze; let the rudder be turned according to every exigency; let the mariners be attentive to every word of the Captain; and let the ship move on towards its heavenly destination, evermore nearer and nearer to Immanuel's land.

5. Another solicitude, though similar to the foregoing, I wish, on account of its importance, to specify separately; viz., *Lest in the enjoyment of spiritual, social, and political ease, we should drop off into the slumber of evil-contentedness*.

By faith in Jesus and his finished work, we have *peace with God*; by a careful practice of justice and kindness, we have *peace with our neighbours*; by a patient continuance in well doing, by an unflinching endurance of persecution, by a respectful use of the right of petition, and by the equity of the law, we enjoy almost perfect *peace with the powers that be*. In these very comfortable circumstances our natural selfishness is apt to say—"What lack I yet? I am rich and increased with goods, and have need of nothing. 'Soul, take thine ease; eat, drink, and be merry.'"

But, brethren, while we have super-abundant reason for *gratitude*, this is no place for *contentedness*. "There is much land yet to be possessed." Of the thousand millions of our fellow beings in this world, a fraction only have ever heard of their Redeemer; the rest have no notion of salvation, nor even feel their need of it. Even in our own country (probably the most religious on the earth) only a small proportion (in spite of what the Prayer Book may say) make it manifest that they are the subjects of that regeneration without which "no one can enter into the kingdom of heaven." Ignorance, drunkenness, and vice of every form, as well as the frequent occurrence of the most formidable crimes, demonstrate that we dwell where Satan still holds his seat. We do rejoice because of many excellent people and many noble institutions, but still the mass of the population are living "without God and without hope." To specify one evil. The enemy has come in as a flood of strong drink. In the Established Church are about 18,000 clergy; of these 560 are total abstainers; among Dissenters, I fear, there is not a much larger proportion to "lift up the standard against him." So the ruinous evil progresses almost unchecked.

Among the goodly fellowship of Christian institutions, those of our own denomination, though far from being insignificant, are comparatively few and feeble.

Our Foreign Mission will, as usual, receive at this gathering a large share of our attention. Though relieved of last year's distress as to its finances, we cannot be satisfied as to its normal condition.

The Home Mission, notwithstanding Mr. Winks's burning appeal two years ago for £2000 a year, has an average income not much exceeding £200.

The College enjoys, I trust, better health, and is not liable to those periodical fainting fits, which, in former years, used to excite among us so much alarm.

But God forbid that we should be content for things to remain as they are!

6. Another solicitude is, *Lest our smaller churches should perish of inanition, for want of the nursing care of our larger communities.* I agree with those who think our strongest efforts should be made to force our way into larger towns, such as Hull, Manchester, and Liverpool. But are the rural districts to be neglected? and especially those country places where we have already some devoted friends residing? where, indeed, evangelistic efforts have been commenced, a chapel built, and a little church organized? Let the great places be invaded, but let the small places also be cherished. The voice says—"These ought ye to do, and not to leave the other undone."

It is a melancholy fact, that not only in Lincolnshire, but other parts of the country, churches formerly existed and had chapels of their own; but through the death or removal of some zealous friend, the society, unable to maintain the public preaching of the word, has been dispersed, and the very property has disappeared. A small church ought, in all cases, to be allied to one that is larger. "We that are strong ought to bear the infirmities of the weak." Some one beautifully says—"God gave the child to sanctify the mother." So I believe every church would be sanctified, by having one or two smaller communities, standing to it in the relation of daughter to mother.

7. The last solicitude I will utter is, *Lest in the pleasantness and rightness of a generous catholicity, we should lose the distinctness of our convictions and profession.* As we cannot doubt the unfeigned godliness of many who in some points of faith and practice differ from us, we cannot and ought not to avoid uniting with them in Christian fellowship and worship. The happy and profitable intercourse thus enjoyed with them, however, renders it both painful and rare to exhibit the points of difference. By degrees we are apt to lose sight of the evils (for instance) of *infant baptism*; though that practice was, I think, unquestionably the source of much of the superstition and priestcraft which have invaded and defaced the religion of Christ.

The true position between bigotry and latitudinarianism was so felicitously pointed out by the chairman of the last Association, that I need do no more than thus briefly advert to the subject.

III.

I proceed, therefore, brethren, to open my third little channel of thoughts, under the title of SUGGESTIONS. If some of these may make a demand on your forbearance, you will please also allow me to keep in mind the claims of fidelity.

1. One of these suggestions is intended to apply to *every member in every church.* The theory of the Christian church is, that it is an *organized* body; that is, that every member, without any exception, has something to receive from, and to impart to, every other member. Each one, therefore, has some special function, which he is to use for the profit of all the rest; and each one ought to be habitually saying—"I will go to meet my brethren, and see what Christ has to give me through them, and to ask the Lord for something by which I may profit my fellow members." And not only so, but each one in particular, as well as the church in general, is appointed by the Saviour to stand to mankind in the relation of "the salt of the earth and the light of the world." I venture, therefore, to recommend each of my ministerial brethren to take a very early opportunity after his return to his own pulpit to preach from the words—"Lord, what wouldst thou have me to do?" If each brother and sister, by privately waiting on the Lord, can find out his and her department respectively, that would, I think, be the best. If not, let each one seek advice. Some will recruit the Sunday school; some preach in a destitute neighbourhood; some hold cottage meetings; some take in hand a mission to four, five, or six houses every week; some distribute tracts; some to the practice of that true religion before God and the Father, the visitation of the sick, the fatherless and the widow in their affliction; while some, perhaps, can do no more than the old German woman brother Oncken told us of, who stood in the street, and told the passengers—"this is the way to the Baptist chapel."

Until the *lay element* (as it is termed) be more extensively, nay, universally, employed, the church of Christ cannot get its grand work accomplished. The Bible women and the Sisters of Mercy found in other denominations might be most profitably introduced into our own.

2. I may be allowed to utter a humble suggestion with reference to our *chapel building*. At our last Association a Committee was appointed to try to contrive the formation of a Building Fund. I hope they will bring up an encouraging report. For church extension the Bishop of London demands a free-will offering of a million pounds. The Independents have resolved on obtaining £50,000, to be employed on the loan principle. On this point I may be allowed to express a feeling of jealousy respecting the building of very handsome, decorated and steepled edifices. I do not pretend to draw a line between what is proper in these ecclesiastical structures, and what is superfluous. Commodiousness, ventilation, and good acoustic qualities, are of course to be consulted and secured; but when we contemplate, as Robert Haldane in Scotland contemplated, the urgent necessity for meeting-houses in a thousand localities, I confess to a feeling of jealousy when I look on manifest superfluities, and wish the money thus expended had been dedicated to purposes more pressingly required.

3. My next suggestion I offer with a mingled feeling of diffidence and confidence, to the consideration chiefly of my ministerial brethren. I think that Nonconformists have, from the commencement, been guilty of a serious oversight in not habitually calling their pastors Bishops. It is the New Testament designation of men in our office. *We are Christian bishops*; why should we not be called so? Let us not be afraid of the charge of presumption. Those who in the first churches were appointed to this office by the Holy Ghost, were as far as possible from being peers of the realm, or prelates, or lords. They were very plain men, of no dignified position in the world. They were probably most of them not so much as what would pass in England for *gentlemen* or for scholars. So that it could in no sense be esteemed *arrogance* in us to style ourselves Bishops. The word means neither more nor less than overseers, and consequently expresses most exactly what we really are. But besides being the simple truth, it would have another important advantage. There are people in England to be counted by thousands weak enough to think, that, as in the New Testament, the churches are said to have been under the care of bishops, no church can be regarded as one conducted in a scriptural manner except under the guidance of a bishop. Such persons have at present no means of judging between a *Bishop* and a *Lord Bishop*. We ought to come to their aid by a perpetual exhibition of the truth on this point. Into our ecclesiastical phraseology we have imported other Greek words, such as Church, Deacon, Presbyter, Baptism, Eucharist, Evangelist, Apostle, Angel; why (unless from a sadly misapplied modesty and an injurious tenderness) have we not also adopted the term Bishop? Mr. Spurgeon has justly rejected the title of *Reverend*, and adopted that of *Pastor*, like the Lutheran clergy in Germany. But as long as the word *Bishop* is found in the English New Testament, no other title assumed by us will serve the cause of truth in this particular. I recommend that we adopt it, as the Waldenses and the Moravians have done, because I believe that it would open the eyes of multitudes to perceive how scriptural is our church economy, and how baseless is their own *hierarchical assumption*.

4. In imitation of some of the most devoted and useful ministers of the present day, I venture to suggest the desirableness of our leading men proving themselves the friends of the working classes, by the delivery of *popular lectures* on scientific, historical, sanitary, and economical subjects.

5. Ought not all ministers, by connecting themselves whilst yet they may, with the *Ministers' Fund*, to make provision for infirmity, age, and death?

6. I hope I may avoid giving offence in the following suggestion concerning *young men entering the ministry*. Perhaps many of them feel, as I am sure I did myself, that, fresh on leaving college life, they are necessarily destitute of the practical training required for the office of a bishop or pastor. Except in rare instances this is unavoidably the case. They may be very competent and able preachers; but the work of a *preacher* is one, the work of a *pastor* is another. "Not a novice," is the language of inspiration. In the Church of England it is absolutely required that a man be what they call Deacon before he can be a so-called Priest. This kind of probationary stage toward the pastorate obtains, I believe, in the Greek Church; it is

rigidly enforced among the Roman Catholics; and we all know that it is an essential part of the Methodist system.

Nature seems to suggest such a course. It were well, no doubt, that the term at College were lengthened; but in my opinion it would be still better, that every young man, after college education, should receive at least one year's pastoral training, as assistant to some experienced and approved bishop.

7. I beg further to suggest, as I formerly did in our Magazine, the wisdom of adopting the system of *rotary deacons*; that is, that at the end of every three years (or other period that may be agreed on), all the deacons lay down their office, and that the church, by ballot, elect or re-elect those brethren whom they may judge most suitable. I am persuaded that by this plan the freedom and the comfort of the church, as well as the efficiency of the deacons, would be secured and promoted.

8. And this leads me, with all modesty, to make another suggestion, or rather to commend one, which some brother to me unknown has recently published in our Magazine; viz., that some plan should be devised to facilitate the transference of ministers to fresh scenes of labour. The desirableness of such a change occasionally is too obvious to require illustration. Nor does the difficulty in the way of its realization seem insurmountable. Could not some one, or two, or even three, brethren, ministers or otherwise, of delicate sympathies, of approved fidelity and of practical experience, be found, and, by the decision of this Association, be recognised, as a confidential means of communication between ministers who are willing to make a change, and churches who are in search of a suitable minister.

To conclude. May the smile of the divine Head of the Church be both constantly desired, and consciously enjoyed, by every soul attending this Association! May cheerful gravity and fraternal respectfulness pervade all our discussions! and may heavenly wisdom conduct us to the best resolutions!

Let the rules of the Association, till they are deliberately altered, be dutifully followed.

And may the God of all grace do for us exceeding abundantly above all we ask or think, through Jesus Christ our Lord. Amen.

The hearty thanks of the Association were given to the Chairman for his admirable address, and it was ordered to be printed in the Minutes.

Mr. C. T. Bishop, of Nottingham, was appointed Vice-chairman, and the Rev. J. Cholerton, of Sutterton, Assistant Secretary. A resolution of welcome to the sittings of the Association of ministers and members of other denominations was passed, and business commenced. At half-past five the Foreign Mission Committee met at Circus chapel; and at half-past six the Public Meeting of the Home Missionary Society was held. T. W. Marshall, Esq., of Loughborough, presided. The Rev. W. Chapman read the reports; and interesting and earnest addresses were delivered by Revs. W. Orton, of Louth, J. J. Brown, of Birmingham, and J. Clifford, M.A., of London.

On Wednesday morning, at seven, the reading of Reports from the churches was resumed, and continued, with an interval for breakfast, until ten; at which time an address was presented by a deputation from the Birmingham Auxiliary of the United Kingdom Alliance. The business of the Association was then adjourned until Thursday morning.

At eleven the Public Service commenced in Circus chapel, when the Rev. J. Burns, D.D., of London, read the Scriptures and prayed, and the Rev. Thomas Goadby, B.A., of London, preached a most instructive and comprehensive discourse from Mark xvi. 15—"Go ye into all the world, and preach the gospel to every creature."

At three o'clock the Rev. I. Stubbins read and prayed, and the Rev. H. Hunter preached an earnest sermon from Rev. i. 18—"I am he that liveth, and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Immediately after the sermon the Lord's supper was celebrated, the Rev. J. Harrison, one of the ministers of the place, presiding; the Rev. R. Kenney, of Burton-on-Trent, also delivered a suitable address.

In the evening the Annual Public Meeting of the Foreign Missionary Society was held. J. H. Hopkins, Esq., of Birmingham, took the chair. The Rev. T. Watts, of Wisbech, prayed; the Rev. J. C. Pike read an abstract of the Report; and addresses were delivered by the Revs. J. Burns, D.D., of London, J. P. Barnett, of Birmingham, W. Jones, of Derby, and W. Hill, H. Wilkinson, I. Stubbins, and G. Taylor, returned missionaries.

On Thursday morning the reading of States was resumed, and continued till breakfast. The Report of the College was presented at nine o'clock. Shortly after twelve the Annual Letter was read by the Rev. R. Kenney, of Burton-on-Trent, on "The Discipline of Christian Churches." Business occupied the remaining part of the day, and did not close till nearly ten o'clock.

During the afternoon sitting a deputation was received from the British Freedmen's Aid Association.

The devotional exercises on Monday evening and during the week were led by the Revs. E. Foster, J. H. Wood, G. Taylor, J. Cholerton, T. Gill, J. Cookson, M.A., C. Payne, G. Maddeys, J. Greenwood, S. S. Allsop, R. Ingham, J. Wolfenden, J. Salisbury, I. Preston, W. Gray, E. Bott, W. Sharman, C. T. Bishop, J. Stevenson, M.A., G. Taylor, and Mr. Croft. The chairman closed with a brief address and prayer.

REPRESENTATIVES.

- Allerton*—W. E. Winks
Ashby & Packington—T. Thirlby, J. Smith,
 B. Thirlby, C. Orchard, G. Orchard,
 T. Orchard
Austrey—James Goadby
Barton—John Compton, Thos. Deacon,
 George Dean Compton
Beeston—W. Underwood
Berkhampstead, Chesham, & Tring—John
 Lawton, Isaac Preston
Birchcliffe—William Gray
Birmingham—G. Cheatle, J. Harrison,
 G. Wright, J. Patterson, T. Haydon
Boston—Thos. W. Mathews, Wm. Wright,
 J. Starbuck, G. F. Bayley, J. Ward
Bourne—Jas. Greenwood, Chas. Roberts,
 W. R. Wherry
Bradford, Tetley Street—B. Wood
Burnley—J. Alcorn, W. Jackson
Burton-on-Trent & Cauldwell—R. Kenney,
 S. Poynton, W. Wardle
Castle Donington & Sawley—W. Bennett,
 Richard Thirlby, Alfred Elliott
Coalville & Whitwick—William Salter
Coningsby—W. Sharman
Coventry—Henry Cross, Joseph Cooper,
 Robert Compton, Richard Taylor
Derby, Mary's Gate—H. Crasweller, John
 Stevenson, Thos. Meakin, Jas. Hill
 ——— *Osmaston Road*—Wm. Stevenson,
 Jno. Prince, E. Johnson, Wm. Jones,
 James Mee
Edgeside—E. Gladwell, J. Greenwood
Epworth & Crowle—W. Saunders
Fleet & Holbeach—Joseph Cotton, F.
 Chamberlain
Ford—William Hood
Fornsett St. Peter's—George Maddeys
Halifax—S. Atkinson, J. Holt
Heptonstall Slack—C. Springthorpe
Hucknall Torkard—William Calladine
Hugglescote—James Salisbury, E. Jackson,
 Charles Payne, Josh. Green
Ilkeston—William Briggs
Kegworth & Diseworth—J. R. Smith
Leake & Wymenwood—G. Thirlby
Leicester, Archdeacon Lane—T. Stevenson,
 J. Roper, W. Freer, Joseph G. Winks,
 W. Gray
 ——— *Dover Street*—J. Jackson Goadby,
 J. Harvey, J. Wellingham, J. Wilford
 ——— *Friar Lane*—J. C. Pike, J. F.
 Winks
Lenton—Charles Burrows
Lincoln—John Cookson
Lineholme, near Todmorden—J. Wolfenden
London, Borough Road—James Harcourt
 ——— *Commercial Road*—T. Goadby
 ——— *New Church Street*—J. Burns,
 Thomas Rose Waland, Henry Pegler
London Praed Street—John Clifford,
 Jabez Skingle
Longford—S. S. Allsop, William Clay,
 H. England, D. Barnett, S. Carpenter
 ——— *Union Place*—E. Stenson, W.
 Courts
Long Sutton—John P. Tetley
Loughborough, Baxter Gate—E. Stevenson,
 Chas. Savage, W. Fisher, J. Newman,
 L. L. Stevenson
 ——— *Wood Gate*—T. W. Marshall,
 W. Tebbutt, W. Chapman
Louth, North Gate—William Orton
Macclesfield—James Maden
Maltby, Alford, & Louth—Wm. Newman,
 John Taylor
March—T. T. Wilson, J. P. Halford
Melbourne & Ticknall—W. Chapman, G.
 Whitehead, T. Tivey, J. Earp, H.
 Snape, W. W. Chapman
Norwich—George Taylor
Nottingham, Broad Street—W. R. Steven-
 son, C. T. Bishop, Thomas Hill,
 J. S. Baldwin, H. Hill
 ——— *Mansfield Road*—Samuel Cox,
 W. H. Booker, G. B. Truman, F. R.
 Booker, E. F. Liverseige, H. Young
 ——— *Stoney Street*—Hugh Hunter,
 Edwin Barwick
 ——— *Mechanics' Hall*—J. Ferney-
 hough
Old Basford—William Burton, John Birch,
 John Thos. Bannister
Peterborough—T. Barrass, W. Pentney
Pinchbeck—Frederick Squier
Portsea—E. H. Burton
Quorndon & Woodhouse—J. S. Smith,
 William Crofts
Ripley—George Needham
Sheffield—Giles Hester, G. Ward, George
 Hiller, F. Eberlin, John F. Hiller
Shore, near Todmorden—Thomas Gill
Smarden—J. H. Wood
Spalding—John C. Jones
Stalybridge—William Evans
Stoke-upon-Trent—Wm. Taylor, William
 Bembridge
Sutton—Joseph Cholerton
Tarporley—Edward Bott
Vale, near Todmorden—R. Ingham
Walsall—W. Lees, A. Billingham
Wendover—Edward Foster
Wheelock Heath—Richard Pedley, Junr.,
 Richard Booth
Whittlesea—G. Towler
Wirksworth & Shottle—J. Orchard
Wisbech—Thomas Watts, Thomas Gray,
 W. Hutchinson
Wolvey—Wm. Crofts

☞ 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.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Preaching Pies.	Sabbath Scholars.	Teachers.	Contributions.										
																Foreign Mission.			Home Mission.			College.				
																£	s.	d.	£	s.	d.	£	s.	d.		
Allerton	Yorks.	W. E. Winks	93	12	1	2	2	1	..	..	2	1	..	159	49	7	0	0	..	..	3	9	6			
Arnold	Notts.	..	75	21	..	..	1	3	..	..	1	1	..	144	25	0	16	0	..	..	..	..	..
Ashby & Pockington	Leicester	C. Clarke, B.A.	215	11	5	..	4	..	..	..	5	2	1	255	67	66	19	2	..	9	5	9	13	13	3	
Audlem	Cheshire	..	26	..	1	..	..	..	1	3	1	1	..	40	5	2	0	0	..	..	..	..	..	..
Austrey	Warwick	..	134	..	..	1	2	2	..	..	2	4	..	90	14	1	0	0	..	..	..	..	..	0	9	1
Bacup	Lanca.	..	27	1	..	..	1	2	6	..	..	..	1	41	9	1	6	0	..	..	..	..	..	..	..
Barton	Leicester	..	323	1	..	..	5	..	2	2	9	6	2	293	79	72	11	8	..	3	1	7	9	17	3 $\frac{1}{2}$	
Beeston	Notts.	..	131	6	2	..	2	..	..	1	3	1	..	165	36	19	13	4	..	..	..	..	..	7	16	3
Belper	Derby.	..	30	..	..	7	..	..	..	..	1	1	1	77	15	..	..	..	..	..	..	..	..	..	..
Berkhampstead	Herts.	J. Lawton	131	4	2	1	..	..	..	..	2	2	..	240	28	27	16	6	..	..	..	..	..	0	15	6
Chesham	Bucks.	I. Preston	292	17	..	..	4	1	2	..	5	3	1	313	48	186	18	4	..	..	..	..	..	12	5	0
Tring	Herts.	W. Sexton	103	..	2	..	..	..	1	..	1	1	2	99	16	12	1	5	..	..	..	..	..	..	..	..
Billesdon	Leicester	E. H. Jackson	24	..	..	..	..	..	..	..	..	1	..	40	7	18	16	8	..	..	..	..	..	..	..	..
Birchcliffe	Yorks.	W. Gray	300	7	..	..	2	4	..	..	4	1	..	330	96	33	3	8	..	3	16	6	3	10	6	
Birchington, near Margate	Kent	..	19	..	..	..	..	..	..	..	..	..	..	40	..	..	..	..	..	..	..	..	..	..	..	..
Birmingham	Warwick	G. Cheatle & J. Harrison	215	14	3	1	4	3	19	9	2	2	..	400	40	51	4	1	..	..	..	..	..	1	1	0
Boston	Lincoln.	T. W. Mathews	232	12	2	1	6	7	2	2	6	1	1	323	45	136	15	2	..	7	1	6 $\frac{1}{2}$	9	18	4	
Boughton	Notts.	J. Robinson	59	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bourn	Lincoln.	J. Greenwood, B.A.	103	10	5	..	2	..	2	2	1	3	..	224	45	68	14	4	10	3	4	7	8	7		
Bradford, Infirmary Street	Yorks.	J. H. Beavers	144	15	1	..	3	..	..	3	1	..	..	195	34	16	0	0	0	10	0	..	..	..	..	..
Tetley Street	..	B. Wood	297	28	9	..	4	7	3	..	2	1	1	348	58	32	7	9 $\frac{1}{2}$	3	15	0	3	3	0		
Broughton	Notts.	..	25	4	..	1	..	..	..	..	2	2	..	70	11	5	14	0	..	..	..	..	..	..	..	..
Burnley Lane	Lanca.	O. Hargreaves	173	12	1	..	2	..	..	4	3	1	..	381	49	..	..	..	2	0	0	2	5	0		
Burnley	..	J. Alcorn	232	34	4	2	..	5	..	4	1	1	..	305	29	12	4	4	..	..	..	..	..	..	..	..
Burton-on-Trent & Cauldwell	Stafford.	R. Kenney	198	110	..	4	3	..	..	1	1	3	1	322	40	32	13	2	3	11	6	8	4	2		
Castle Donington & Sawley	Leicester	T. Cockerton	295	4	5	3	3	7	..	..	8	4	..	232	60	43	6	2	4	13	6	7	10	6		

LIST OF CHURCHES.	County.	NAME OF MINISTER OR MINISTERS.	No. of Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Preaching Ples.	Sabbath Scholars.	Teachers.	Contributions.									
																Foreign Mission.			Home Mission.			College.			
																£	s.	d.	£	s.	d.	£	s.	d.	
Chatteris	Cambs.	J. Lyon	35	1	..	..	..	..	1	..	..	3	1	..	60	5	12	14	3	1	2	6	..	..	..
Clayton	Yorks.	C. Leigh	126	3	1	1	3	2	..	..	..	1	1	1	166	52	3	13	6	0	5	0	..	..	..
Coalville & Whitwick	Leicester	W. Salter	138	2	4	5	3	4	8	21	..	2	..	..	318	28	1	0	6	..	..	..	..	..	..
Colwell	I. of W.	..	40	3	..	..	..	..	..	..	..	2	1	3	82	11	..	..	..	..	..	..	..	..	..
Congleton	Cheshire	..	15	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Coningsby	Lincoln.	W. Sharman	40	4	..	..	..	..	..	..	..	4	1	3	65	8	15	5	6	1	4	0	..	..	..
Coventry	Warwick.	H. Cross	135	28	3	3	1	..	4	..	..	1	..	..	210	30	8	15	7	..	..	..	3	3	0
Cradley Heath .....	..	..	48	..	..	..	..	..	..	..	..	1	..	..	130	16	..	..	..	..	..	..	..	..	..
Crich	Derby.	..	43	..	1	..	..	..	..	..	..	2	1	..	74	17	6	1	1	..	..	..	..	..	..
Cropstone	Leicester	..	16	..	1	..	..	..	2	..	..	1	..	..	..	..	5	0	10	..	..	..	..	..	..
Denholme	Yorks.	..	59	3	..	2	..	..	6	..	..	1	..	..	110	36	2	5	4	1	2	0	1	2	0
Derby, Mary's Gate	Derby	H. Crasweller, B.A.	581	14	9	12	3	..	57	7	5	..	..	..	852	82	97	17	11	2	0	0	17	17	6
Osmaston Road .....	..	W. Jones	281	16	12	..	3	1	2	4	7	1	..	..	492	52	273	5	9	11	10	0	34	17	6
Downton	Wilts.	F. Smith	10	..	..	..	..	..	2	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Duffield	Derby.	..	36	..	..	..	..	..	..	..	..	..	..	..	40	12	1	0	0	..	..	..	..	..	..
Earl Shilton	Leicester	..	75	4	..	1	..	..	..	1	1	..	..	..	90	20	0	6	0	..	..	..	..	..	..
Edgeside	LANCA.	E. Gladwell	70	6	..	1	..	..	..	2	1	..	..	..	176	31	..	..	..	..	..	..	..	..	..
Epworth & Crowle	Lincoln.	{ W. M. Anderson, Epworth { W. Saunders, Crowle....	65	18	2	2	1	1	1	3	1	3	..	..	135	25	2	6	6	..	..	..	..	..	..
Fleckney	Leicester	..	8	..	..	1	..	..	..	1	1	..	..	..	34	8	2	6	9	..	..	..	..	..	..
Fleet & Holbeach	Lincoln.	{ F. Chamberlain	216	..	1	..	..	..	..	7	3	1	..	..	240	42	4	11	3	..	..	..	2	0	0
J. Cotton .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ford	Bucks.	W. Hood	54	..	..	1	1	..	1	1	1	2	..	..	54	11	22	7	0	..	..	..	3	0	0
Forncett, St. Peter's	Norfolk	G. Maddeys	67	5	..	1	..	..	2	1	2	2	..	..	80	9	4	18	9	..	..	..	..	..	..
Gambleside	LANCA.	J. Maden, senr.	67	..	..	2	4	..	15	1	1	..	..	..	140	14	4	0	0	..	..	..	..	..	..
Gedney Hill	Lincoln.	D. D. Billings	28	..	..	..	..	..	..	2	..	..	..	..	48	9	..	..	..	..	..	..	..	..	..
Gosberton .....	..	J. A. Jones	40	..	1	1	..	..	..	2	1	..	..	..	79	10	6	0	5	..	..	..	..	..	..
Grantham .....	..	..	5	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Halifax	Yorks.	..	296	25	2	..	7	2	3	2	5	1	1	..	527	60	35	10	4	11	3	6	5	5	6
Hathern	Leicester	..	22	2	..	1	..	..	1	2	1	..	..	..	44	7	0	2	0	..	..	..	..	..	..

Heptonstall Slack	Yorks.	C. Springthorpe	284	2	3	2	4	1	..	8	4	..	410	60	63	12	6	18	12	0	14	3	6
Hinckley	Leicester		123	2	1	1	4	3	..	2	1	1	270	30				0	6	0			
Hose			65	1	..	..	1	3	..	3	2	..	188	98	12	15	0				2	12	8
Hucknall Torkard	Notts.		107	1	2	..	..	..	..	1	..	..	210	36	6	3	0				0	5	0
Hugglescote	Leicester	J. Salisbury	189	8	3	..	2	1	..	2	3	3	250	90	26	0	0				4	5	0
Ilkeston	Derby		266	4	2	..	2	6	2	12	2	3	140	14									
Isleham	Cambs.	Thomas Mee	145	5	..	2	3	2	6	3	1	1	150	18									
Kegworth & Diseworth	Leicester	Thomas Yates	126	4	3	1	..	2	..	1	6	2	190	48	8	15	1	0	5	0	3	6	9
Killingholme	Lincoln	G. Crooks	16	..	2	..	1	..	..	1	1	..											
Kirby Woodhouse & Kirkby	Notts.		107	5	1	1	1	5	2	..	3	2	180	34	8	9	2				1	12	0
Kirton-in-Lindsey	Lincoln		80	..	..	..	..	..	..	1	..	..	65	11	1	12	6						
Knipton	Leicester		8	..	..	..	..	..	..	1	..	..	18	5	15	0	2						
Langley Mill	Derby		63	14	2	..	1	..	..	1	1	..	200	22	2	6	0						
Leake & Wymeswold	Notts.		218	..	..	..	4	1	..	8	4	..	265	51	35	0	0	2	10	0	3	10	0
Leeds, Byron Street	Yorks.	R. Horsfield	110	10	3	..	2	..	..	3	2	1	246	26	73	19	10						
Call Lane			103	..	3	..	1	..	7	..	2	1	110	15	9	1	6	1	6	6			
Leicester, Archdeacon Lane	Leicester	T. Stevenson	397	9	8	..	5	2	11	8	6	9	860	58	110	7	6	3	6	6	6	16	6
Carley Street			93	..	..	..	..	..	..	1	..	..	300	25									
Dover Street		J. J. Goadby	183	12	5	..	3	..	1	..	7	1	303	35	47	0	7				9	4	0
Friar Lane		J. C. Pike	318	12	14	2	4	1	2	1	4	1	400	37	107	10	0	0	15	0	7	9	8
Lenton	Notts.	C. Burrows	242	35	4	1	4	6	3	6	1	1	206	43									
Lincoln	Lincoln	J. Cookson, M.A.	74	7	9	..	2	..	2	..	2	1	177	21	2	2	0						
Lineholme, near Todmorden	Yorks.	J. Wolfenden	145	22	2	2	4	3	3	6	5	1	206	37	1	5	0						
London, Borough Road	Surrey	J. Harcourt	342	15	12	120	3	20	21	7	1	..	240	21	39	2	3						
Commercial Road	Middlsex.	Thos. Goadby, B.A.	211	11	8	2	6	..	1	19	2	1	375	32	28	1	0						
New Church Street		Jabez Burns, D.D., and Dawson Burns	567	9	7	1	6	1	..	20	3	1	220	22	58	17	5				16	3	6
Præd Street		J. Clifford, M.A., B.Sc.	382	40	9	..	15	1	4	21	3	1	198	23	66	3	5				13	11	0
Longford	Warwick	S. S. Allsop	356	17	5	6	1	1	..	1	5	3	470	60	35	14	6				5	0	0
Union Place		E. Stenson	80	2	..	..	1	..	..	4	1	..	50	9	0	12	6						
Long Sutton	Lincoln	J. P. Tetley	105	1	1	..	3	..	..	1	1	1	75	15	35	14	0				1	10	6
Longton	Stafford		44	..	7	..	..	..	..	1	..	1	238	26							6	7	0
Long Wharton & Belton	Leicester		70	2	..	6	4	1	4	1	2	..	140	22	2	18	6						
Loughborough, Bazter Gate		E. Stevenson	291	6	10	2	..	2	3	..	6	1	2	365	38	20	11	0			7	0	0
Wood Gate			255	..	1	..	8	2	6	..	5	1	1	220	30	76	19	7			14	11	6
Louth, North Gate	Lincoln	W. Orton	281	22	2	1	4	4	..	10	..	..	144	23	76	15	6	4	0	0			
Lyndhurst	Hants.	R. Compton	34	..	..	..	..	..	..	..	1	1	46	5									
Macclesfield	Cheshire	James Maden	144	14	1	1	2	6	2	7	3	1	320	40	10	5	0	1	10	0	1	4	7

LIST OF CHURCHES.	County.	NAME OF MINISTER OR MINISTERS.	No. of Members.											Contributions.				
			Baptized.	Received.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Preaching Ples.	Sabbath Scholars.	Teachers.	Foreign Mission.	Home Mission.	College.		
			£	s.	d.	£	s.	d.	£	s.	d.							
Magdalen	Norfolk	A. S. Hart	32	2	2	..	..	..	..	..	..	2	100	10	..	..	..
Maltby, Alford, & Louth	Lincoln.	J. Taylor & T. Horsfield	136	8	1	..	3	2	..	1	3	..	117	21	33 12 10	2 0 0	2 10 0	
Mansfield	Notts.	John Wood	52	..	2	..	2	1	1	2	1	..	200	25	5 1 4	..	..
March	Cambs.	T. T. Wilson	132	6	2	..	5	1	..	3	2	1	2	215	21	40 13 6	6 7 0	..
Market Harborough	Leicester	..	39	..	..	..	..	..	..	..	1	..	36	6	..	..	..
Measham & Netherseal	Derby.	Watson Dyson	128	7	8	..	1	5	2	2	92	21	8 15 0
Melbourne & Ticknall	W. Chapman	208	46	5	1	7	2	1	4	7	3	..	323	57	94 14 10	12 2 0	13 14 4
Milford .....	..	..	76	10	1	..	1	1	12	5	1	..	97	11	0 12 0	..	..
Misterton	Notts.	..	6
Morcott & Barrowden	Rutland.	J. Hedges	45	..	..	..	..	1	..	..	2	..	60	10	..	..	2 1 6
Nantwich	Cheshire	J. B. Lockwood	7	1
Netherton	Worces.	..	39	1
New Basford	Notts.	..	62	3	1	4	2	1	6	..	1	..	132	21	..	..	..
Norwich	Norfolk	G. Taylor	59	9	2	..	..	2	..	1	1	1	180	16	3 12 6	..	..
Nottingham, Broad Street	Notts.	W. R. Stevenson, M.A.	392	16	3	1	4	..	1	6	7	2	..	550	70	94 0 0	15 0 0	33 6 8
— Mansfield Road	S. Cox	339	4	6	..	17	..	1	17	1	3	..	367	78	52 16 10	1 10 0	11 13 3
— Stoney Street .....	..	H. Hunter	862	40	12	115	8	115	..	17	4	1	1000	180	83 11 6	9 0 3	16 11 6
— Mechanics' Hall	115
Nuneaton	Warwick	..	106	..	1	..	6	5	6	1	1	..	101	17	0 10 0	..	..
Old Basford	Notts.	J. T. Bannister	190	16	4	..	..	1	..	2	1	..	368	53	..	..	..
Peterborough	North.	Thos. Barrass	165	12	6	3	3	3	2	..	3	..	250	25	55 4 6	5 14 6	5 0 0	
Pinchbeck	Lincoln.	J. Staddon	65	..	3	..	1	..	..	..	1	..	75	12	14 7 5	..	..
Portsea	Hants.	E. H. Burton	250	12	1	..	2	1	..	4	5	1	..	400	30	9 7 6
Queensbury, late Queenshead ..	Yorks.	R. Hardy	148	7	5	1	..	2	..	1	1	..	237	58	10 0 0	3 12 6	2 14 6	
Queniborough	Leicester	..	17	1	..	..	1	1	2	1	1	1	65	15	..	..	..
Quorndon & Woodhouse .....	..	..	237	4	..	10	4	2	..	2	4	..	382	73	44 16 0	3 1 10½	5 14 2
Ramsgate	Kent	Joseph Packer	9	..	..	..	..	..	..	..	1	..	..	..	0 12 6	..	..
Retford & Gamston	Notts.	Thomas Lee	164	..	..	..	..	..	..	..	2	..	..	..	..	..	..
Ripley	Derby.	G. Needham	169	11	6	..	1	1	8	..	1	..	578	..	45 0 0	..	5 0 0	
Rochester	Stafford.	J. Sutcliffe	15	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Rochdale	Lanca.	49	1	4	1	160	16	2	15	0													
Rothley & Sileby	Leicester	72	1		2	91	29	6	19	6													
Rushall	Wilts.	18																					
Sheepshed	Leicester	62	1	1	1	110	15	1	2	0													
Sheffield	Yorks.	114	10	2	5	4	7	39	2	1	450	52	34	0	4	6	11	2	7	10	4		
Shore, near Todmorden		260	45	1	3	5		5	1		257	46	10	6	0	4	14	8					
Smalley	Derby.	85		1		1	2	2			128	18	4	2	7								
Smarden	Kent	48		1				1			88	12	5	1	2					1	10	0	
Spalding	Lincoln.	310	5	4	8			8	1	1	450	60	33	12	3								
Staleybridge	Lanca.	201	22	2	3	2		11	4	1	223	42	13	9	11	1	5	6		5	10	2	
Stoke-upon-Trent	Stafford.	87	4	4	1			2		1	265	22	24	3	7					3	13	4	
Sutterton	Lincoln.	71	1					4	1		70	11	10	8	0						1	0	0
Sutton Ashfield	Notts.	182	36		4	3	1	1		1	287	34	0	5	1								
Sutton Bonington		38				1				2	90	10	6	6	3								
Tarporley	Cheshire	56		1	2				1	3	85	8	61	9	0	30	0	0		4	7	6	
Thurlaston	Leicester	80		1	1			1	2	1	70	16	10	5	4								
Todmorden	Yorks.	179	19	2	2	3		1	1		265	56	2	1	6	2	6	9					
Tydd St. Giles and Sutton St. James	Lincoln.	46								2	90	15											
Vale, near Todmorden	Yorks.	171	19	6	2	2		3	1	1	176	35	2	10	0	2	7	4		0	10	6	
Walsall	Stafford.	235	22	8	3	5	1	2	6	1	340	30	36	5	6								
Warsop	Notts.	10						4	1	1													
Wendover	Bucks.	120		1	1					1	100	20	10	16	3								
Wheelock Heath	Cheshire	52			1					1	70	8	11	7	6	8	4	5	0				
Whittlesea	Cambs.	78	4	1		2		1	1	1	170	22				2	0	0		1	10	0	
Wirksworth & Shottle	Derby.	170	7	4	1	2				3	170	25	12	18	10	0	5	0					
Wisbeach	Cambs.	247	5		12			2	3	1	250	30	128	4	6	4	17	8		8	0	6	
Wolvey	Warwick	85	2			1			2	1	88	11	19	7	10					4	2	6	
Yarmouth	Norfolk	32	3	1					1	1	60	10	2	18	0								

MISSION CHURCHES—ORISSA, EAST INDIES.

Berhampore	W. Bailey	72	2	1		2																	
Choga & Dhurmapore	Pursua Rout, Thoma	75	4	3	2	1	3																
Cuttack	J. Buckley, W. Miller	194	7	1	1	7	5			3													
Khundittur	Damudar	17	3																				
Piplee	Sebo Patra, Paul Sing.	40	4			1				1													
Russell Condah	J. O. Goadby, Makunda	1	1																				

GENERAL SUMMARY.

Numbers added this year:—		Numbers reduced this year—	
Baptized	1074	Dismissed	319
Received	317	Excluded	209
Restored	92	Withdrawn	286
New Churches	115	Removed	420
		Dead	345
	<u>1598</u>		<u>1579</u>

Added	1598
Reduced	<u>1579</u>

* Clear Increase..... 19

Total number of Members, including Mission Churches, 20,996; Sabbath Scholars, 28,325; Teachers, 4,043; Chapels, 213; Other Preaching Places, 50.

* When compared with the total number of members returned last year, instead of there being a clear increase of 19, there is in reality a decrease of 35. Many of the Schedules are incomplete, and some inaccurate. From twelve churches no reports have been received.

N.B.—It would save trouble, and ensure correctness, if those who fill up the Schedules would compare the figures with those of the preceding year.

CONTRIBUTIONS.

	£	s.	d.
Foreign Mission, without Mission Churches ..	3,389	6	9½
Home Mission.....	305	18	0½
College	416	6	7½
Total Subscriptions	<u>£4,111</u>	<u>11</u>	<u>5</u>

STATES OF THE CHURCHES.

ALLERTON.—Since our last report we have invited Mr. W. E. Winks, of the College, to become our minister. He entered on his labours amongst us at the commencement of February last. We have also elected four brethren to the office of deacon. Our congregations have greatly improved, our prayer meetings are well attended, and our Sabbath school is in a prosperous state.

ARNOLD.—We are thankful for the enjoyment of peace. Congregations have increased. Private means are well attended. We have baptized twenty-one during the year, and have six candidates. School in good condition.

ASHBY & PACKINGTON.—We have abundant reason for thankfulness for that measure of peace with which we have been favoured during the past year. We have had the gospel faithfully preached. An increasing attachment between pastor and people appears to exist. Our congregations are good, and our Sunday schools are well sustained, and afford hope. We contemplate making some internal alterations in our chapel at *Packington*; for this purpose a bazaar has been recently held at Packington, and it realized, with £20 previously in hand, above £140.

AUDLEM.—We have no pastor, and being few in number, we have to meet with many difficulties. We are thankful to say that two kind friends have removed the debt of £50 which was on our chapel.

AUSTREY.—We have not had any additions to our number during the past year. At *Polesworth* our congregations have somewhat increased; at the other places rather declined. We fear there is a great want of spirituality amongst us.

BACUP.—We have passed through much trial, and our state has been truly low, but our hopes are beginning to revive, and the prospect is more encouraging now than formerly. Peace and brotherly love still reign among us. About two months since we held a series of special religious services, conducted by the Rev. C. Leigh, of Clayton. They have been effective in awakening the minds of some, and leading them to seek the Saviour. Our congregations are improving a little on the Lord's-day. The week-night prayer and experience meetings are moderately attended. The Sabbath school is more promising.

BEESTON.—Our pulpit has been regularly supplied from the College, and we have enjoyed uninterrupted peace. Owing to the general depression of the local trade, the condition of the people has been seriously affected, and several of our members and hearers have been obliged to remove to distant places. The Sunday school is in an improving state. Our benevolent society has been useful in many cases of poverty and sickness.

BELPER.—We have received the kind assistance of the Derby and neighbouring friends, which we desire very gratefully to acknowledge. We are very few and poor. Since we have been favoured occasionally with the valuable services of our esteemed friend, Rev. J. Stevenson, our congregations have improved, and seven members have been restored to communion. We need your counsel and help.

BERKHAMPSTEAD, CHESHAM, & TRING.—*Berkhampstead.*—The closing services in the old chapel, on the last sabbath in July, were felt to be of more than ordinary interest. Since that time we have met for worship in the town hall. The preaching of the word, and other means, have been blessed, especially to the young, so that we have a good number of accepted candidates

for baptism, and of inquirers. Our meetings for prayer have been well attended. Our schools have somewhat suffered from inconvenient accommodation. We hope shortly to enter our new chapel.

Chesham.—We thank God that he has preserved the health and blessed the labours of our beloved pastor. Sinners have been converted and brought into the church. We have now twelve candidates, and a few hopeful inquirers. Our congregations are large. The prayer meetings are well attended. The Sunday school is prosperous, and the teachers are united and earnest in their work. Many of the elder scholars are anxious about their souls, and have prayer meetings amongst themselves. The benevolent society is in a flourishing state.

Tring.—We have had no baptism during the year, but our congregations on the Lord's-day are good. Our prayer is, "O Lord, we beseech thee, send now prosperity."

BILLESDON.—Our congregations are tolerably good, but the Sabbath school has declined through various causes.

BIRCHCLIFFE.—Our congregations are good, and our pastor faithfully preaches unto us the glorious gospel of the blessed God, but the amount of success which is desired is not realized. We need the outpouring of the Holy Spirit, and more earnest and united effort. We have to mourn the loss of friends through discipline and death. Our senior deacon has been removed by death. Our Sabbath school is well supported, and the teachers are still pursuing their good work in hope.

BIRMINGHAM.—We rejoice to know that the word preached by our junior pastor has been blessed in the conversion of sinners, and in the spiritual profit of believers. We would acknowledge the mercy of God in preserving our venerable senior pastor in tolerable health. Eighteen have withdrawn from us, and are now seeking to establish another cause. We are in perfect peace. Our congregations are good and steadily improving, and we cheerfully anticipate much success in our Christian work. We have taken down the old vestry and school rooms, which were very dilapidated and inconvenient, and have erected new school rooms and a lecture room, at an expense of upwards of £750, towards which sum we have raised £550. Our cause at *Sutton Coldfield* is progressing favourably.

BOSTON.—We are thankful that the labours of our beloved pastor have been blessed in the conversion and addition of some to our number, and have been eminently qualified to edify and build us up in the faith. Some have been removed by death, who were peculiarly and deservedly dear to us, and other valuable members have been virtually removed from us. We mourn over some who appear cold and lukewarm, and others who have walked disorderly. The attendance in our new school rooms, we think, justifies the expence incurred by their erection. Many of the teachers, for their diligence and punctuality, have strong claims upon our affectionate regard. In addition to our home missionary contributions, we pay a town missionary for two days a week, and have reason to think his labours are not in vain.

BOURNE.—We are thankful to record several additions to our numbers. The great Head of the Church has sent among us a faithful under-shepherd Mr. Greenwood, late of the College, who has entered upon his labours with encouraging prospects of success. Death and removals teach us that this is not our rest.

BRADFORD, Infirmary Street.—We have not that thorough unity of spirit in the Lord's work which is desirable. Nevertheless God has not left us without encouraging evidence of His presence and power. We are suffering for want of increased accommodation, especially in the Sunday school, and contemplate the enlargement of our borders. The work before us is great for our strength. Will the wealthier churches and friends in the denomination help us?

Telley Street.—We are thankful to say that the gospel has been faithfully preached amongst us, and has been the power of God unto the salvation of souls. The disorderly walk of some has caused us much sorrow, and we have excluded them; while there are others of whom we stand in doubt. Our Sabbath school is in a prosperous state.

BROUGHTON.—At *Broughton* we have had but little prosperity during the year. Our branch at *Willoughby* is in a more prosperous state, four having been baptized, and one restored from that place.

BURNLEY.—During the past year we have been permitted to live in the enjoyment of Christ's legacy of peace, and our members have been hearty and zealous in seeking the furtherance of the gospel. Whilst we have had to mourn over a few removals and exclusions, we have been gladdened and encouraged by the addition of a goodly number to our fellowship.

BURNLEY LANE.—Our peace has been preserved, and we have enjoyed some measure of prosperity. Our congregations are generally good, and our schools are in a hopeful condition. If we were more united in prayer, and faith, and love, a greater amount of spiritual good would be achieved.

BURTON - ON - TRENT.—Soon after the last Association we opened our new school rooms under promising circumstances, and hoped for a prosperous year. We have, however, to some extent been disappointed; for although our harmony has been unbroken, our additions have been comparatively few. We have the word faithfully proclaimed amongst us by our esteemed pastor. Our Sunday schools were never in a more promising state. Our village stations are in much the same state as last year.

CASTLE DONINGTON & SAWLEY.—*Castle Donington.*—Our pastor has laboured amongst us with zeal and earnestness, but as yet the fruit gathered has not been what we could have desired. If we were more earnest and united in our efforts for the prosperity of the cause and the conversion of sinners, we believe greater results would be seen. Our congregations are, we think, improved; and our prayer meetings, on the Sabbath evening especially, are well attended. The cause at the village of Weston is about as usual.

Sawley.—While we are thankful for indications of the divine favour, we have cause to regret that some of our members are lukewarm, and inattentive to the means of grace; and others do not manifest that depth of principle which ought to be exhibited. We have been compelled to disown several, and a few have been taken to their eternal reward. Our congregations are larger than in some previous years. The prayer meetings, however, are not so well attended. Our efforts in the Sunday school, and in Tract Distribution, continue in active operation. We have a number of candidates and inquirers.

CHATTERIS.—Congregations as good as usual. During the year the chapel and vestry have been repaired and improved at considerable expense. Financial matters better than they have sometimes been; but as to spiritual matters, we have cause to mourn our low estate.

CLAYTON.—During the year we have succeeded in clearing our chapel from debt, with a surplus of £90 remaining. We are now engaged in thoroughly renovating the chapel. Spiritually, we are in a very low state, our attention and energies having been absorbed of late in the temporal matters of the church. We trust the preaching of our pastor has not been in vain.

COALVILLE & WHITWICK.—Since our last report our late minister has removed to Leicester an invalid. He has our deepest sympathy, and we regret that he is not restored to health. We invited Mr. Salter, late of Lüneholme, to become our minister. He commenced his labours amongst us in December, since which time our congregations have improved at both places, and our prospects appear brighter than they have done for some time past, although, owing to the revision of our church list, our numbers are considerably less than last year. Our friends at *Whitwick* have nearly completed their effort to

reduce the chapel debt by £100, and would gratefully acknowledge the assistance rendered by neighbouring sister churches. Our Sabbath schools are in a prosperous condition.

COLWELL.—The Lord's blessing is attending the preaching of his word.

CONINGSBY.—The word of God has been faithfully preached to us. Our congregations are good. Several have been added to us by baptism. The church and pastor have been much comforted by the sympathy shewn by many friends and churches in helping us to reduce our chapel debt, which is still rather over £300. We are trying amongst ourselves to raise £40 toward the further liquidation of our debt by next October, and shall be thankful to receive help. Our Sabbath and day schools continue very useful.

COVENTRY.—A goodly number have been added to us by baptism. Our congregations have been larger than at any former period, especially on a Sunday evening. We are united as a church and people, and the labours of our esteemed pastor much appreciated. Whilst we have thus cause for thankfulness, we have to mourn over a few who are at ease in Zion. For some time a desire has been felt for a larger and more convenient place of worship. We have purchased a most eligible site, in a very populous district, at a cost of £240, and we purpose erecting a chapel capable of seating 800 persons. We are thankful for past favours shown to us by the denomination, and ask for still further help in the great undertaking.

CRICH.—Our pulpit is regularly supplied, and the word of God faithfully preached. Our congregations are much as they were last year. We have had no additions by baptism. Our Sabbath school continues in a good state.

DENHOLME.—During the past year some of our friends have left us, but three have been added to us by baptism. We have the gospel faithfully preached amongst us. Our congregations are moderate, and Sunday school promising. Notwithstanding the depression in trade, we have raised over £80 towards our new chapel. We should like to begin our new chapel, as we think we should have larger prosperity if we had better accommodation, there being no other Baptist cause in the place. The Yorkshire Home Mission has kindly promised £100, and we require about £700 more. We shall rejoice to receive the help of other friends. Our case is urgent.

DERBY, *Mary's Gate*.—Since we last reported our position as a church, we have obtained the estimable services of our present pastor, the Rev. Harris Crassweller, B.A. Our congregations, on the whole, have been encouraging, and we ardently pray that more may be brought to the Saviour. Our Sabbath school is prosperous, and the teachers labour with commendable diligence. The congregations at *Junction Street*, Derby, and at our village stations, are tolerably good, and the Sabbath school at each place is well attended and prosperous. We have, at considerable cost, painted and decorated our place of worship, and have adopted the new ventilator, patented by Mr. Watson, of Halifax, which appears to answer well.

Osmaston Road.—Our congregations, on the whole, are perhaps not quite so large as last year, still we have a large attendance, and the ministry of the word is blessed. As far as our temporal prosperity is concerned we have nothing to complain of. The people give liberally, and our finances are in a healthy state, and we are now making another special effort for the reduction of the debt. We wish we could speak with equal satisfaction of our spiritual condition; we should like to see a better attendance at our prayer meetings and week-night services. Our Sabbath school is in a flourishing state; we have had fourteen added from it to the church, and have several inquirers. A good work is going on here. We must not omit to mention the noble gift, by one of our number, of a minister's house for all future generations, which is a very neat and commodious building.

EARL SHILTON.—Our minister has left us, but we have the gospel faithfully preached to us, and we trust not in vain. Our congregations are good, and we have several inquirers, and some candidates for baptism.

EDGE SIDE.—Our new chapel was opened on March 26th, by Rev. J. Burns, D.D., of London. The amount collected was £93; this brings up donations and former collections to £520. We have borrowed on mortgage £600. The entire cost is £1,320, leaving a balance yet to be raised of £200. We have great difficulty in raising this balance, and desire most earnestly to appeal to the members of our own denomination for their generous help. Our congregations are increasing; the peace and unity of the church have been preserved, but through giving up the Sabbath school during the opening services, we are sorry to say we have to report a decrease in the number of our scholars.

EPWORTH & BUTTERWICK.—Immediately after the last Association, our Crowle friends separated from us, and invited Mr. Saunders to become their minister; from that time to the beginning of the present year we were without a minister, at which time we were directed to Mr. Anderson, of Ilkeston, who, at the invitation of the church, came amongst us, commencing his labours January 29th, 1865. Since that time a decided improvement has taken place in the church and congregation. At *Butterwick* our prospects are very cheering. Our congregation is more than doubled, and some are inquiring, and we trust will soon be added to the church.

FLECKNEY.—Our congregations are not so good as they were, and the Sabbath school has slightly decreased, so that on the whole the general aspect of the cause is less cheering than it was last year.

FLEET & HOLBEACH.—*Fleet.*—During the past year we have held special services in commemoration of the opening of our first chapel in 1764. A sketch of the history of the church, from its formation in 1681, was prepared and read by our pastor. By it we were reminded of the goodness of God in favouring the neighbourhood with the ministry of the word, and in raising up a church which has been a light to the surrounding villages. We bless the name of the Lord for past successes, and pray that his Spirit may be poured out upon us. One good arising from our centenary services was the extinction of a debt on our pastor's house, and the raising of funds for the accomplishment of other objects contemplated by us. We have good congregations, but there is wanting evidence of the word being instrumental in our edification and the conversion of sinners. Our Sabbath school teachers continue to labour in hope. Others are seeking, in different ways, to do good.

Holbeach.—The past year has been one of little change. We have had the gospel faithfully preached to us, but without any apparent success in the conversion of sinners, which has cast a gloom upon both pastor and church. We regret to say that there appears a decided lukewarmness amongst the members as regards the spiritual prosperity of the church.

FORD.—We have cause to thank God and take courage. We are at peace, and there is a growing zeal for the welfare of Zion. But we lament that while some are removed from us, others do not come forward to fill up their places. The congregations and Sabbath school are about the same as last year.

FORNCETT & MOULTON.—We have had many difficulties and disappointed hopes. High Church influence, and removals in search of employment, have injured our congregations; but we have some sunshine, and hope good is being done.

GAMBLESIDE.—Many of the members of our church and congregation have had to leave the neighbourhood in search of employment, and some have been much cast down with the trials of life. We have the word faithfully preached. Our Sabbath school teachers labour with much zeal. Our school was never more prosperous than at present, and we are hoping and praying for a revival of religion amongst us. Our prayer is that the Lord may pour out his Spirit on all his churches in the denomination, and bless and guide all his servants in their deliberations in this Association.

GOSBERTON.—We have reason to humble ourselves before God that we are not more alive to our own spiritual welfare, and to the claims and glory of Christ. There is often very serious attention manifest in the hearing of the word, yet we seem to make but little progress. Our meetings for prayer have not been well attended. We contemplate the enlargement and entire re-pewing of our chapel.

HALIFAX.—Death has removed several of our friends to the church above, and others have removed to distant localities. While we have been without a pastor, our pulpit has been well supplied; and we take this opportunity of thanking the ministers who have so kindly come to our aid. During the year, we have had an organ introduced into our chapel, at a cost of about £300. Our congregations are good, and though we much need an increase of the graces of the Holy Spirit, the aspect of the Redeemer's cause among us is, we hope, encouraging. Our Sunday school is in a prosperous condition. Our branch at *West Vale* is in an encouraging state. Preaching is maintained twice every Lord's-day, and a good Sunday school is in connection with it.

HATHERN.—Our congregations are as good as they have been for some time past, although we have suffered from deaths and removals. Our prayer-meetings are well attended, and we hope that several of our young friends will soon become members of the church. Our Sunday school appears not to have made any improvement in the past year.

HEPTONSTALL SLACK.—The Word of Life has been preached in our four chapels, but with little apparent success. Our Sunday schools are well supported, and the teachers evince commendable diligence in their holy toil. One of our friends has presented a new and handsome harmonium to the Slack school, and has also fitted up the chapel with gas. We have, moreover, expended about £60 in putting a new heating apparatus into the chapel.

HINCKLEY.—We have renovated our chapel at a cost of nearly £100, which we have nearly paid for. In December last our late pastor resigned, after laboring earnestly amongst us for six years. Since then we have given the Rev. James Driver, of Barlestone, an unanimous invitation to the pastorate, which he has accepted. The attendance upon the means of grace is not so good as we could wish. Our Sabbath school is encouraging.

HOSE.—Our congregations are good, and we hope the seed sown will yet bring forth fruit. Our Sabbath schools are prosperous.

HUCKNALL TORKARD.—We are regularly supplied by our itinerant brethren with the preaching of the word, and we are thankful for their services. Our congregations and Sabbath school are about the same as they were last year.

HUGGLESCOTE.—Our congregations are good, and the cause of Christ is steadily progressing. The efforts of many are devoted with ardent zeal to the promotion of the glory of God. Strife and ill feeling, we are thankful to say, have no abiding with us. The schools were never larger; and, upon the whole, we review the year with gratitude to Almighty God for many mercies and blessings received from his bountiful hand.

ILKESTON.—The word has been faithfully preached among us, yet we fear but little good has resulted. The congregations are small. We are still without a minister, and are pressed with a debt of over £900. We greatly need the help of Christian friends. Our branches at Newthorpe and Stapleford are still promising, and our friends at the latter place have opened a more commodious and inviting place of worship.

KEGWORTH & DISEWORTH.—Our congregations have been good, and the affectionate ministry of our pastor has been blessed to the salvation of sinners. A few have been baptized and united with us, and others are likely to be. Our chapel at Kegworth is now being enlarged, and when completed will be a very commodious and pleasant place of worship. We need a deeper piety, greater prayerfulness, and more self-denying activity.

KIRKBY WOODHOUSE & KIRKBY.—Our state is far from satisfactory. We very much lack a spirit of activity. Some of our members take but little interest in the cause. We have had the word of life faithfully preached amongst us. Our Sabbath school is in a prosperous state.

KIRTON - IN - LINDSEY.—Our congregations have been most deplorably small for some time. But we are now, in dependence on the Divine promise, putting forth additional efforts, and are not altogether without proof that God is with us. Since the settlement of the Rev. T. E. Moore, of Yarmouth, amongst us, we have begun open-air services, which have been well attended. Our congregations have somewhat improved. Our Sabbath school continues to prosper.

KNIPTON.—We have been favoured with the faithful preaching of the word, and hope good has been done. The congregations have been encouraging, and the Sabbath school has well maintained its numbers.

LANGLEY MILL.—Our church is in a prosperous state. Our congregations during the past winter were very good, and prayer meetings well attended. Our Sabbath school is in a flourishing state.

LEAKE & WYMESWOLD.—Our pulpits have been supplied with students from the College, with the assistance of kind friends in the district, to whom we tender our thanks. Scattered as the church is, we feel greatly the need of a stated minister and pastor. Our congregations are as good as usual. We have lost several valuable members by death.

LEEDS, *Byron Street*—We have been favoured with continued expressions of the Divine regard. Our beloved pastor has been enabled, almost uninterruptedly, to proclaim the gospel to large congregations. With the exception of church meetings, our services are well attended. The Sabbath school, too, affords us encouragement and hope; many of our friends there have energetically persevered in the arduous work. We have been indebted to our ladies' "working meeting" for very valuable pecuniary help. The amount forwarded from Leeds, (heretofore a Home Mission station,) for the Foreign Mission has this year been large; a fact that we hope will encourage some wise and liberal effort to establish Home Mission churches elsewhere.

Call Lane.—Our chapel having undergone extensive alterations and repairs, was re-opened in November last; and in the early part of this year, our beloved minister was laid aside by affliction, which terminated his life on June 15th. We deeply lament his death, and would bear testimony to his great zeal, ability, and earnestness as a preacher. He was ever ready to give the right hand of fellowship to all who loved the Lord Jesus Christ in sincerity. He was held in the highest esteem by the various Christian denominations in Yorkshire, and in many other parts of the country. On the whole, our congregations and schools are in a satisfactory state.

LEICESTER, *Archdeacon Lane.*—Our congregations have been about as large as usual. A few have been added to the church, and we have several candidates for fellowship. Our list of removed and withdrawn is unusually long; several of the latter having acquiesced in our desire that they should be so considered, rather than remain as nominal members; a course we consider more conducive to the sound discipline of the church. In the course of the year we have repaired and considerably improved the internal appearance of the chapel. The Sunday school continues large and very useful. Our village stations at *Belgrave* and *Smeeton* are regularly supplied, and at each the prospect is encouraging. During the winter months the teachers and younger part of the congregation carried on an interesting and successful series of week-day literary and musical entertainments, which we hope may act favourably in leading those who frequent the house of God to seek their secular recreations within the influence of the sacred precincts.

Dover Street.—The hope expressed last year that we should raise £200 towards reducing the chapel debt has been realized, and a further effort is in

progress. Our congregations are rather fluctuating, but we rejoice in the pleasing evidence that our esteemed pastor has not laboured in vain. A more earnest and prayerful attention to the prosperity of the cause is much needed. The additions to the church are chiefly from the Sabbath school.

Friar Lane.—Divided opinions, chiefly in reference to the rebuilding of the chapel, were for some time a source of anxiety and grief to the friends. Early in the present year our pastor was laid aside for two months by severe illness. We are thankful, however, to report that God heard our prayers for his restoration to health, and that with his recovery an improved state of feeling throughout the church speedily manifested itself. The causes of misunderstanding were sought out and removed, and a pleasing degree of harmony and brotherly love now prevail. We still feel the need of a larger and more commodious sanctuary, and are working earnestly and unitedly to procure sufficient funds to justify us in commencing the work. The Sabbath school, too, is in much want of larger accommodation. The benevolent society and kindred institutions continue in active operation.

LENTON.—We have much cause for devout gratitude to God for his abundant blessing. The gospel is faithfully proclaimed amongst us. Our congregations on the Lord's-day are very encouraging. The attendance at the week-night service has been pleasing. The prayer-meetings have been made a blessing. Our Sabbath school is in an encouraging state.

LINCOLN.—We have "the unity of the Spirit in the bond of peace," and not an element of discord. We are gradually acquiring strength in numbers, both by the baptism of believers, and the reception of members regularly dismissed from other churches. We have an encouraging Sabbath school, and very recently an excellent library has been provided for the use of the scholars.

LINEHOLME.—Though we have suffered from death and removals, we are thankful to state that the general aspect of things at present is very gratifying. Perfect unanimity characterizes the spirit of the church. Our means of grace are all well attended. The congregation has greatly improved, and the preaching of the word has been attended with success. Our Sabbath school is not in so flourishing a condition as we could have wished.

LONDON, Borough Road.—We rejoice that the health of our pastor has been so greatly improved by his visit to America, as to enable him, without interruption, to continue his labours amongst us; and that those labours have been blessed in the conversion of some, and in the edification of the Church. Our losses have exceeded the number added to our fellowship, but we have a number of candidates for baptism, and also of inquirers. We are preparing for a new school room, our present lease expiring in two years.

Commercial Road.—Our pastor has laboured with untiring steadfastness, and the word spoken has been made the "power of God unto salvation." The Sabbath school has been in active operation, and the Christian Instruction Society has increased its labours in our locality, and some have been brought thereby to hear the word preached. Special services for prayer were evidently blessed both to the church and congregation. Special efforts have been made to clear off the debt upon the chapel. £300 has been raised, and we have engaged to raise £200 more by next March. Upon the whole we trust the church and congregation are improving.

New Church Street.—We trust our fellowship has been one of profit and mutual edification. The pastor on the 10th of May last finished his thirty years' labours in the church, and we never have had any period of our history when the interest in the word preached was more manifest and satisfactory. Our Sabbath schools and Temperance efforts have been continued. We are delighted that the Foreign Missionary Society has been freed from the incubus of debt which has so oppressed its operations for several years.

Praed Street.—With the desire to increase our usefulness in the neighbourhood, we have recently established an Open Air Mission; and so altered the

nature of our Christian Instruction Society, as to comprehend in its operations the conducting of a Mother's Meeting, and the distribution of coals, bread, tea, etc. to the poor during the winter months. Our other societies have been earnestly sustained, and in a good degree successful. The spirit of cordiality and brotherly love is pleasingly manifest in the church. We still find ourselves greatly crippled in our different movements by want of a more commodious place of worship. During the present year we have added to our new chapel fund about £200, and we have now promises for a similar sum to be contributed at our next anniversary.

LONGFORD.—The past year has been one of progress and prosperity. In some there are pleasing indications of growing spirituality, increasing desires after holiness, greater love to the Saviour, and to his people and cause. We would that these proofs of spiritual life were manifest in all. Our minister was ordained last October, and we are thankful to say his labours amongst us are greatly appreciated, and have been divinely blessed. Our congregations have continued exceedingly good throughout the year; and we much need a larger place of worship. The attendance of members at the Lord's supper has exceeded that of any former year, and these have been seasons of unusual enjoyment and profit. At *Bedworth* a marked improvement has taken place. Not only is the attendance better, but several of those added during the year are from this branch. At our other station there is nothing special to report. Our three schools, and district visiting, are kept up with patient perseverance, and are not in vain.

Union Place.—Our peace has continued unbroken, and we sincerely desire to grow in grace, and to see the advancement of religion in our families and in the world. Our esteemed pastor has faithfully preached the word of life to attentive congregations. The ordinance of the Lord's supper and meetings for prayer are generally well attended. Our Sabbath school has improved a little.

LONG SUTTON.—Since the last Association, Rev. W. Dyson has removed to another sphere of ministerial work, and the Rev. J. P. Tetley, after an invitation, cordially and unanimously given, commenced his labours in January last. Our congregations continue good.

LONGTON.—Our esteemed friend, Mr. Wileman, departed this life in peace in August last. We have sorrowed on that account, but we trust in the kind care and blessing of our heavenly Father. We have a comfortable place whereiu to worship. Our congregations are large and attentive, and our pulpit is well supplied. Peace reigns within our borders, and our Sunday school presents a promising aspect.

LONG WHATTON & BELTON.—Circumstances have compelled many of our brethren to remove to other places, and some for other reasons have left us; but we have great reason for gratitude that the gospel has been faithfully preached to us.

LOUGHBOROUGH, *Baxter Gate*.—During the past year we have been united and peaceful: our additions have been but few, but we trust a better day is dawning upon us.

Wood Gate.—The past year has been to us one of considerable anxiety and trial, and this, we fear, has hindered our individual growth in grace, and our progression as a church of Jesus Christ. We look forward, however, with hope, relying upon the great Head of the church to vouchsafe a gracious answer to our earnest prayers for his blessing to descend and abide amongst us. Our late pastor has removed to Sheffield, where we hope his labours may be abundantly blessed. Our congregations are not so good as we could wish, nor can we speak favourably of the attendance at our devotional meetings. In common with many others in the town, our Sunday school has recently shown a decline in numbers, and this has engaged the serious attention of the teachers.

LOUTH, *Northgate*.—We are conscious of many deficiencies, and have need to humble ourselves before God; but are also under great obligation to express

our fervent gratitude to him for his goodness. We have lived in peace, and there has been an evident increase of spiritual life. Many have also been added to the church. Our hearts have been pierced with sorrow through the frequent visitations of death. The various agencies of the church are in diligent operation.

MACCLESFIELD.—The hand of death has removed several friends, and among others, our late beloved brother and deacon, Mr. William Gardner, who departed this life in October last, in peace and hope, after a long life of usefulness in the church of Christ. We have also been much tried by the continued depression in trade. During the last ten years the population of the town has been decreasing at the rate of nearly one thousand per annum, and many members of our own church and congregation have removed. Our pastor still labours amongst us with increasing zeal and fortitude, and with many proofs of usefulness. Our deacons, and a considerable number of the members, are very anxiously seeking the prosperity of Zion. Our Sunday school is still well attended.

MALTBY, ALFORD, & Eastgate, LOUTH.—*Maltby.*— We have been privileged with the regular and faithful ministry of the word during another year. For this we are thankful. Our congregations are about the same as usual, but we have to regret that so few seem concerned about their souls' welfare.

Alford.—As a church we are in a very low and feeble state. Our congregations, especially on Lord's-day mornings, are very thin. The gospel is faithfully preached, but little or no good seems to be accomplished by it. We greatly need a revival. If our chapel were in a better situation, and were of an attractive, rather than as it is, of a repelling character, we should be more hopeful of increase and prosperity.

Louth, East Gate.—We have been more than a year in the occupation of our new chapel. The facilities for worship, for holding social and other meetings, and for carrying on the Sunday school, have been much enjoyed. We have made good progress towards defraying the cost of the chapel, not more than £300 remaining to be provided. Our congregations have improved a little. The word of life has been faithfully preached; but we lament that in so many instances it has not profited. The fellowship meeting is well attended, and much enjoyed. The Sunday school is increasing, and is well sustained. The system of Weekly Offerings is still promising, having furnished more money than meets our requirements; and if all who worship could be induced to contribute weekly, the results would be still more gratifying.

MANSFIELD.—Death and removals have again diminished our numbers. Our congregations on the Lord's-day are very encouraging, and though none have been added to us by baptism, there are several of whom we are hopeful. We are united and peaceful. Our Sabbath school has increased, and we are making a strenuous effort to build a new school room, and shall be thankful for help.

MARCH.—Mr. Wilson continues to labour earnestly amongst us, but conversions are few. Congregations in the morning are good, but not so large in the evening. Prayer meetings are not so well attended as we could wish. Our Sabbath schools are much as last year; we could wish they were more prosperous. The chapel on the Whittlesea Road is well attended, and several are inquiring the way to Zion. The Chain Chapel is also well attended, and prospects are very encouraging.

MEASHAM.—Our prospects have somewhat brightened since our pastor, the Rev. W. Dyson, of Long Sutton, commenced his labours in December. A much better feeling exists in the church. Our church list has been revised, and many names erased. We have resolved, during the present year, to reduce, if not clear off, our chapel debt, and intend holding a bazaar for this purpose.

MELBOURNE.—The Lord has blessed us with a considerable amount of prosperity. Up to last June, religious life, in connection with all Christ's churches in Melbourne, seemed to be exceedingly feeble. On the 12th of June we

determined to hold some special open-air services, inviting the Independents and Wesleyans to take part in the same. From that day the Lord began to bless the town; and the good work appears still to be going on. Cottage meetings for prayer and exhortation have been revived among us, and have been continued with unabated interest. The attendance at our ordinary prayer meetings has considerably improved, and at the Lord's supper is generally good. During the year we have removed the debt from the chapel, amounting to £140. Our Sabbath school teachers and tract distributors continue their work. The state of the cause at our stations is much the same as last year; perhaps a little improvement at *Hartshorne*. We have now had the Weekly Offering system in operation as our only source of income for ordinary purposes for more than six years, and can cordially recommend it for its efficiency, to all our churches.

MILFORD.—The word preached has not been in vain. Our congregations are good, and the Lord's table has been well attended. We have lost some by removals and by death. Our school is in a prosperous state. We would thank God, and take courage. W. H. Smith, of Derby, has engaged to become our pastor.

MORCOTT & BARROWDEN.—Mr. J. Hedges, of Tring, entered upon his labours with us the first Sunday in April, with every promise of success. Our congregations are good, and the prayer meetings well attended, while the Sunday school is as efficiently conducted as it ever has been, so that we are hoping for and expecting the divine blessing upon the devoted labours of our dear pastor. We are pleased also to say that we have effected some considerable improvements in our chapel at *Barrowden*, at a cost of over £60, the whole of which has been liquidated.

NANTWICH.—Aided by kind friends at Wheelock Heath and Tarporley, we have been enabled to effect a thorough renovation of our place of worship. In addition to valuable materials, given by the church in the latter place, the expense incurred by the alterations has been £130, which we are thankful to say has been entirely liquidated. We have now a neat and comfortable place of worship, with school room adjoining. The effect upon the congregation has already been encouraging. We have great pleasure in being able further to inform you, that the chapel and property, which has for upwards of forty years been lost to the denomination, has been again restored, and placed in the hands of new trustees.

NEW BASFORD.—Though we have not been without additions this year, yet we are numerically smaller, as we have recently revised our list of church members. We have added to our chapel a commodious vestry and a baptistry, at a considerable cost. Our Sunday school continues its operations as usual, but is not so prosperous as we could wish.

NORWICH.—We are thankful to report a pleasing increase during the year by baptism. Our ordinary congregations have increased to at least a third more than those of last year, while our Sabbath school has been blessed with like prosperity. We are also grateful to God for the large amount of sympathy with which we have been favoured from our brethren of other churches in the city, and in consequence of which we hope to greatly improve our position during the coming year.

NOTTINGHAM, *Broad Street*.—In our church at this time we think that zeal has somewhat declined, and that earnest oneness of spirit is not so apparent as in former years. There is peace in our borders, but not that prosperity which we long to see. We believe that the severe depression of the trade of this town for several years past has had a very powerful and unfavourable influence upon us. As a congregation we have suffered much, and several valued and active friends have been overtaken by misfortunes which they could not surmount. Others of our members, whose living depended on their daily labour, have had to struggle with many difficulties and anxieties. But the Lord has sustained them, and, trusting on His faithful word, they are looking for happier days. Our Sunday school and other institutions have been

in efficient operation, and our pastor labours amongst us with earnestness and fidelity, and is beloved for his work's sake. Still, conversions have not been so numerous as in some former years, and we have suffered from removals. Our branch cause at *Daybrook* has felt the depression of the times equally with us in Nottingham, but there are now more favourable appearances both in the material and spiritual condition of the people.

Mansfield Road.—During the past year we have completed our revision of the church list, and this will account for the numerous dismissals and removals we report. The operations of the Sunday schools, and the Benevolent and Dorcas Societies, have been actively carried on, and have yielded many happy and encouraging results. We have commenced an effort for the gradual reduction of the debt on our chapel and schools, which presses heavily upon us, and hope that in a few years its pressure may be seriously reduced. Since our last report there has been little in connection with our church history calling for special notice, but we regard it as a sign of health and promise that there is a growing cordiality and friendliness among us. The long-continued prostration of the lace trade has led some of our friends to seek employment elsewhere. Our congregations have suffered in consequence of their removal, though not to the extent which might have been feared, the places of many who have left us having been filled by new comers; so that the attendance at public worship has been generally well maintained. Our stations at *Ruddington* and *Hyson Green* have shared in the loss and depression inflicted on all the churches of this neighbourhood by the reduced condition of our staple manufacture.

Stoney Street.—We have to record the continued goodness of our Heavenly Father, and would recognise his guiding hand in the varied changes of our church. Our present report is marked by a larger proportion of deaths than usual, the majority of which are amongst our aged friends. Our numbers, as will be seen from the statistics, have diminished by the withdrawal of a considerable body immediately after the retirement of Mr. Lewitt from the co-pastorate of the church; but we trust that a Christian spirit will at all times characterize the exchange of any courtesies which may be necessary between them and us, and that an "increase of grace and prosperity" may be the result to both parties. We have a debt of about £1000 upon the chapel, which we intend to take steps to remove, by paying Weekly Contributions for this especial purpose. We believe that we are now quite united, and our efforts will be continued to sustain Mr. Hunter in the pastorate. There is a more earnest spirit manifested by many of our friends, and the disposition seems to be that no obstacle amongst us shall hinder the progress of the gospel. We most earnestly wish that removals, whether temporary or permanent, might be notified to the minister or the deacons at once, for if Christian fellowship is desirable at all, it certainly must be when friends exchange their places of abode. Our congregations are somewhat smaller than they were, and so is our Sunday school, but there is a better attendance at the prayer meetings, and they are more lively. Our Dorcas, Tract, and Benevolent Societies are in as active and, we hope, as useful a state. At *Prospect Place* our friends have made some additions to their numbers, and they are much encouraged. *Carrington* is an important branch, and some have been added to our friends there. *Carlton* is low. At *Bath Street* neither the congregation nor the school is as large as some time since, but the prayer meeting is well attended.

Mechanics' Hall.—On June 6th we were formed into a church by our esteemed brother Underwood. We have 115 members. Our congregations are very encouraging. We have commenced a Sunday school and Dorcas Society, and initiated a movement for a Building Fund for the erection of a new chapel.

NUNEATON.—We have enjoyed peace, but our prosperity has not been great. Our congregations on the Lord's-day are generally pretty good, but our week evening prayer meetings are not well attended. Our Sabbath school is somewhat encouraging. We are anxious to obtain permanent ministerial aid.

OLD BASFORD.—In January last we unanimously agreed to invite the Rev. J. T. Bannister (late of Sunderland) to become our pastor; that invitation was accepted, and we, along with him, have already had cause to rejoice over the firstfruits of his labours. Our congregations are encouraging. Our Sabbath school, which has already yielded much fruit, now shows pleasing signs of good for the future.

PETERBOROUGH.—Our progress has been steady, although not so great as we could desire. Our congregations on the Lord's-day are encouraging, but our weeknight services ought to be better attended. We have, during the year, enlarged our chapel, and paid for it; but as our city is growing in population, we think it would be wise to build a new place of worship, if a suitable site could be obtained. Our Sunday schools, and the congregations at our branch chapels, are about the same as they were last year. We still adopt the system of Weekly Offerings with success.

PINCHBECK.—We have been preserved in peace. The glorious gospel has been preached with much affection and faithfulness, and, we believe, with happy results in regard to some of the hearers. Our congregations continue good, and are very attentive. The Sabbath school is gradually increasing in numbers.

PORTSEA.—The last year has, like many preceding it, been a year of unbroken peace and harmony in our church, and we have had some encouraging additions to the number of our members. On the other hand, removals and deaths have weakened our strength. Our congregations are exceedingly encouraging.

QUEENSBURY.—We have not, in all things, been so perfectly joined together in the same mind, and in the same judgment, as could have been wished; but the Lord has not altogether withheld from us his blessing. We have just bought a better parsonage house, ground, and other building, adjoining the chapel, at a cost of £870. By this purchase we obtain a good house, protect our chapel from annoyance, and secure ground at the back for any future enlargement.

QUENIBOROUGH.—We have been favoured with the preaching of the gospel, but have had much opposition from church influence, as it regards our Sabbath school. Our prospects seem at times rather gloomy through the removal of friends.

QUORNDON & WOODHOUSE.—*Quorndon*.—The gospel of Christ has been faithfully preached, but conversions have been few. At the branches at *Barrow* and *Mountsorrel* there is cause for thankfulness. As a church we now express our thanks to those ministers and friends who have so kindly and efficiently supplied our pulpits. The Sabbath schools and tract societies are pursuing their labours. At *Woodhouse Eaves* congregations are declining, and prayer meetings are neglected.

RIPLEY.—We are favoured with spiritual progress. Our congregations are good, and fruit has been gathered from the labours in our large and increasing Sabbath school.

ROCHDALE.—We have passed through another year of heavy trial, and we regret to say that our state as a church has not been satisfactory. In December last Mr. Fox resigned his connection with us as minister. Our pulpit has, on the whole, been well supplied, principally by the lay agency of the town.

ROTHLEY.—We hope that a little good has been done this year. We have some hopeful inquirers. Our means of grace are well attended.

SHEEPSHED.—Our Lord's-day services are well attended, but our week-day evening service and prayer meetings are not well attended. Since our last report, nearly one fourth of our church members have removed to other places for more remunerative employment, and chiefly the youthful and most hopeful of our members, although their names are yet with us. We are about to establish a loan tract society.

SHEFFIELD.—We tender our thanks to those ministers who preached for us when we were without a pastor. In November last we gave a cordial and unanimous invitation to the Rev. Giles Hester to become our pastor, and we are happy to say that he acceded to our request, and began his labours amongst us the first Lord's-day in April. Our prospects as a church were never better. Our congregations are much improved. The attendance at the Lord's table is more than doubled, and the week evening services are well attended; and there is a spirit of inquiry after better things in the congregation. We are thankful to say that our school is in a more prosperous condition. Our tract society is active operation, several conversions having taken place through the distribution of the silent messengers. We have thoroughly revised our list of members.

SHORE.—During the first half of the year our general spiritual state was not satisfactory. The usual agency was employed, but scarcely any fruit appeared. This led to "searchings of heart," and to a lengthened conversation in our church meeting. With hopeful unanimity it was agreed, that in our public meetings, pulpit, and families, special attention should be given to the subject of the revival of the work of God amongst us. Prayer made to God continually was heard and answered. Gradually the sympathies of the church were awakened, spiritual feeling and desire increased, and soon the ordinary social means were practically suspended, and almost every night for some three months the church met "with one accord" for prayer, praise, and exhortation. In these special services the zealous co-operation of almost all the members was secured, and several of the ministers in the district were effectual helpers with our pastor. The result has been marvellous in our eyes. Some seventy persons, of all ages from thirteen to seventy-five, have been led to seek mercy through Jesus. From among these our pastor baptized, on June 10th, twenty-one men and twenty women, who, with two others restored, were received into the church the following day. We expect to baptize others shortly. Our Sabbath and day schools continue to be useful. We have re-opened our congregational library, and established a tract society during the year.

SMALLEY.—The means of grace are not well attended, and many of the members seem careless. The Sabbath school is not very promising, as our young people have to leave us in search of employment. Our branch at *Kilburn* is not well attended, still there are some inquirers there.

SMARDEN.—The gospel of salvation has been faithfully preached among us during the year. Some have found peace in believing, but we greatly need spiritual quickening. In consequence of special efforts being made by the Episcopal party to induce attendance at their Sabbath school, our number of children is somewhat diminished.

SPALDING.—We have lost an unusual number of our friends by death—several of them aged, others in the prime of life. Our pastor continues to labour acceptably amongst us, and the various services have a good attendance. We have not been favoured with so many additions as in former years, and have need to pray that the Lord would revive his work. The branch at *Pode Hole* is well sustained, but we have reason to expect competition from the erection of new school-rooms in connection with the Established Church. Our home schools are prosperous, and we hope soon to have new school rooms, having already secured the land, and entered upon a liberal subscription for the accomplishment of the object.

STALYBRIDGE.—On the first Lord's-day in September last the Rev. Wm. Evans commenced his labours amongst us, and we have reason to believe that his ministrations have been highly and unanimously appreciated. We have repeatedly had pleasing additions to our numbers, some of whom were from the Sabbath school. Our congregations on the Lord's-day have very much improved, and we have encouraging hopes concerning many inquirers. Our week night preaching is not so numerously attended as we could desire. Our tract society is being reorganized, and we are also making an effort to purchase an organ for the chapel.

STOKE-UPON-TRENT.—We lament that we cannot write so pleasing a report as we desire. Our congregations on the Lord's-day continue good, and attentive to the word of life preached by our pastor. At our week night services it would be pleasing to witness a larger attendance. We are continuing our efforts towards the erection of school rooms, as we experience much inconvenience for want of accommodation.

SUTTERTON.—We have to lament a want of spiritual earnestness and power. We need more of that mind which was also in Christ Jesus, and of the gracious influences of the Holy Spirit. We long for the time when we shall enjoy seasons of refreshing from the presence of the Lord. An unusual number have been removed from us by death.

SUTTON-IN-ASHFIELD.—Thirty-six have been baptized and added to the church. The Sabbath evening congregation is good, the morning not so good. The prayer meetings are tolerably well attended. The Sabbath school is in an encouraging state, but we are in want of a good school room or a new chapel. We bought a house and small portion of land adjoining the chapel a few months back, and have agreed to get up a bazaar, to be opened at Christmas next, hoping to realize a fund to pay for the above purchase, and as the members and congregation are poor people, we solicit the aid of our Christian friends. All communications to be addressed to Samuel Heath, Market-place, Sutton-in-Ashfield.

SUTTON BONINGTON.—Our congregations are rather better than last year, and our week night prayer meetings are well attended at both places, and we rejoice much that after long barrenness we have a fruitful season. We have eleven candidates and several anxious inquirers. We have just completed a baptistry in our chapel at Sutton. We tender our gratitude to those kind friends who have preached to us the gospel.

TARPORLEY.—Having taken down our old chapel, we are now worshipping in the new school room, which is well filled with attentive hearers on the Lord's-day, but the week-evening services are thinly attended. Our pastor continues to labour with great diligence and zeal, still there is a lack of conversions, and has been for some years. As a church we dwell in unity and love, but are lacking in earnest and self-sacrificing principle. We are engaged in erecting a new chapel, which will be much more commodious than the old one, and contemplate holding the opening services early in October next. The estimated cost, with the site and a cottage, is £1,500. Towards this sum about £900 has been promised. We confidently and earnestly appeal to the Christian liberality of our friends throughout the denomination to assist us in this our great undertaking. Our list of church members has been revised. Our Sabbath school is not so good as when we last reported.

THURLASTON.—We have had the gospel faithfully preached. Improvements have been made in the chapel at a cost of fifty pounds, and we have celebrated the jubilee of the church. Yet we have to mourn over the worldly spirit that prevails among many of the members. The Sabbath school is prosperous, and we hope will be useful to the church.

TODMORDEN.—We have much reason to be grateful to God for his goodness, and especially to be humbled on account of our lack of zeal in his cause. Nevertheless we have added a few by baptism. Our religious services continue to be well attended, and on the whole we look to the future with trust and hope. We are continuing the Weekly Offering plan, and find it successful. Our Sabbath school continues hopeful and encouraging, and a juvenile missionary society has been established in the school.

VALE, *near Todmorden*.—We rejoice over some recently brought to a knowledge and experience of spiritual blessings, and over others who have been and still are fighting the good fight of faith, whilst there are some of whom we stand in doubt. We are thankful for the continued and approved labours of our pastor, respecting whose health at one part of this year we had

our fears. We have lost several families by removals into other neighbourhoods from various causes, and we are not able to report an increase of the congregation or of the Sunday school.

WALSALL.—We have had various discouragements, but the Lord has crowned the year with his goodness. As a church, the unity of the spirit has been unbroken, the public services have been well attended, the Communion seasons have been times of blessing, the Bible class has been interesting, the Sabbath school is large, and our other agencies are moving forward. We are now seeking to remove our chapel debt, with a view to building new school-rooms, and, if possible, enlarging our chapel. During the year God has blessed the word to many souls, but the increase is not so large as in former years.

WARSOP.—We shall be obliged to give up here if nothing can be done from the Home Mission.

WENDOVER.—Our position as a church remains about the same as last year. Although we have made no additions to our number by baptism, we have some candidates for baptism and fellowship, and many who appear to be anxiously inquiring their way to Zion. Our congregations are large, and the attendance at the Lord's table is especially satisfactory. Our week-night services are not so well attended as we desire. The Sunday school is prosperous, though the labourers are comparatively few. We have completed the repairs and improvements in our chapel and premises, and the members of the church and congregation have given substantial evidence of their interest in the house of God by their generous liberality.

WHELOCK HEATH.—We have been favoured with the faithful ministry of the gospel, but as a church we are lacking in united activity and zeal in our Master's service. Our congregations are good.

WHITTLESEA.—The word of life has been preached to us during the year by our esteemed pastor with faithfulness and power. Our congregations have increased, the Sabbath morning prayer meeting has been more largely attended, the sisters' weekly devotional service has been a source of profit to them, and all the week-night meetings have been well sustained. Our Sabbath school is larger than it has been for many years.

WIRKSWORTH.—Mr. James Orchard, from our College, having accepted a cordial and unanimous invitation to the pastorate of our church, entered on his duties the first Lord's-day in January, and has been well received since his settlement among us. Our congregations have improved; seven persons have been baptized; the Sabbath school is in a prosperous state, and our prospects are much brighter than they were last year.

WISBECH.—We have enjoyed a good degree of peace, and some prosperity. The state of health in which our esteemed pastor has been for some time past has led him to consider whether a change of locality might not be conducive to an improved condition of bodily health; and since more than one sphere of labour has been presented to him, we are apprehensive that we may be shortly called to choose a successor. Should it be so, we confidently trust that both he and ourselves may be Divinely guided in our ways.

WOLVEY.—Although we have been without a pastor, we have had the gospel faithfully preached amongst us, chiefly by the young brethren from the College, whose labours have been received with much acceptance. We have invited Mr. Payne, late a student at Chilwell, to become our minister, and we expect he will commence his labours amongst us on the third Lord's-day in July. Our congregations are encouraging, and we are prayerfully looking for increased prosperity.

YARMOUTH.—It affords us much pleasure to report some progress in the work of God amongst us. We have added four to our church during the year, but have lost one by death. Our congregations are improving. We have adopted the Weekly Offerings for nearly nine months, and hope they will answer.

ASSOCIATION BUSINESS.

NEW CHURCHES.

An application was read from the church meeting in the Mechanics' Hall, Nottingham. Resolved :—“ That the church meeting in the Mechanics' Hall, Nottingham, be received into the Connexion.”

MINISTERS' RECEPTION COMMITTEE.

The following Report was presented :—

“ We have received applications from the following brethren :—

Rev. S. Willett, of Belfast.—Having examined the credentials of brother Willett, and hearing from him a statement of his doctrinal views, and being fully satisfied with both, we commend him to any destitute church in our body.

Rev. C. Leigh, Clayton, Rev. W. Saunders, Crowle.—We recommend that both these brethren, whose applications stand over from last year, be received.

We have pleasure in stating that the Rev. Harris Crassweller, B.A., is now the pastor of the church in St. Mary's Gate, Derby.

The Rev. T. Cockerton is also engaged as the pastor of the church at Castle Donington and Sawley.

In accordance with the resolution passed this morning, we recommend the reception of these brethren. We have received two other applications, but recommend that they be postponed till next year.”

Resolved :—I. That the Report now read be received and adopted, with thanks to the Committee.

II. That the following brethren be the Committee for the coming year—The ministers of Leicester and Loughborough, and Messrs. Noble of Leicester, and Newman and Marshall of Loughborough. The Rev. E. Stevenson to be the convener of the Committee.

The following is the resolution referred to in the above report :—“ That it be an instruction to the Committee to recommend the reception of all recognized and accredited ministers of the other section of the Baptist body, with the students from the Baptist colleges, without the usual examination.”

UNITED KINGDOM ALLIANCE.

A Deputation from the United Kingdom Alliance read an address advocating the claims of the “ Permissive Bill,” and requesting the co-operation of the ministers present.

FREEDMEN'S AID ASSOCIATION.

Several addresses having been delivered by a deputation from the “ Birmingham and Midland Freedmen's Aid Association,” and supported by the Rev. Dr. Brand, of America, it was resolved, “ That this Association cordially approves the objects of the British Freedmen's Aid Associations, and commends them to the sympathy and help of the churches.

CASES FROM LAST ASSOCIATION.

In compliance with the recommendation of the business Committee, it was resolved, "That the election of Chairman and Preachers be the first business after the disposal of the Circular Letter."

THE UNION BAPTIST BUILDING FUND.

The Committee appointed to mature plans and prepare a Report in relation to the establishment of a Chapel Building Fund, presented the following:—"Your Committee regret to find from recent correspondence with Mr. A. T. Bowser, Secretary of the Baptist Building Fund, that that society is restricted in its benefits to the Particular or Calvinistic section of the Baptist denomination, and it is stated that there are considerable legal difficulties in the way of any change in the constitution. Had this not been the case, your Committee would have preferred joining a society already in existence rather than the formation of a new and similar society for the General Baptists; at the same time they are most anxious to avoid anything in the regulations that may be adopted that would in the least degree tend to fetter or hinder united action on the part of the whole Baptist body at any future time.

Your Committee therefore propose that the new society shall be called "The Union Baptist Building Fund."

Believing that the Association cannot better serve the interests of the churches than by a liberal appropriation of their funds to such a society, they recommend that the Association should make a grant of not less than £100, to form the nucleus of the New Building Fund, and that subscriptions should be at once invited in order to enable the society to commence its operations with a capital of at least £500.

Your Committee submit the following as the Constitution and Rules of the Union Baptist Building Fund:—

RULES.

I.—The object of this Fund shall be to assist by loan, without interest, in the building, enlargement, or repair of places of worship belonging to the Baptist denomination, or the liquidation of debts incurred thereby, throughout the United Kingdom.

II.—The Business of the Fund shall be managed by a Committee, consisting of the Treasurer, Secretary, and twelve Subscribers, with the Ministers of the denomination who are annual subscribers, and one Representative from every church contributing annually not less than £5 to the Fund; five of which Committee shall form a quorum.

III.—A donor of not less than £25 at one time shall have the privilege of nominating the church to which a loan of not less than double the amount of such donation shall be made, subject to the regulations of the Fund; such donor, and also the donor of not less than £25 within five years, shall be entitled to all the privileges of an Annual Subscriber.

IV.—A Meeting of the annual subscribers shall be held in the month of May or June in each year, when a Report of the proceedings of the Committee during the preceding year shall be presented, and the Officers and other Members of the Committee shall be chosen.

V.—At such Annual Meeting two Auditors shall be chosen.

VI.—Three Trustees shall be appointed, in whose name the Money shall be invested and securities taken.

VII.—The following shall be the regulations for the guidance of the Committee in reference to applications for loans toward the removal of chapel debts:—

1. The Committee must be satisfied that the building, repair, or enlargement was necessary; that the people themselves have contributed according to their ability; that there is a reasonable prospect of the place being adequately supplied with the ministry of the word; that the property is legally vested in trust for the Baptist denomination, in such manner as shall be satisfactory to the Committee for the time being; that the application is recommended by at least two neighbouring ministers.

2. The Loan granted will be repayable by half-yearly instalments at Lady-day and Michaelmas, for such periods as shall be approved by the Committee in each case, but in no case exceeding ten years; and the repayment must be secured by the joint and several promissory note of four responsible sureties.

VIII.—The following shall be the regulations for the guidance of the Committee in reference to applications for assistance towards the erection or enlargement of chapels:—

1. The plan of the ground; the drawings of the building, consisting of a ground plan, a plan of the galleries, if any, a front and side elevation, and one longitudinal and one transverse section all drawn to the scale of one-eighth of an inch to the foot, and the various dimensions marked; the specification; and the architect's estimate; and the draft of the proposed contract, are to be forwarded to the Committee for their examination and approval.

2. No portion of the loan will be advanced until the building has been erected, and the property is legally vested in trust for the benefit of the Baptist denomination in such manner as shall be satisfactory to the Committee.

3. In case of any important departure from the approved drawings, specification, or contract, without the previous consent of the Committee, they reserve to themselves the right to rescind or modify the loan.

4. The loan granted will be repayable by half-yearly instalments at Lady-day and Michaelmas, for such periods as shall be approved by the Committee in each case, but in no case exceeding ten years; and the repayment must be secured by the joint and several promissory note of four responsible sureties.

5. If the erection or enlargement be not *bona fide* proceeded with within twelve months after the loan shall have been voted, such loan shall be forfeited, but a renewed application may be made.

IX.—Except when peculiar circumstances shall, in the unanimous judgment of the Committee (specially convened), render a deviation desirable, cases shall be assisted in the order of their application.

After the reading of this Report, it was resolved—

1. That this Report be received, and that our thanks be given to the Committee.

2. That we *now* form a Chapel Building Fund with the title suggested.

3. That it be exclusively a Loan Fund for Baptists without distinction.

4. That the Rules recommended by the Committee be adopted.

5. That the following be the Provisional Committee for commencing the Fund and obtaining subscriptions, namely—

Mr. R. PEDLEY, Junr., Crewe
 „ Jos. ASTON, Brassey Green, near
 Tarpорley
 „ W. BENNETT, Sawley
 „ T. HILL, Nottingham
 „ H. MALLETT „
 „ J. EARP, Melbourne
 „ R. PEGG, Derby
 „ C. STEVENSON „
 „ J. NODLE, Leicester

Mr. J. ROPER, Leicester
 „ W. NEWMAN, Louth
 „ C. ROBERTS, Bourne
 „ R. WHERRY, Wisbech
 „ R. JOHNSON, Hitchin
 „ J. M. STUBBS, London
 „ E. MOORE „
 „ G. T. WOODSON, Leeds
 „ JOHN SUTCLIFFE, Heptonstall Slack

Treasurer pro tem.—Mr. R. PEDLEY, Junr.

Secretary pro tem.—Mr. J. ROPER.

6. That we now vote £100 from the Association Fund for this Society.

DEAR BRETHREN,—It will be seen by the annexed details that the Association have inaugurated a “Union Baptist Building Loan Society,” for the special purposes therein set forth, and have surrounded it with such conditions, and have such prospects of usefulness, as it is ardently hoped will commend it to the sympathy and hearty co-operation of Baptist churches, and especially to the liberality of those brethren of our faith into whose hands have fallen the larger gifts of worldly opulence, and who desire the extension of our principles, and the freedom from debt of all our places of worship.

The Committee urge most respectfully that, by the united action of all our members and friends, there might be raised an accumulated capital of not less than five thousand pounds. If the above sum be raised in five years, it will confer upon our principles an honour, and place them in such a position among other Christian denominations that nothing short of this is likely to accomplish.

Though the amount proposed to be raised may, in the estimation of some, appear large, in comparison with our numerical and commercial strength, yet if there be a united, earnest, and conscientious effort, we are sanguine it may be realized, and without injury to the income of our existing institutions.

The Association gave, from its limited fund, one hundred pounds, and our brethren, Messrs. R. Pedley, jun., R. Booth, and J. Aston, have each promised fifty pounds, and if the following table find a ready response, it will give an impetus and power to our position we all so much desiderate.

We solicit subscriptions, in the order hereafter named, to be paid in five yearly instalments; or, if in one sum, so much the better.

		£	s.	d.		£
10	Donations of	100	0	0	each	1000
20	" "	50	0	0	"	1000
50	" "	25	0	0	"	1250
100	" "	10	0	0	"	1000
200	" "	5	0	0	"	1000
300	" "	2	10	0	"	750
500	" "	1	0	0	"	500
Total						£6,500

This sum, with annual collections, legacies, and other kindred agencies, would give us vantage ground for pleading denominational interests, and secure a successful, and triumphant issue.

13, West Street, Leicester.

J. ROPER, *Sec. pro tem.*

To whom all letters must be addressed, and monies remitted.

CASES FROM CONFERENCES.

I.—Resolutions in relation to *Home Missions* having been received from the *Lincolnshire* and *Cheshire* Conferences, Resolved—

1. That the earnest attention of this Association be given to the state of our Home Missions.

2. That the following be a Committee to consider what practical plans can be adopted to further the interests of our Home Missions, and report at a future sitting of this Association:—Revs. W. Chapman, J. Maden, B. Wood, J. H. Wood, and Mr. Earp.

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

II.—LINCOLNSHIRE.—*Address to the President and People of America.*—Resolved,—That the following address be adopted and sent:—

“To his Excellency the Hon. Charles Francis Adams, Envoy Extraordinary and Minister Plenipotentiary of the United States of America at the Court of Her Most Gracious Majesty Queen Victoria.

Sir,—We, the Representatives of the General Baptist churches of England, at our Annual Association held this year at Birmingham, most respectfully beg leave to express, through you, our intense sympathy with your people on the occasion of the tragic death of your late honoured President by the abhorred act of an assassin; and to pay our tribute of earnest and affectionate admiration to the memory of that great and good man whose purity of motive, firmness of purpose, and kindness of heart, have endeared him to all well-wishers of the human race. We would particularly tender our sincere condolence with his widow and family under their irreparable loss; and at the same time offer our heartfelt congratulations to President Johnson and the

people of the United States on the termination of that dreadful conflict, which has for four years been productive of so much bloodshed and misery; and very especially because in *this* instance the restoration of peace is associated with one of the most welcome and gladdening events in the history of the human race—the abolition of slavery throughout your country. For this we give most hearty thanks to the Almighty Disposer of all events, and to him present our fervent prayers that your great nation may through all time enjoy the manifold blessings of unity and liberty, intelligence and piety, peace and prosperity.”

III.—Case as to the desirableness of establishing a Board of Reference to facilitate the removal of ministers and the supply of churches. Resolved—

1. That we at once form such Board of Reference.
2. That it consist of Revs. W. Underwood, T. W. Mathews, R. Ingham, and J. Burns, D.D.; and that the expenses incurred by this Board be defrayed out of the Association Fund.
3. That the Members of this Board be appointed for three years, and be eligible for re-election.

CASES FROM CHURCHES.

Crowle.—In compliance with a wish that a Committee should be appointed to inquire into the circumstances of the friends at Crowle, and give them counsel, Resolved—That a Committee be formed, consisting of brethren Chamberlain, Winks, and Mathews.

Edgeside.—The Association having been requested to sanction an appeal to the churches for aid in removing the chapel debt, Resolved—That we cordially commend this case to the sympathy and liberality of the churches.

Ilkeston.—The church at Ilkeston being burdened with a heavy chapel debt, and desiring help, it was resolved—That we heartily commend their case to the sympathy and help of the denomination.

Belper.—In reply to an appeal for counsel and help, Resolved—That the case from Belper be referred to the Midland Conference.

Derby, St. Mary's Gate.—The Association being desired to try to get facilities for cheap Railway Travelling to and from our Associations, Resolved—That we leave this business in the hands of Mr. J. Roper, of Leicester.

Mansfield.—The friends at Mansfield desiring help in the erection of new school-rooms, Resolved—That we recommend this case to the sympathy of the churches.

Colwell.—A letter having been received seeking advice as to the present state of the church at Colwell, Resolved—That this case be referred to the Rev. E. H. Burton, of Portsea.

Leicester, Carley Street.—A letter having been read concerning the discouraging state of the church at Carley Street, Leicester, Resolved—That the following be a Committee to consider this case, and report to the next Midland Conference:—Messrs. Noble, G. Stevenson, and Harvey, of Leicester; Marshall, of Loughborough; and the Leicester ministers. The Rev. T. Stevenson to be the convener.

CASES FROM INDIVIDUALS.

I.—*Rev. G. Taylor* asked the advice of the Association as to whether school-rooms or a new chapel should be erected at Norwich, when it was resolved—That we advise the church at Norwich to renounce their plan of erecting school-rooms, and proceed to take the necessary steps for building a new chapel, and very heartily commend their case to the sympathy and practical help of the denomination.

II.—*Rev. T. W. Mathews* brought forward a case relating to the present state of the church at Rushall, when it was resolved, “That this case be referred to the London Conference.”

III.—*Rev. J. H. Millard* having sent a Circular as to the enrolment of Chapel Deeds, it was resolved, “That this question be referred to the District Conferences, and that the Circular be printed in the Magazine and Minutes.”

BAPTIST UNION.

At the Annual Meeting of the Baptist Union just holden, the following Resolution was adopted in reference to the *Enrolment of Chapel Deeds*.

"That it is highly important that the TRUST DEEDS of Baptist Chapels not yet enrolled in the Court of Chancery should be so enrolled without delay, as the period allowed for doing so will expire in May, 1866, and great risk will be incurred by Trustees not complying with the regulations."

From the accompanying instructions you will learn what steps it is necessary to take in case Chapel Deeds are not yet enrolled. May I be permitted to suggest that no time should be lost, as legal proceedings are proverbially slow.

Trust Deed Enrolment—Instructions.

1. In order to ascertain whether a deed has been enrolled or not, it is only necessary to refer to the deed itself. All deeds which have been duly enrolled have a certificate of this fact signed by a Registrar or Deputy Registrar of the Court of Chancery, either on the back or on some part of the deed.

2. In order to ascertain whether any deed which has not been enrolled requires enrolment, it must be ascertained whether it is a conveyance of land, or money to be laid out in land for charitable or religious uses, in which case it requires enrolment; but not if it be only a mere purchase deed, or lease for a full and valuable consideration without trusts, and there be a separate deed declaring the trusts.

3. Only the original deed declaring the trusts need be registered, and not subsequent appointments of new trustees, unless connected with a further conveyance of land, or money to be laid out in land. But in case the original deed is lost, and the subsequent appointment of trustees, or any other deed recites the original trusts sufficiently clearly, the Court of Chancery will upon application, and upon being satisfied of the above facts, allow the subsequent deed to be enrolled in the place of the original lost deed.

4. Every deed still requiring enrolment, must be enrolled in the Record Office before the Sixteenth of May, 1866; and must be acknowledged by one of the parties to it, who must attend with it before a Solicitor who is a Commissioner for taking oaths, or at the Enrolment Office, London, for that purpose, unless the deed was executed before the Seventeenth of May, 1861, in which case acknowledgment is not required.

5. The Secretary of the Baptist Union, Baptist Mission House, London, will, if requested, obtain advice whether a deed requires enrolment, and get same enrolment.

IV.—*Rev. W. Chapman*.—As the Triennial Conference of the Baptists of Germany will be held in May next, is it not advisable to send a deputation to attend its meetings, or at least to forward an address to the brethren there?

Resolved: "That the Chairman be requested to write a letter, and if any of our brethren go, they act as delegates."

ASSOCIATION FUND.

TREASURER'S CASH ACCOUNT.

R. Pegg, Esq., Treasurer.

DR.		£	s.	d.
1864	To Balance last Association	65	1	9
August 12—	To Cash from Hymn Book Committee..	50	0	0
		<hr/>		
		£115	1	9

Due to the Association, June 20th, 1865.

Resolved: That the Report now read be adopted, and that the Treasurer be thanked and reappointed.

THE HYMN BOOK.

The annexed Report was read:—"The sales of the year have been quite an average. The profits have somewhat declined; but the Trustees feel at liberty to place a further sum of £50 at the disposal of the Association."

Resolved: That this Report be adopted, and the thanks of the Association given to the Trustees.

FOREIGN MISSION.

The Committee resolved: That Messrs. R. Johnson of Hitchin, C. Roberts of Bourne, and R. Horsfield of Leeds, be added to the Committee in the place of Messrs. C. Stevenson, H. Jelley, and J. Sutcliffe, who retire according to rule.

R. Pegg, Esq., having resigned his office as Treasurer, it was resolved:—1. That we endorse the resolution of the Foreign Mission Committee, sincerely thanking Mr. Pegg for his long and useful services.—2. That we appoint Mr. Thomas Hill, of Nottingham, Treasurer, in accordance with the resolution of the Committee.

GENERAL HOME MISSION.

The Secretary read a brief report. Resolved:—

1. That the report now read be adopted.
2. That the following be the Committee for the ensuing year, Messrs. J. F. Winks, T. W. Marshall, J. Earp, T. Hill, and T. Thirlby.
3. That W. Stevenson, Esq., Treasurer, and Rev. W. Chapman, Secretary, be thanked and requested to continue in office.

DENOMINATIONAL LITERATURE.

“Upon a reconsideration of the plan proposed two years ago, the Committee recommend that we publish a series of three volumes, about the size of the Bunyan Library, at a subscription of half a guinea for the series, or three shillings and sixpence per volume. That the series comprise selections and biographical sketches. Should this proposal be accepted, the Committee report that they have made arrangements for the immediate preparation and issue of prospectuses.”

Resolved: That we adopt the Report now presented, and encourage the project.

THE COLLEGE.

ABSTRACT OF COLLEGE REPORT.

The Session opened with eleven students. Five of these were probationers, who were fully received after three months trial, and still continue on the funds.

During the year the following Students have settled over different churches, viz., Mr. Greenwood, B.A., at Bourn; Mr. Orchard at Wirksworth; Mr. Winks at Allerton; Mr. Tetley at Long Sutton. Mr. Payne has continued until the close of the Session, but expects to commence his ministry at Wolvey in July.

Four young brethren have been received on the usual probation, Messrs. Roberts of Bourn, Fletcher of Halifax, Hackett of Nottingham, and Felstead of Leake. Some applications have been negatived, and others are deferred until further openings occur.

STUDIES.

I.—*President's Departments.*—The President has delivered his usual number of Lectures to the different classes on Homiletics and Theology. He has conducted the senior students through a course of Biblical Analyses, partly by written papers on the Books of the Old Testament, and partly by reference to printed works. The middle class has used as a help Dr. Barrett's Companion to the New Testament. The same class has been examined in the whole of Butler's Analogy. The juniors have studied Paley's Evidences of Christianity, and Wayland's Moral Science.

In Church History the principal text book used has been Kurtz.

One full Sermon has been read every week by each student in his turn, and the criticisms thereon have been passed with entire freedom, yet with the utmost good feeling.

The Studies in Literature have been nearly the same as in former years. There have been weekly examinations in Smith's History of Greece, in Schmitz's History of

Rome, Shaw's History of English Literature, and Angus's Handbook of the English Tongue. One of the seniors went through Morell's Handbook of Logic, and the juniors have studied David Stuart's Outlines of Mental Science. The readings in poetry have been confined to Cowper's Task.

II.—*The Classical and Mathematical Departments.*—The five junior students have read the 1st and 2nd Books of Euclid, and have been taken through a course of Natural Philosophy. Four of these who knew nothing of the classics before entering the College, have studied the elements of Latin and Greek. Mr. Chapman, in conjunction with Messrs. Atkinson and Woolley, has read the first book of Xenophou's Anabasis, and, with Mr. Payne, part of the 2nd book of Herodotus. Messrs. Atkinson and Woolley have read the latter half of Luke's Gospel, and a portion of the *Memorabilia*. Mr. Payne, has read in Greek the Epistle of Polycarp to the Philippians, the Epistle to Diogenetus, the first Philippic of Demosthenes, and part of the first book of Herodotus. The senior Latin class has read the *Ars Poetica* and some of the Odes of Horace. In *Hebrew* the senior students have read eight chapters in Joshua, and Mr. Payne, alone, has read the Book of Ecclesiastes.

III.—*Students' Preaching and General Department.*—The engagements in supplying on the Lord's-day have been as numerous as in any former year, and if no one of the young brethren has been quite as popular as certain of their predecessors were, the whole together have been generally acceptable as preachers; and by their private intercourse have gained the esteem and confidence of the churches which they have served. The spirit of the young men has been worthy of special commendation, and their orderly demeanour in the College has tended to make the past session one of the most pleasant and useful which the Tutors have ever been permitted to spend.

RESOLUTIONS.

I.—That the Report now read be received and adopted.

II.—That the Treasurer's Account now read be received and adopted.

III.—A letter having been received from the Rev. J. Lewitt resigning his office as Secretary to the College, the following resolution, which had been passed by the Committee, was endorsed by the Association, "That in accepting his resignation we gratefully acknowledge his useful and gratuitous services during his official connection with the Institution, and express our warmest wishes for his success and comfort in his new sphere of labour."

IV.—That the Rev. S. Cox, of Nottingham, be the Secretary of the College.

V.—That the thanks of the Association be given to the Revs. R. Kenney, J. Salisbury, and W. Jones, Examiners in Theology; Revs. C. Clarke, B.A., and J. Clifford, M.A., Examiners in Classics and Mathematics; Rev. Stacey Chapman, and Mr. C. T. Bishop, Examiners in Literature.

VI.—That the Examiners for next year be—Theological, Revs. J. Salisbury, and R. Ingham; Classical and Mathematical, Revs. J. Clifford, M.A., and H. Crasweller, B.A.; Literary, Revs. S. Chapman, and J. J. Goadby.

VII.—That Messrs. G. Truman, Ellis, W. Taylor, and J. F. Winks, be members of the Committee in place of Messrs. Heard, Earp, and Bembridge, who retire; and that Mr. Noble be on the Committee in the place of Mr. Harding.

VIII.—That the thanks of the Association be given to Messrs. Fernyhough and Jelley as Auditors for the past year; and that Messrs. Jelley and Booker be Auditors for next year.

IX.—That we heartily thank the Treasurer for his services, and request him to continue in office another year.

X.—That the thanks of the Association be given to the donors of books for the College, and to Mr. Sutcliffe for his kind donation.

XI.—That the Tutors be requested to prepare and publish in the Report a list of the useful books now in the College Library, and a select list of books yet specially required.

FOREIGN CORRESPONDENCE.

Resolved: That the Rev. J. Burns, D.D., be requested to write a fraternal letter to the next Triennial Conference of the Freewill Baptists in America.

A letter was read from the Rev. J. G. Oncken, and the Chairman was requested to reply to it.

THE CHAIRMAN'S ADDRESS.

That the hearty thanks of the Association be given to the Rev. T. W. Mathews for his excellent Address, and that it be printed in the Minutes.

ASSOCIATION SERMONS.

That the best thanks of this Association be presented to the Rev. Thomas Goadby, B.A., for his very able discourse, and that he be requested to print it in a handsome form, at a price not less than sixpence; and that the Association pledges itself to secure as wide a circulation as possible, and guarantees that Mr. Goadby shall not suffer loss.

That we thank the Rev. H. Hunter for his useful discourse.

ANNUAL LETTER.

I.—That the thanks of the Association be presented to the Rev. R. Kenney for the letter now read, and that it be printed in the Minutes.

II.—That the subject of the next letter be, "The Responsibility of our Churches with regard to the support of our Connexional Institutions."

III.—That the Rev. J. Burns, D.D., be the writer.

NEXT ASSOCIATION.

I.—That the next Association be held at Baxter-gate Chapel, Loughborough.

II.—That the Rev. H. Wilkinson, of Leicester, be the Chairman.

III.—That the Rev. J. Clifford, M.A., of London, be the preacher in the morning, and Rev. R. Horsfield, of Leeds, in case of failure.

IV.—That the Rev. J. Salisbury, of Hugglescote, be the preacher in the afternoon, and Rev. J. Lawton, of Berkhamstead, in case of failure.

VOTES OF THANKS.

Resolved :—I.—That the best thanks of the Association be given to the friends at Birmingham, of our own and other denominations, for their kindness and hospitality.

II.—That the thanks of the Association be given to the Assistant Secretary and the Vice-Chairman for their efficient services.

III.—That our warm thanks be given to Rev. T. W. Mathews for his kind and able conduct as Chairman of the Association.

LETTER TO THE CHURCHES.

THE DISCIPLINE OF CHRISTIAN CHURCHES.

DEAR BRETHREN,—In respectful compliance with the appointment of the last Association, notwithstanding a profound and unfeigned sense of incompetency for the task assigned me, I shall now endeavour to submit a few thoughts on the subject selected by that assembly. That subject is “The Discipline of Christian Churches.” This is mainly a practical matter, and it must be our object to treat it in a practical way. It is most desirable that what we say upon this subject should be helpful to our churches, especially to our weaker and less accomplished churches, in the administration of their affairs. It will easily be perceived that this topic would open before us a wide field of remark, which, if it were traversed in its full extent, would lead us not only into numerous but inconvenient details. We must confine ourselves, therefore, to a more general and superficial treatment of the subject. Respecting the churches whose discipline we are to consider it may be sufficient for us to say that we understand by them those societies of believers in our Lord Jesus Christ which derive their origin solely from the will of God as revealed in the gospel. Taking the first of these communities of which we have a written record—viz., the church at Jerusalem—as our pattern, we shall find its membership to have consisted of avowed believers of the gospel, who had professed their faith by being baptized, and whose fellowship was manifested by their walking together in the ordinances and commandments of the Lord. These churches are associations of spiritual persons formed to subserve spiritual ends; ends such as these—their individual and mutual edification, the spiritual benefit of the world that lieth in wickedness around them, together with the glory of their great Founder and Head. From this hasty glance at the origin, the constitution and objects of Christian churches, it is only natural to infer that with a view to their internal rectitude and stability, and to their outward efficiency and usefulness, they would require to have administered in them appropriate and salutary discipline. The necessity for the exercise of this discipline in the churches of God in this world will strike every one who reflects that those who compose our churches are fallen creatures; that they are all partakers of the deep corruption of our degenerate nature; that in the best and highest state to which, by divine grace, they are enabled to attain in this life, they are but partially renewed; and, moreover, that through the whole period of their earthly sojourn they are exposed to temptations, so many and so strong, that without the most vigilant watchfulness, the most unremitting prayer, as well as effort the most strenuous and persevering, their holiness and consistency will be in continual peril. And when, on the other hand, we take into account the ineffable glory and holiness for which we are preparing by means of the varied discipline of this probationary state, we shall assuredly come to a perception of the need there is for the disci-

plius of the church as well as for that of our personal and individual experience. We conceive that it will be admitted that church discipline is one at least of the superior modes of the discipline which is to fit us for heaven, because it is one of the most spiritual, the most direct, and the most impressive. It is right, however, that we should state most explicitly that our conclusions relative to the necessity for discipline in the churches of Christ do not rest chiefly upon inference or abstract reasoning, but upon the doctrine of the New Testament; and we conceive that the views which we have expressed are fully sustained and abundantly confirmed by the teaching, direct and indirect, of that holy book. This will be apparent from the consideration, that the representations given of the churches in the scriptures in reference to their sanctity and glory are such as should prepare us to expect that a discipline correspondent with these elevated characteristics would be required for their proper management, so that they may answer to the representations of them to which we have alluded. Each church is imperatively required to be a new lump as the effect of its being unleavened, *i. e.*, purged from the old leaven of malice and wickedness, and as the further effect of its being thoroughly pervaded by the grand elements of the new lump, even sincerity and truth. This condition clearly so much to be desired, can only be attained by purging out the old leaven in the application of that varied and wholesome discipline which Christ has appointed to be exercised in his churches. Moreover, a Christian church is presented before us under the familiar but striking figure of a family, or household. The Ephesian brethren were reminded that they were no more strangers and foreigners, but of the household of God. Then the same apostle speaks of the whole family named of our divine Father, not only in heaven, but on earth. Now, it will strike us at once that one of the first thoughts which occurs to us when thinking of a household is this, that if it is to be that scene of order and happiness which it should be, it must have its disciplinary arrangement. Again, it may be remarked, that we receive a similar impression respecting a Christian church, but accompanied with increased vividness and weight, when we find it set forth as the house or temple of God, God glorious in holiness, an habitation of God through the Spirit by which he dwelleth in it. Of Zion, the Lord, whom the heaven of heavens cannot contain, condescends to say, "This is my rest for ever; here will I dwell, for I have desired it." It may be supposed that we are all aware how strict were the regulations which secured the order and guarded the sanctity of the most holy place under the levitical economy, which was only a type of the church of God, which is emphatically the house of God; and can any one suppose for a moment that the antitype is less sacred than the type, or that it requires to be less scrupulously guarded, or less carefully managed? Let him who entertains such a thought remember that it is declared, "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." It strikes us that church fellowship is an institution essentially and chiefly, if not wholly, disciplinary. The church on earth may be regarded as a training-school for the church in heaven. A church relation, when sincerely and worthily formed, may be regarded as a state of grace, in which we are placed under gracious influences, both instrumental and efficient, all fitted to maintain and mature the work of grace within us, that we may be gradually but fully prepared unto glory. Nothing needs to be more obvious than that, when united to the church, we are brought under the control of Christ, who is the head of the church and the Saviour of the body. As such, Christ is to the church the source of saving influence through his word and ordinances and by the agency of his Spirit. Further, members of a Christian church are not only brought under the benign care of the chief Shepherd of the sheep, but also under pastoral superintendence—the supervision of the under shepherd, whose solemn charge is to feed the flock of God, taking the oversight thereof, not for filthy lucre, but of a ready mind. In order that the great and benevolent end of this divine arrangement may be answered, the members of the churches have on their part a duty to perform, the duty of courteously accepting and conscientiously improving the services of their pastors for their present

and eternal welfare. Only in this way can the design of the pastoral office be secured, viz., the perfecting of the saints and the edifying of the body of Christ. Moreover, a little consideration will serve to convince us that the mutual influence exerted by members of churches upon each other for good will not be slight, if their habitual intercourse is conducted on Christian principles, religious in its character, and spiritualizing in its tendency. These more general observations upon the church as a scene of discipline, and upon Christian fellowship as a course of discipline for the heavenly state, may serve to prepare our way for a graceful approach to what is without a doubt more properly the subject of this letter, *i.e.*, discipline proper, or the discipline needful to be maintained in a Christian church for the securing of its order, the preservation of its purity and peace, and the promotion of its prosperity and usefulness. This discipline, taken in its most comprehensive sense, may be considered as including the entire management of the affairs of the church. When a church is constituted by the voluntary association of a number of baptized believers, as in days of old, under apostolic direction, these several parties so united accept each other as Christ has received them, to walk together in love and in all the ordinances and commandments of the Lord. The purpose of this holy fellowship is to uphold the ministry of the word and the ordinances of Christ in their midst, for their own edification, and for the salvation of the unconverted around them. It is for them to hold forth the Word of Life which God who gave it has promised shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereunto he has sent it, and God will ere long make it effectual to its intended end. Under these circumstances, it has ever occurred that first one and then another knocks at the door of such a church, saying entreatingly, open unto us. Now, out of this natural and most welcome application for admission to fellowship arises a case of discipline, or a case requiring church action; a case, respecting which it is of the first importance that the members should be harmonious. In deciding on the reception of members, let the brethren remember that they act for their Lord more than for themselves, and that therefore they are bound to act in conformity to his revealed will. It will probably be admitted that the duty of a church is to judge of the fitness of the candidates seeking the privilege of their communion without prejudice or bias either for or against. The questions to be settled to your satisfaction concerning such applicants for membership are these. Do these persons really understand the step they are taking—are they sincere—and in so far as they have gone, does their conduct confirm their professions of repentance toward God, and of faith toward our Lord Jesus Christ? When you are satisfied on these essential points, your duty appears to be to provide for the baptism of these disciples without unnecessary delay, that they may at once take their place amongst the people of God, so as to discharge the responsibilities and enjoy the privileges of their new position to their own profit and to the advantage of the body. To those who accept apostolic teaching and primitive practice as their guide in the constitution of their churches, it will probably appear that a church is not scripturally constituted and in a condition to carry out scriptural discipline in a scriptural manner unless it has its proper officers—its pastor, or pastors, and deacons; its pastor to take the spiritual oversight of it and also to rule in it under Christ; and its deacons to serve tables—the table of the poor, the table of the minister, and the table of the Lord—that all things relating to the temporalities of the church may be done decently and in order. It must suffice to say in general terms that the authorities to which we appeal on these subjects are the Acts of the Apostles, and the Epistles of Paul to Timothy and Titus. And the more closely we adhere to these divine standards of faith and practice in all our churches, whether large or small, in all arrangements connected with our ecclesiastical polity, the better for us as a denomination, and the more certain are the churches to be blessed with order and peace, with usefulness and prosperity. It is unquestionably, in every view, of prime importance that all our pastors and deacons should be such as the apostle Paul describes in the two epistles already referred to, and that while the pastors make

full proof of their ministry in the department of ruling as well as of teaching, the deacons should use their responsible office so well as to purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus. It is desirable that the officers of a Christian church should be such as the great apostle, according to the wisdom given unto him, has described for this amongst other reasons, that upon them will necessarily devolve the adjustment and the carrying out of most of the details of its business. And it is not difficult to see that as is the workman such will the work be. Nothing, therefore, is more likely than that the discipline of our churches will take its complexion and its savour from the qualities of their officers. Notwithstanding, it should always be borne in mind that the officers of a church have no dominion over either her faith or practice. They are the servants of the church for Jesus' sake. As we understand it, each church is an independent body, bound by no law but that which reaches the conscience, *i.e.*, the law of Christ's house—subject to no authority but that of her exalted Head, and amenable to no tribunal but the judgment seat of Christ. Therefore, it follows, that under Christ a Christian church is a self-acting, self-regulating organization, edifying itself in love. Such a body edifies itself as really, though perhaps not to the same extent, by the exercise of its discipline as by the celebration of its ordinances. We have said that a Christian church sustains the character and exercises the functions which we have ascribed to it under Christ, or by virtue of the authority and the qualification with which he invests it. In this community the word of Christ dwells richly, and as its sanctifier and guide the divine Comforter abides with it. It cannot be too distinctly understood, or too constantly remembered, that New Testament Christianity, considered as an instrumentality to be employed by the church, differs radically and essentially from every human system. It demands in those who administer it the fullest and heartiest sympathy, both with itself and with its objects. So thoroughly unique is Christianity in this respect, that it can be effectually worked only by Christian men—by men who are Christians, not merely in the nominal and conventional sense, but in the sense which the Holy Scriptures attach to the term Christian. In this view of it, Christianity is for Christian people, and for them only. So that if unconverted and worldly men assume the management of the affairs of the church, they will not only be sure to fail, but to occasion mischief. It is no mitigation of the evil of this case, but rather an aggravation of it, that such persons from some motives other than the proper ones have taken up a profession of religion, and have joined themselves to the church. There can, we think, be no doubt that many of the evils which weaken and trouble our churches are attributable to the presence and operation of these uncongenial and vitiating elements. And, in addition, we cannot refrain from saying that our church action in all departments is much enfeebled and impeded by the humiliating fact that so many of our members in whom, notwithstanding there is some good thing toward the Lord God of Israel, remain but very partially and imperfectly Christianized. Oh! when will it once be that they will leave the principles of the doctrine of Christ and go on unto perfection. Then, and not before, will they honourably sustain the Christian name, and manfully act the Christian part. There is surely the best reason to believe that when our churches bring to the conduct of their affairs the administration of discipline, amongst the rest the spirit inculcated and exemplified by Jesus and by Paul, by Peter and by that disciple whom Jesus loved, they will become so remarkable for the prevalence of order and peace, zeal and earnestness, as to be in the hand of God as a dew from the Lord, yea, a rich blessing in the midst of the land. In no department of our ecclesiastical operations is the genuine Christian spirit, and the truly Christian manner, more requisite than in relation to the subject of this letter. These are absolutely indispensable in the department of discipline, that it may be exercised with firmness and faithfulness—faithfulness directed by heavenly wisdom, and tempered with the mercy that rejoiceth against judgment. It is obviously needful that the discipline of our churches should be exercised as we have described, that it may be adapted to

what is and what was doubtless foreseen would be the state of the Christian community through at least a considerable portion of its history. This is indisputably a state of imperfection. However, this condition of the churches was not only foreseen, but provided for by our great prophet and legislator in the instructions which he has given us, and the laws by which he has bound us, in regard to the matters now in question. Jesus has distinctly forewarned us of the coming of offences as the result, in many instances, of the trespass of brother against brother, and he has with equal explicitness indicated the course to be adopted if our brother trespass against us. This is not in the first instance a matter to be recognized or dealt with by the church. It is in its present stage a thing between the parties directly concerned, *i.e.*, the offender and the offended. It is so placed, not by the decision of sound and enlightened reason merely, but by the command of Christ. He has said, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother, *i.e.*, thou hast brought him to such a sense and acknowledgment of his error as must be met on thy part with forgiveness." When this is the issue, it is evidently intended that there the unhappy occurrence should terminate, covered entirely and for ever by the mantle of love. Still it is possible, and even too probable, that this propitious result may not follow the prosecution of this divinely appointed course; the offending brother may not hear and may not be gained. But even then the case is not cognisable by the church. It is not yet to be told to the church. Before this is done there is another step to be taken by the brother offended. He is instructed to take with him to the offender one or two more of the brethren as witnesses of what transpires on both sides, that in the mouth of two or three witnesses every word may be established. Moreover, it may be supposed that these brethren are intended also to aid by their good counsels in bringing about the desired reconciliation. Prudence will doubtless suggest that the brethren selected for such an undertaking should be persons of sound judgment and consistent character—such a character as will add weight and force to their counsels and their prayers. It is not until all this has been done and has failed, that, as a final step, the thing is to be told unto the church as a matter for its adjudication and decision. Under these circumstances the church is required to speak for Christ, and to tell the obstinate offender what is the will of Christ, and he is bound to hear. Brotherly love requires it of him—the honour of religion, and, above all, allegiance to Christ our Lord demands it. How absolutely and solemnly binding this conduct is on the blameworthy individual will be seen if we consider the position to which he is consigned by neglecting to adopt it. He makes himself, by this act, not only an antagonist of the church, but an alien from it, since he to whose decision we must all bow has taught not only the injured brother but the whole church to regard such an one, for the present at least, as an heathen man and a publican, *i.e.*, as an unworthy outcast from its pale. How happy would it be if in all cases of private offence the Saviour's directions were conscientiously and punctually obeyed. It would infallibly prevent much mischief both to individuals and to churches arising from the introduction of personal and private disputes to the notice of the church, instead of settling them privately, either by the persons directly concerned, or by the assistance of one or two others, as the exigencies of the case may require. We conceive that all the churches should hold it as due both to themselves and to their Head to prevent the introduction of business so ineligible and injurious to their meetings. The more deeply we reflect upon the directions given by our Lord in reference to the cases under consideration, the more clearly will their profound wisdom and perfect equity be apparent. They are fitted in the most direct and powerful manner to foster a truly Christian spirit, and to promote a really consistent conduct. The most conspicuous features presented by the kind of offence to which we have adverted are usually pride, anger, and obstinacy. Now, our Lord's instructions are such as promote brotherly love, meekness, and humility. They cannot be heartily acted out without humility, and without promoting humility and meekness, and the

almost certain effect of their exemplification will be the growth of brotherly affection both in him who exercises it and in him towards whom it is displayed. It is now, we think, the proper time for remarking that not only do private offences come, but also that more public scandals too frequently arise in our churches. By these Christ is wounded through his cause, even in the house of his friends. The offences of which we now speak are such as arise out of the inconsistency of the conduct of professing Christians with their Christian character. These, it may be remarked, are not only offences against the body of Christ by some of its members, but also acts of rebellion against him who is the head and Saviour of the body. As such, these unhappy occurrences, when they arise, fall by the appointment of God naturally and necessarily under the cognizance and jurisdiction of the church. Said the apostle Paul to the Corinthians, "Do not ye judge them that are within, but them that are without God judgeth." Many considerations contribute to render these scandals very painful to the feelings of the faithful, and most offensive to Him who is of purer eyes than to behold evil, and who cannot look upon iniquity. It will, therefore, be obvious at a glance that these are cases which require to be dealt with at once, wisely and faithfully, in a spirit truly Christian, and with scrupulous deference to scriptural instruction and precedent. The cases which we have now in view are chiefly, though not solely, such acts of immorality as compromise the character of the delinquent, the honour of the church, and the glory of Christ. Were we to specify the acts in question, we must point to those works of the flesh which, though they are manifest, ought not to be once named amongst us as becometh saints. They are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. This classification of evils is worthy of special notice. It ought to be considered ominous and alarming in no ordinary degree to find variance, strifes, envyings, and drunkenness, placed in the same category, yea, even side by side with idolatry, adultery, and murder: surely these are no venial sins. For the purpose of ascertaining in what way these cases are to be treated by a church of Christ, our appeal must be to apostolic teaching. These are the instructions of the apostle Paul to the Thessalonians,—“Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” Moreover, the address of this same apostle to the church at Corinth respecting their incestuous member, is most uncompromising and decisive. This is it—“For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” If there were any doubt as to whether the phrase, “to deliver such an one unto Satan,” meant exclusion from the church—which, indeed, we think there is not—that doubt must be entirely removed by the supplementary language of the 13th verse of this same chapter, viz., Fifth chapter of the First Epistle to the Corinthians, in which the apostle commands—“Therefore put away from among yourselves that wicked person.” These instructions of the apostle in relation to the two cases alluded to are amply sufficient for our guidance in the management of any similar cases which may arise amongst ourselves. Whether in any case of the kind now under consideration temporary suspension of an offender may be lawfully and advantageously substituted for exclusion, must, we conceive, be left to the discrimination of the respective churches, as we are not aware that the Holy Scriptures furnish us with either precept or example to indicate the mind of the spirit on this subject. However, it will be wise in us rightly to appreciate the silence of Scripture as well as its utterances. It scarcely seems needful to remind you that the penalties of discipline should never be inflicted but upon satisfactory evidence, and that when they

are inflicted it should be in such a manner that even the subject of them may see that concern for the glory of God and for his spiritual and eternal welfare are their actuating motives. It may be proper to say, also, that there are other improprieties in the conduct of professing Christians to the correction of which it is desirable for the churches to direct their attention. Of this class are the following:—an unlovely carriage towards the brethren; the refusing according to their ability to contribute towards the maintenance of the cause of God amongst them; neglect to fill up their places at public worship, but especially at the table of the Lord. We regard regular communion with the brethren in shewing forth the Lord's death as the sign, and test, and bond of church fellowship. The neglect of this ordinance is, without doubt, generally to be traced to something wrong in the state of a person's feelings, either towards man or towards God, the brethren or the Saviour. Hence the urgent necessity that measures should be promptly employed for restoring such an one to a better mind and a worthier conduct. It will no doubt be perceived that we all along assume what we deem to be unmistakably clear from the New Testament—that it is the prerogative of each church to administer its own affairs in general, and, therefore, its discipline in particular. It will probably be recollected that though the apostle Paul commanded the exclusion of the gross sinner from the church at Corinth, yet he left it with the church to do it. Every exercise of discipline should be the act of the church, and the embodiment of its scriptural authority. It may, we think, be accepted as self-evident that in order to united church action churches must have their separate and stated meetings for the orderly transaction of their various business. These have come, and not inaptly, to be styled church meetings. As these meetings are for the church, and not merely for a part of it, it is the imperative duty of each member to attend them, that each may take his or her share in the responsibilities of the occasion. Every one should come to the church meeting in the fear of God, and resolved conscientiously to do his duty to his brethren and to his Master. It will surely be a most propitious era in the history of the Christian church when all our members feel so much interest in the right ordering of the concerns of their several churches as to make them regular and punctual in their attendance at their church meetings. These views are fully sustained by the little that is said respecting church action other than for directly spiritual purposes in the Acts of the Apostles and in the different Epistles. The church at Jerusalem, for example, seems to have met together in its earliest and best days with great unanimity and earnestness, that the brethren might act in concert, and that so they might act with the better effect. We have an instance in which they did so, when, as recorded in the sixth chapter of the Acts of the Apostles, at the call of the twelve they came together for the election of deacons. These were the united and happy days, when the word of God increased, and the number of disciples multiplied in Jerusalem greatly. The most certain means of restoring to the church the happiness of primitive times, will be for us, individually and collectively, to return to the piety of those times. In view of these things how inconsistent and painful is the fact that almost universally our church meetings are amongst the least frequented, the most neglected and slighted, of our services. So much is this the case, that except when some more than usually exciting subject is expected to be brought before the meeting, the business is left to be done by the officers of the church and a few of the more considerate and spiritually minded of the members. Brethren, these things ought not so to be. Their existence amongst us is indicative of a low and feeble state of the divine life. It detracts but little, if at all, from the truth or solemnity of this representation to admit that in some instances, as to the manner of conducting them, our church meetings are not what might be desired, but that they are susceptible of improvement. They might be made both more useful and more attractive by bringing to their management somewhat more of tact and of promptitude. This would probably abridge their length, but it would increase their interest. We hope we shall not be deemed unduly severe or uncharitable if we add that

the present unsatisfactory state of our church meetings is mainly attributable to a want of business capacity and habit on the part of those who compose those meetings, especially when we express our firm belief that it is in the power of the members of the churches greatly to mitigate, if not entirely to remove, the defects complained of. This would be done if our members, especially the younger portion of them, could be prevailed upon diligently and carefully to improve their minds and hearts by reading, meditation, and prayer. By these means their power of comprehension would be enlarged and quickened, their ability to form a correct judgment would be promoted, and even their facility of expression would be increased. These improvements would soon be seen and felt. They would tell in the church meeting as well as elsewhere. We cannot but be sensible that the subject of this letter is less congenial and therefore less attractive to our feelings than many others which might have been chosen. The very term discipline may by some be regarded as ominous and repulsive. Doubtless the thing which the term imports, especially in its sterner forms, is what we would all willingly avoid if we might. But it must not be. Fidelity to our Master and his cause, yea, even to the subjects of discipline themselves, forbids. We believe we are warranted in affirming that not only the purity and honour of the churches, but also their strength and firmness, are involved in the maintenance of scriptural discipline in them. And other things being equal, it will uniformly be found that those churches are the weakest and the least successful whose discipline is the laxest, and that those are the most robust and vigorous who, in reference to this matter as well as others, walk by the scriptural rule, and attentively mind the same thing. In conclusion, we would ask your kind and candid appreciation of what we have written. We have expressed ourselves freely and plainly, but, it is hoped, not more freely or plainly than the case demands. Brethren, suffer the word of exhortation; and if you should so far approve as to send these observations abroad amongst the churches, we would bespeak your prayers to attend them, that they may prove to be a word in season, and that, through the divine blessing upon them, they may do their appointed work and attain their desired end.

Yours affectionately, on behalf of the Association,

RICHARD KENNEY.

NOTICE OF DECEASED MINISTER.

THE REV. JABEZ TUNNICLIFFE,

OF Leeds, was born at Wolverhampton, on Feb. 7th, 1809. He received religious impressions in very early life, but was not then decided for Christ. He derived much benefit from the influence and prayers of his pious father, who, on one occasion, said to him, with tears, "Jabez, I have done beating you now; it does you no good. I can only commit you to God, and leave you in his hands." After this he began to pray, but was drawn aside by ungodly companions.

For a short time it seemed likely that he would be identified with the Wesleyan Methodists, as his parents belonged to that body; but he was led to imbibe high Calvinistic sentiments, which, after some trouble and fuller inquiry, he renounced. In his eighteenth year he found peace of mind, and became a member of the Independent church at Wolverhampton, and soon began to preach in the surrounding villages. When about nineteen years of age he discussed several nights with a Romish priest. The Romanist said to him, "Give me chapter and verse out of the Bible for infant sprinkling." Mr. T. sought earnestly to find one, but failed, and was consequently immersed as a believer by the late Rev. Isaiah Birt, of Birmingham.

He studied for a short time under the care of the late Rev. T. Stevenson, of Loughborough, and became pastor of the Particular Baptist church at Cradley. He originated and preached to the General Baptist church at Cradley Heath. In 1835 he succeeded the late Rev. W. Butler, at Longford, and for seven years preached with much acceptance and success. Even now he is remembered by many of the friends there with great affection.

In 1842, he went to Leeds as a Home Missionary, and preached at Byron Street, and other places. At length he settled as pastor of the church meeting in Call Lane chapel, Leeds, where he remained during the last fifteen years of his life. In 1844, he was elected chaplain of "The Leeds Borough Cemetery," which office he retained till his death. He was the founder of "The Band of Hope Movement" in England, and a very popular advocate of the Temperance cause. His Christian catholicity secured for him the esteem of all sections of the church. He was severely exercised by grievous domestic trials. His last illness was of a distressing kind. His tongue was partially paralyzed, and he could therefore converse but little. In reply to a question, he said, "My hope is in the blood of Jesus." He died in peace on the 15th of June, 1865.

His funeral was attended by an immense concourse of people, who were anxious to show their respect for our departed friend.