

THE  
GENERAL BAPTIST  
MAGAZINE

FOR

1867.

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LONDON:  
MARLBOROUGH & Co., AVE MARIA LANE.  
LEICESTER: WINKS & SON.

## P R E F A C E .

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To this First Volume of the new and cheaper series of a Magazine, which has continued to be the organ of the New Connexion of General Baptists since its formation in 1770, we prefix a few words concerning our Readers, our Contributors, and Ourselves.

*Our Readers* during the past year have been far more numerous than at any preceding period in the now protracted history of the Magazine. But there are Churches in the Connexion where only a few copies have been taken; and so, we are persuaded that the circulation might be increased to the extent of another thousand.

*Our Contributors* are heartily thanked for all the Intelligence they have forwarded, and for the more substantial articles they have offered for our use.

*Concerning Ourselves*, in our Editorial capacity, we may avow that the prosperity of the publication has been our paramount desire. This desire has guided our decisions as to what we have inserted in it, and what we have declined to insert. No Editor can oblige every correspondent and satisfy all readers. That is quite as true of Editors which Gregory Nazianzen said of Preachers, viz., that, "as people of many ages and conditions are like harps of many strings, it is hard so to touch them as to please all and offend none." But we claim a little extra forbearance from the fact that our Editorial duties have been imposed upon us, and that only intervals of time, which ought to be hours of leisure, can be devoted to the performance of these duties. Our regret is that the volume now completed is not better worth the little sum it has cost; and our earnest hope is that some other person may be appointed at the next Association to conduct to their close the volumes which will immediately succeed it.

W. UNDERWOOD.

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 JANUARY, 1867.
 

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## THOUGHTS ABOUT BEGINNINGS.

BY ONE OF THE EDITORS.

IT is universally admitted, as an intuitive truth, that all beings, except the One to whom self-existence is attributed, had a beginning. "From everlasting to everlasting, is God." In assigning an origin to *things*, no, exception needs to be named. Matter is not eternal; and if the notion of the heathen philosophers that it is so yet lingers among professedly Christian men, it is proper for them to be told that it is an utterly heathenish idea. The vast universe once was not. The old name of "continuity," now newly applied to the substance of the world, is a relative term, and it clearly implies a commencement.\* Time, considered as an entity, is distinct from eternity; and it is as philosophical as it is poetical to speak of its "birth." Nor can any who admit space to be a reality deny that it also is a creation. Whatever exists in time, or is contained in space, must have been originated by an efficient cause. And although chronology cannot tell us the date of innumerable things yet existing, we are quite certain

that there were periods when they first *began to be*.

That beginnings are proper subjects of inquiry, when yet unknown; and of record, when they have been ascertained; and of reference, as well authenticated facts, may be shown by adverting to the very title of the first book in our English Bibles. What is "Genesis" but the beginning—the generation? The title was affixed by the authors of the Septuagint, partly because it opens with a history of the creation of the world—"the generation of the heavens and the earth." The object of Moses was first of all to relate the beginning of time and of things; and as he did not profess to give a scientific treatise on the origin of the world, his concise account of it is fitly called his cosmogony. Concerning that cosmogony there have been many doubts entertained by sceptics, and many controversies conducted by the critical. Those who accept it as an inspired history may find in it ample scope for reverential research. But those who oppugn it, and reject it altogether, may be fairly required to furnish another in its room.

*The beginning of the human race is an event in which we might be*

\* Dr. Darwin, in his *Origin of Species*, distinctly recognises a beginning of nature, and an intelligent designing Creator. Mr. Grove seems to question the fact of a creation either of matter or of its laws. According to him the law of continuity operates without any beginning, and without a prospect of any end.

justified in cherishing a deeper interest than we feel in the origin of the world. "Have ye not read that He who made them at the beginning made them 'male and female.'" And from that single pair have not all mankind descended? This is our belief, in opposition to the theory that there were several primeval pairs from whom distinct stocks of men have proceeded; or that there were different original creations of men in many separate parts of the globe. Granting what is alleged, that there have been islands whose inhabitants had no traditions of their origin, and who were so ignorant of the art of navigation as to be unable to transport themselves thither from any distant continent. Conceding also that there are wide physical varieties, and such differences in figure and complexion as to suggest difficulties in accounting for the descent of all from the same parentage, yet the oneness of our beginning is asserted by Moses—is confirmed by Christ—and is recognized by Paul in his sermon to the Athenians, when he told them that God "hath made of one blood all nations of men to dwell on all the face of the earth." Remember "the book of the generations of Adam." "If I am told that no quiet observer would ever have conceived the idea of deriving all mankind from one pair unless the Mosaic records had taught it, I must be allowed to say, in reply, that this idea on the contrary is so natural, so consistent with all human laws of reasoning, that, as far as I know, there has been no nation on earth, which, if it possessed any traditions on the origin of mankind, did not derive the human race from one pair, if not from one person. The author of the Mosaic records, therefore, though stripped before the tribunal of Physical Science of his claims as an inspired writer, may at least claim the modest title of a quiet observer;

and if his conception of the physical unity of the human race can be proved to be an error, it is an error which he shares in common with other quiet observers, such as Humboldt, Prichard, Bunsen, and Owen."\*

*Another beginning* which has usually been mixed up with the question of the beginning of our race, is the *origin of human language*. Some have been strong in the conviction that language originated in the instinctive cries of human beings, and that it is, or ought to be, phonetic in its character. Others have gone into an opposite extreme, and have asserted that it came by divine dictation; and that if God had not thus directly instructed him, man would have been no more able to acquire the faculty of speech than cows and hogs have been. Between these theories we may place the rational and simple opinion of John Locke, given in what Mr. Mill calls "that immortal third book," in his *Essay on the Human Understanding*. Or, still better, we may cite the sensible observations of the author already quoted from, who, we may state, denies the necessary connection of the common origin of languages with the common origin of mankind. The classification of races and languages should be quite independent of each other. The genealogies of the Old Testament refer to blood, not to language. On this latter subject Mr. Max Müller remarks, that the problem of the origin of language cannot be solved historically—that history does not begin until long after mankind had acquired the power of language, and that the most ancient traditions are silent as to the way in which man came into possession of his earliest thoughts and words. "Nothing would be more interesting than to know from historical documents the exact process by which the first man

\* Max Müller's *Lectures on Language*, p.p. 347, 348.

began to lisp his first words, and thus to be rid for ever of all the theories on the origin of speech. But this knowledge is denied us; and if it had been otherwise, we should probably be unable to understand those primitive events in the history of the human mind. We are told that the first man was the son of God, that God created him in his own image, formed him of the dust of the ground, and breathed into him the breath of life. These are simple facts, and to be accepted as such: if we begin to reason on them, the edge of the human understanding glances off. Our mind is so constituted that it cannot apprehend the absolute beginning, or the absolute end of anything. If we tried to conceive the first man created as a child, and gradually unfolding his physical and mental powers, we could not understand his living for one day without supernatural aid. If, on the contrary, we tried to conceive the first man created full grown in body and mind, the conception of an effect without a cause would equally transcend our reasoning powers. It is the same with the first beginnings of language. Theologians who claim for language a divine origin, drift into the most dangerous anthropomorphism, when they enter into any details as to the manner in which they suppose the Deity to have compiled a dictionary and grammar in order to teach them to the first man, as a schoolmaster teaches the deaf and dumb. And they do not see that, if all their premises were granted, they would have explained no more than how the *first man* might have learnt a language, if there was a language ready made for him. How that language was made would remain as great a mystery as ever." This learned professor then enters into points of comparison between brutes and men, and shows that the great barrier between the two is language. "Man speaks, and no brute has ever uttered

a word. Language is our Rubicon, and no brute will dare to cross it. This is our matter of fact answer to those who speak of development, who think they discover the rudiments of all human faculties in apes, and who would fain keep open the possibility that man is only a more favoured beast, the triumphant conqueror in the primeval struggle for life. Language is something more palpable than a fold of the brain, or an angle of the skull. It admits of no cavilling, and no process of natural selection will ever distil significant words out of the notes of birds, or the cries of beasts." Coupling his statement that language is the one palpable distinction between man and brutes, with the theory of Locke, that the difference lies in the power of abstraction, and the possession of general ideas by the former and not by the latter, the Professor thinks it follows that language is the outward sign and realisation of that inward faculty which is called the faculty of abstraction, but which is better known to us as by the homely name of reason. "We require," he says, "no supernatural interference nor any conclave of ancient sages, to explain the realities of human speech. All that is formal in language is the result of rational combination; all that is material, the result of mental instinct. The first natural and instinctive utterances, if sifted by different clans, would account for the first origin, and the first divergence of human speech. We can understand not only the origin of language, but also of the breaking up of one language into many; and we perceive that no variety in the elements of speech is incompatible with the admission of one common source. The science of language thus leads us up to that highest summit whence we see into the dawn of man's life on earth; and where the words we have heard from our

childhood assume a meaning more natural, intelligible and convincing than they ever had before: "And the whole earth was of one language and one speech."

*The saddest subject of consideration is the beginning of man's defection from God.* That the holy creature became corrupt—that the loving child was alienated from his divine Father—and that the loyal subject was turned to be a rebel—the Scriptures clearly testify, and all history and experience confirm the testimony. "Thy first father hath sinned," is a truth which every man is told; and the effects of that original offence, in some mysterious manner, and to some uncertain extent, fall on every one of us. Some theologians, moved by something better than simple curiosity, have been profoundly anxious to make out the initial act of evil, the pre-determining cause of man's first disobedience. One thinks he can trace it to the very constitution of the human creature as a free agent. Others are content with the most literal ascription of the fact to the instrumental means by which it was brought about—the beguiling by the serpent—and the eating of the forbidden fruit by the woman who was "deceived." She was "in the transgression" before the man. She took the poison, and tainted all her blood. But how concerning Adam? Was he the woman's subject, or her head. "*He* was not deceived." Why then did he take what she gave him? It is shrewdly conjectured, by sober-minded men, that before the woman ate the fruit the man had become weak in his affection toward God, and so strong in his attachment to his human consort as to obey her rather than his Maker. Divine judgments came upon him because he hearkened to the voice of his wife. "From the very beginning man has turned the truth of God into a lie, and worshipped and served

the creature more than the Creator, who is blessed for ever. Amen!

A much more practical question follows the foregoing inquiry, and that relates to *the beginning of sin in the individual, and of those varied sinful acts which have grown by repetition into sinful habits.* There is a time in the life of every accountable creature when personal responsibility commences: but that time cannot be infallibly fixed by one person for another. Parents may hold their children accountable at a certain age, and rulers may do the same with their subjects. But neither parents nor civil governors can decide accurately in every case, perhaps not in any; since responsibility is much more a matter of individual consciousness than of outward evidence and human argument. "Lust, when it hath conceived, bringeth forth sin"—first in the child, and evermore in the man. We distinguish between the innate propensity to sin, usually called depravity, and the act of sin, which alone constitutes guilt, regarding it as an axiom that no one is guilty of anything which occurred before he was born. Inspiration acknowledges the axiom, when it adverts to Esau and Jacob, as "being not yet born, neither having done any good or evil." The Lord looks on the heart, and by Him actions are weighed. He saw the incipient operation of evil in the yet innocent child; and He noticed the earliest of those overt acts which have since swelled into "manifold transgressions and mighty sins." The obligation to revert to the very beginning of our sinful lives may be inferred from the fact that unless every sin is repented of its end will be death. We are not bound to be penitent, although we may be pensive, for the offence of our first parents; but for all personal guilt, contrition is one of the requisite grounds of its gracious remission.

The mention of the remission of



sin suggests thoughts of *divine provision for that act of grace which began to be made long antecedent to any event we have already reviewed.* The omniscience of God enabled him to know what would transpire in our world, before he formed it, and created man upon it. He foresaw man's fall by voluntary transgression, and He determined that there should be the opportunity of recovery, —that the ruin should be followed by a redemption. This purpose to redeem is called his "eternal purpose," and the very means of its accomplishment are represented as virtually employed even "before the foundation of the world." The employment of this phrase in the New Testament with reference to the foreordination of Christ—to the slaying of the Lamb—to the choice of the saved in the Lord—and to the preparation of the kingdom for them, is so well known to all its readers, that the instances need not be formally cited. They are now simply adverted to for the purpose of pointing out a "beginning" which belongs to eternity rather than to any past time—but whose issues are pregnant with abundant grace, and whose ending will result in interminable glory. No reference to this beginning would be sufficiently full which did not include the inspired testimony to the person of the appointed Saviour. This testimony is the more noticeable from its verbal coincidence with the topic we are now considering. John, while in the Spirit, "heard behind him a great voice, as of a trumpet, saying, I am Alpha and Omega, *the beginning and the ending, the first and the last.*" And this idea of Christ's person was impressed on the mind of John by repeated declarations of the eternity of his existence. It was with him a primary belief, so that in commencing his Gospel he opens with the statement, "*In the beginning was the Word.*"

The incarnation of the Eternal Word—the advent of the Son of God to be the Saviour of the world—was the introduction of a new earthly era. A reign was then inaugurated of which there is to be no real end. A kingdom was set up "which cannot be moved;" and the initiatory history of the establishment of that kingdom forms the "beginning of the Gospel of Jesus Christ."

The earliest direct efforts to found this new spiritual empire, by means of the Gospel of the kingdom, can be traced back not only to a precise time but to a specific place. The men who were to preach that Gospel, and to be fellow-workers unto that kingdom, were duly advised of the gracious will of its Divine Head, "that repentance and remission of sins should be preached in his name among all nations, —*beginning at Jerusalem.*"

This Gospel is the instrumental means of our conversion and salvation. Our knowledge and belief of the Gospel bring us into vital union with Christ. When first united to him, he begins a new work in us. And "we are made partakers of Christ," i.e. are proved to be participants of him, "if we hold the *beginning* of the confidence firm unto the end." Abiding in his doctrine, continuing in his love, labouring in his service, and waiting for his glorious appearing, we may even now, by anticipation, enter into his joy.

"The men of grace have found  
Glory begun below."

They antedate the felicity of heaven in having their hearts where their treasure is—in walking by faith—in looking at things not seen—in setting their affection on things above—in having their life hid with Christ in God. But the most blessed of all beginnings will be realized when we finish our present course, and, following the Forerunner, depart out of this

world and go to the Father. The brightest day in the believers calendar is "the day of Jesus Christ," "the day of redemption," when he comes again to receive us unto himself, that where he is, we may be also. That day may be nigh at hand to some, or rather distant to others. But the interval, whether longer or shorter, must be filled up by acts of duty and exercises of patience. The better to apportion our duties and to assist our patience the residue of life will be divided as the whole past has been, into the familiar periods of years, weeks, and days.

Much depends on the manner in which we begin these unequal periods. Some beginnings are mere abortions—nothing comes of them; but most commencements have corresponding sequences. *The beginning of any day* may influence the whole of its hours, and tend to render them bright or dark—peaceful or perturbed. *The first day of the week*, if regarded to the Lord, and spent as the Lord's-day should be, may shed a hallowing ray over all the other six. But *the beginning of the year* has a longer train of occurrences associated with it, and is a time attended with more serious thoughts in all reflective minds. January, from janua the gate, "is to us the *beginning* of months; it is the first month of the year to us." And all heedful hearts have solitudes suited to the season. Engagements which were terminable with the close of the year, must be followed by others perhaps new in their character. And those which run on, irrespective of these annual rotations, may seem to press with a greater weight when another cycle calls us to persevere in our works. For perseverance is not all that the period requires. To do more and better than before is the idea it suggests, and the purpose it inspires. To be wiser, warier, holier, happier, is both a rational and pious aspiration. And if we occupy public

positions, and are working for others' weal, we wish, with the opening year, to attempt higher efforts for their good, and to accomplish ends more worthy and useful.

While the writer has been deciding how to commence the first number of the cheapened magazine, and has been preparing its opening article; others have been anxiously considering how to begin their New Year's work for the Pulpit or the School—for the family or the neighbourhood. May their inceptions bear the indubitable impress of heavenly guidance, so that they may prove to be right in their nature, and rich in their beneficial results.

If space permitted, these ruminations might extend to changes of condition which time brings about, or to courses of conduct which men pursue. We speak of beginning life, not in the sense of being born, but of passing out of the single into the social state. Also of beginning business, not by first commencing work, but by starting on our own account. More important events are these, to the individuals concerned, than the inauguration of a new line of kings and rulers, or any alteration in our political constitution. How to begin in these instances is one of the greatest problems of life. And the same problem requires to be solved by myriads more, whether entering on sacred or secular engagements. There are wise admonitions which all will do well to regard. In social life concord should be maintained, and those who would enjoy it must heed the proverb: "The beginning of strife is as when one letteth out water. Therefore leave off contention before it be meddled with." In all efforts to succeed in business sudden triumph should not be desired." "An inheritance may be gotten hastily at the beginning: but the end thereof shall not be blessed."

# Glow-worm Papers.

No I.

## OLD BOTTLES; WITH A GLANCE AT CHURCH TAILORS.

(Matt. ix. 16, 17. Mark ii. 21, 22. Luke v. 36—39.)

*The thing that hath been, is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.* This statement of the Wise Man is eminently true of everything connected with human nature. The human heart, in its essential principles, is the same in all ages of the world. Human nature moves in a circle, and is ever repeating itself. As the fashions in dress have their periodical revolutions, so the same features in the life of man exhibit themselves in different eras of the world's history. Infidelity, for example, has had its historic cycles; the spirit and essence have been the same, although its external manifestations have been somewhat different. The outward robe has been suited to the desires and taste of the age.

Church controversies have had their revolutions, and the same great questions have been discussed by successive generations; and it will be so as long as human nature remains in its present form. Some of those very questions which are now uppermost in the public mind, and which seem peculiar to modern days, you will find discussed, and settled as far as argument can settle them, in old books written three centuries ago. In the latter part of the sixteenth century John Jewel was hard at work building up his Apology, and Richard Hooker was beginning to arm himself with those weapons of warfare in which he was to display so noble and distinguished a part as a divine and polemic.

The parables indicated at the head of this paper were spoken more than eighteen hundred years ago, and yet, like a burnished mirror, they reflect the age in which we live. The very same questions which were agitating men's thoughts then are uppermost in men's minds now. The ecclesiastical world has come to the same place in its orbit. Human nature reveals the same tendencies now as it did in the

days of the Great Teacher. Its pride, self-righteousness,—its love of display and mechanical ceremony in religion,—are not a whit less strong now than they were when Christ uttered these striking words. These parables may be profitably studied as they relate to the age in which they were spoken, and as they apply to the times in which we live.

The words of Christ form a picture of the tendencies and characteristics of the age in which He lived. It was an age of transition. The old was passing away, and all things were becoming new. As a natural consequence of these changes, it was an age of questions and controversy. These parables originated in a question. The disciples of John the Baptist, and of the Pharisees, came to Jesus Christ, saying, *Why do we and the Pharisees fast oft, but thy disciples fast not?* The Pharisees were the representatives of a hard, mechanical, and ceremonial religion. On the framework of the Mosaic economy they built up their traditions until the true was obscured and lost under the false. They imposed burdens upon the people. They prescribed rites and ceremonies which had never been enjoined by God. With them the teaching of the Scriptures was secondary, when brought into comparison with the teaching of the church.

The disciples of John the Baptist stood between the Old Dispensation and the New. Their master was distinguished for his austerity and severity of life. There was great rigidity in his discipline. He had not passed from the bondage of the ceremonial law into the gracious liberty of the Gospel. They propose their question in somewhat of a self-righteous spirit. They draw an implied contrast between the superiority of their religious observances to those of the disciples of Christ. It seemed to them a dreadful thing that the disciples of our Lord

did not observe the fast days; they came to the conclusion that their piety was exceedingly defective.

In Christ's previous reply to the Pharisees he had spoken of Himself as a physician; he now speaks of Himself as a bridegroom. Christ came to visit His bride. The wedding feast is approaching. It is not now the time for mourning, fasting, and sorrow. Let them rejoice in their liberty while the bridegroom is with them. He cannot be always with them as He is now. The days will come when the bridegroom shall be taken from them, and then shall they fast; then they will have time and cause for mourning, fasting, and sorrow. When I am gone the heart will be troubled—the inward state will correspond with the outward act. Christ does not give this as an injunction, he merely states the fact.

The Lord then proceeds to the larger question—the relation of the New to the Old. He embodies his teaching in these two parables—pretty much the same in spirit, but different in form. The Old garment is the Jewish dispensation, with all those accretions made by the self-righteous Pharisees. The New cloth represents the Gospel economy which He was come to establish. The two cannot be safely joined together. You cannot make a coalition of the old ceremonies and the new privileges of the Gospel. You will spoil both if you make the attempt. There is no agreement between the old and the new—no congruity. They cannot be made to fit into one another. The clothing of the child will be too narrow and weak in its texture for the man.

Christ then adds another parable. The old bottles, like the old garments, represent the dispensation which was destined to pass away. They represent the forms of a legal and ceremonial religion. Some of these bottles had been made by directions from God; but others had been made by commandments of man. The Pharisees had lost the spirit—the vital part of the Jewish dispensation, and were clinging to outside forms—the mere husks of the heavenly corn. On one occasion they call the disciples of the Lord to account because they did not wash their hands before eating meat. These ceremonialists thought them as

bad as heathens because they did not attend to those rites and ceremonies which made up the very marrow and bone of their religion. Our Lord's reply was, *In vain do ye worship me, teaching for doctrines the commandments of men.* You have overlaid the word of God with a multitude of useless ceremonies and unmeaning traditions. In some instances you have perverted the plain statements of Scripture by your additions. *Ye make the word of God of none effect by your traditions.*

These ceremonies, rites, traditions which had been grafted upon the ceremonial of the Mosaic dispensation were the Old Bottles they loved so much. The New Wine of the parable is the grace, the peace, and liberty of the Gospel. Our Lord has brought us wine and milk from heaven. There is no correspondence between this New Wine—the grace, the joy, the liberty of the gospel—and these Old Bottles—the rites, restraints, forms, ceremonies, of the Old Law. These bottles have been in use for ages; they are dry, shrivelled, cracked. Bottles in the East were made of leather; if you put the new wine into them, when it ferments and expands the bottles will burst and the wine will be spilled. No man of common sense would do this. The teaching is, that if you attempt to engraft the New dispensation on the Old, you will make a hybrid religion which will be suitable for neither Jew nor Gentile. Judaism will be marred—Christianity will be spoiled. No man of common sense and enlightened judgment will do this. The age of mechanical, ceremonial religion has passed away, the dispensation of the Spirit has come. Religion is a matter of the heart, and conscience, and life. *He taketh away the first that he may establish the second. Now that which decayeth and wazeth old is ready to vanish away.*

Let us look at the teaching of these parables in their application to the controversies of the present day. Ecclesiastical questions have a prominent place in the discussions of the age. The relation of the spiritual to the ceremonial is brought under discussion as much now as it was in the time of the Lord's ministry on earth. Human nature displays the same tendencies now as then. Its pride, self-

righteousness, are as manifest as ever. Man is not satisfied with God's method of salvation. He is not willing to take it as a free and gracious gift. He must do something to merit it, or add something to it to make it more attractive. The defectiveness of New Testament teaching must be supplemented by human wisdom. Self-sufficiency is always meddling, and it mars whatever it touches. Vain man leaves the pure atmosphere of divine truth, and fumbles about in dusty lumber rooms to find old garments on which the New cloth may be sewed, and to discover old bottles into which the New wine may be poured. Romanists for centuries have been endeavouring to effect a compromise between the gospel and a system of ceremonialism. Romanism is a mongrel religion. It is made up of Paganism, Judaism, and Christianity. Church tailors have wrought a piece of patchwork which time will rend into shreds. What the Pharisees did to Judaism, that the Romanists have done to Christianity. They have overlaid it with the traditions and superstitions of the fathers. They have crowded upon it useless ceremonies. They have mixed up the commandments of God with the commandments of men. They have sewed a piece of new cloth on an old garment. They have put the new wine into old bottles. They have taken away the key of knowledge, and striven to keep the people in ignorance. When the people ask for bread, they give them a stone. When they ask for a fish they give them a scorpion. Romanism is pre-eminently the religion of rotten garments and old bottles.

Here are specimens taken from the "Catechism of Christian Doctrine," used in all the dioceses of England and Wales.

Q.—Are we bound to obey the Church?

A.—Yes; because Christ has said to the pastors of the Church, "He that heareth you heareth me; and he that despiseth you despiseth me."

Q.—Which are the chief commandments of the Church?

A.—1. To keep certain days holy, with the obligation of resting from servile works.

2. To hear Mass on all Sundays and Holy days of obligation.

3. To keep the days of fasting and abstinence appointed by the Church.

4. To go to confession at least once a year.

5. To receive the blessed Sacrament at least once a year, and that at Easter or thereabouts.

6. Not to marry within certain degrees of kindred, nor to solemnize marriage at forbidden times.

Q.—What is the third commandment of the Church?

A.—To keep the days of fasting and abstinence appointed by the Church.

Q.—What is meant by fasting days?

A.—Days on which we are allowed to take but one meal, and are forbidden to eat flesh meat.

Q.—Which are the fasting days?

A.—The forty days of Lent; certain vigils; the Ember days; and in England the Wednesdays and Fridays in Advent.

Q.—What are the days of abstinence?

A.—All Fridays, except Friday on which Christmas-day may fall; and the Sundays in Lent, unless leave be given to eat meat on them.

Q.—Why does the Church command us to fast and abstain?

A.—That so we may mortify the flesh and satisfy God for our sins.

Q.—What is the fourth commandment of the Church?

A.—To go to confession at least once a year.

Q.—How soon are children bound to go to confession?

A.—As soon as they come to the use of reason, so as to be capable of mortal sin.

Q.—When are children generally supposed to come to the use of reason?

A.—About the age of seven years.

Such is a specimen of the doctrines drilled into the minds of children in all Catholic schools. Is there any congruity between these impositions of the church and the liberty of the Gospel? Is there not more of Judaism in them than of Christianity? If Paul were here would he not regard such Teaching as belonging to the *weak and beggarly elements*? Would not the words he wrote to the Galatians be appropriate here? *Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.*

On the back of the cover of the Catechism is the following advertisement:—

"Indulgences which His Holiness the Sovereign Pontiff Pius IX. grants to the faithful who keep with them any chaplet, rosary, cross, crucifix, small statue, or medal, blessed by his Holiness." 1d.

There is a bottle for a penny. These are some of the old garments and old bottles Dr. Manning loves so much, and which he is hawking about the country. He mourns the departure of church unity and national glory from our land. He implores his countrymen

to return to that church where there is one fold and one Shepherd.

The Ritualists, the busy church tailors and active old bottle finders of our own country and times, shall have our attention next month.

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## Biographical Sketches.

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JOSEPH SMITH, builder, Packington, was the son of Samuel and Elizabeth Smith, of Packington, was born at Packington, August 3rd, 1810, and died in the same village on 10th July, 1866, in his fifty-sixth year. The father, now in his eighty-fifth year, is an aged and honoured member of the church. His son Joseph was carried when an infant to the Baptist chapel in Packington. In the shadow of that sacred building he was born—lived in it for fifty-five years—and died in it, esteeming it to his heart the most hallowed spot on earth. The affection which he felt when a child and youth for even the very dust of this Zion grew with his growth and strengthened with his strength. He became by conversion and baptism a member of the church in 1830, and subsequently a deacon, and was an active, leading, prominent man till the time of his lamented death. Mr. Smith began life with no financial resources. He worked at his trade as a bricklayer; he was not afraid of work, and he worked hard. The hand of the diligent was prospered. The first-fruits of all increase was given to the Lord, yea, all his substance was laid at the feet of Jesus; and in proportion as the servant gave to the Master, the Master gave to His servant.

The General Baptists have had a place of worship at Packington since 1762. A new chapel was built in 1832. This building, at which Mr. Smith worked with his own hands, and to which he felt it the greatest privilege to contribute, was the pride of his heart, the home of his affections, and the object of his prayers, for thirty-four years. A movement, the spring of which was found in Mr. Smith's liberality and devotion, was commenced to renovate and beautify the chapel at

the commencement of last year. The work was done, and the chapel was reopened on the 3rd and 8th of July, 1866. But the Lord had a nobler temple in which He determined His servant should worship. Mr. Smith lived to know that his object was realized, that the chapel was opened for other worshippers, that the collections on the opening day exceeded all expectations (being £96); but through cardiac disease and dropsy, which terminated fatally on July 10th, 1866, he was not permitted to be present at the services. In politics Mr. Smith was a thorough Liberal, taking a deep interest in every movement of civil and religious liberty. He never shrunk from avowing his views when necessary, and would rather have parted with his last half-penny than degrade or compromise his principles. He also took a deep interest in all denominational institutions, attending conferences, and associations, and anniversaries whenever possible. At the same time he was very anxious for the thorough union of the two sections of the Baptist body. All with whom he did business, including many of the gentry and nobility of the neighbourhood, have testified to his punctuality and straightforwardness. To many, very many, he was a wise counsellor, a faithful friend, and a ready helper in time of need. Though very much engaged in business during the latter years of his life, he seldom was absent on week-nights from church meetings or the usual services. He planned his work, and gave God and His cause their share in his arrangements. His last illness was undisturbed by a misgiving. He had a clear view of Jesus and His work; his trust was unshaken; he said he now felt, as Paul had felt, "a desire to depart and be with Christ, which is far

better." He fell asleep in Jesus—quietly, peacefully fell asleep, having served his generation according to the will of God. May the mantle of his integrity,—may his true nobility of character,—may his liberality and piety fall upon his successors! May the name of Smith—so long associated with the history of the village of Packington, so long connected with the church in that place—never lose its fragrance! With the name may there ever be connected a character and an influence which shall ever shew forth the force of principle and the power of grace! The funeral sermon was preached from Phil. i. 23, by the pastor, at Packington, on July 22, to a very large congregation.

JOHN ELLIOTT, builder, Ashby-de-la-Zouch, was born at Hexham, Northumberland, on the 14th of January, 1808, and died at Ashby-de-la-Zouch, July 17th, 1866, aged fifty-eight years. Of Mr. Elliott's early days little is known. After serving his apprenticeship he went to and fro between England, Scotland, and Ireland in quest of work; and his heart being yet without Christ, roamed hither and thither in worldly ways in quest of pleasure and satisfaction. Through the kind Providence of God, who neither forsakes nor forgets His creatures who wander from Him, his footsteps were directed to Ashby-de-la-Zouch in 1832. Here he found employment. Here he was persuaded to attend the ministry of the Rev. Joseph Goadby. The striking and faithful sermons of this servant of God produced the deepest impressions. But the heavier the stroke of truth, the fiercer the opposition of the heart. Again and again did he determine that he would never go into the chapel any more; yet could he not stay away when the Sunday returned. At last love and mercy conquered. His eyes were opened. His will was renewed. His heart was changed. Where sin abounded grace did much more abound. Mr. Elliott was baptized and added to the church in April, 1835. With this church he stood connected as one of its most active and useful members till the time of his death in July, 1866. In 1838 he was married to Elizabeth Orchard, a pious, devoted woman, who

was removed from her earthly to her heavenly home in 1856, and by whom he had ten children, all of whom are alive, and have to deplore the loss of two beloved, excellent Christian parents. Mr. Elliott was a hard and resolute worker. He had a thoroughly practical mind, and thorough business habits. Moreover, God blessed him, and he prospered. But during the last three years of his life, his long journeys, his great exposure to the changing weather, his protracted abstinence from food when driving or travelling from place to place superintending his work, told upon his constitution. Congestion on the lungs set in during the month of March, which, with supervening dropsy, carried him off in the following July. For many years he had been a teacher in the Sunday school; of late years he had been the superintendent. In the discharge of his duties he displayed good judgment, good taste, and good feeling. He won the confidence and esteem of all the teachers. Mr. Smith, the subject of the preceding notice, and Mr. Elliott, were great personal friends. As business men they had planned and worked together for many, many years. They both felt a most affectionate interest in each other as they lay in their chambers of affliction, each wishing for and praying for the recovery of the other as being more needful, more useful to the church than his brother. But only a week intervened between their removal. To lose two such active, valuable men is a loss to the church which can hardly be repaired. Mr. Elliott also took a deep interest in all public men and questions. He was a willing supporter of all denominational institutions. He was a liberal-minded Christian. In the town he was much respected. In the school and church he was trusted and esteemed. In his family he was sincerely respected and loved. His mortal remains were interred in a vault in the Packington chapel burying-ground. His funeral sermon was preached by the pastor, at Ashby, on the 22nd July, from Psalm cii. 23, 24—"He weakened my strength in the way; He shortened my days. I said, O my God, take me not away in the midst of my days; thy years are throughout all generations." Over the faded leaves of autumn as they fall we

make no lament. We expect nothing else than the decease of the aged, worn-out, and decayed. But for man in his prime we are led to expect a longer course. But alas! our friend, now well-known, highly-respected,

wise by experience, rich in usefulness, is cut down like a healthy tree laden with fruit. But our Father is the husbandman, therefore we must say, "Even so, Father, for so it seemeth good in thy sight."

## Criticism.

MYLES COVERDALE AND THE ENGLISH BIBLE. A Bible Class Lecture. By Giles Hester, Minister of Cemetery Road Church, Sheffield. London: W. Kent & Co.

THIS is the second of a series of lectures proposed to be given by Mr. Hester, at the opening of his annual sessions with his bible class. The winter season is found to be most favourable in large towns, if not in other places, to Christian efforts on behalf of young people. When the nights are long, and when the state of the weather forbids the country ramble and the outdoor exercise, then inside occupations become necessary. But as few domestic circles afford full entertainment for their juvenile members, the deficiency must be made up by appropriate pursuits in meeting places of a larger kind. Commodious school rooms supply the existing need, and cut off all occasion from our young people of going to places where their minds might be gratified at the expense of their morals. Even school rooms may be misappropriated, and employed for purposes neither useful nor innocent. The tea-gathering is now so old a thing, and has been so helpful to all good designs, that nobody thinks of objecting to it: but the introduction of the pipe, with its feculent fumes, and of the dance with its bedusting din, seems to us a sad desecration. *Penny readings* are not improper under certain conditions, but when these conditions are met, and with a much larger infusion of sound sense and pure taste than these readings have yet possessed, we could not put them on a par in point of utility, with the less exciting exercises of the bible class. It is there that the Christian minister will be most able to supplement his pulpit labours for the instruction and conversion of the senior

Sunday scholars, and of the sons and daughters of his more affluent hearers. His reason teaches him that feeding the lambs is requisite in order to their growing into sheep: and he finds by experience that if the flock is to be increased, and the fold kept full, he must provide sufficient pasturage for both lambs and sheep. The author of this lecture on "Myles Coverdale and the English Bible," is entitled to all praise for his painstaking efforts to instruct his young people. He evidently thinks highly of this kind of pastoral work, or he would not, in addition to the weekly preparation it involves devote the time and research which are necessary to the production of these introductory lectures. The one now before us is good in all respects, and as it is adapted for general circulation by its small cost, as well as its great worth, we hope it will find its way into bible classes, and Christian families, far away from the privileged region where it was recently delivered.

THE RITUAL OF THE ANGLICAN LITURGY: Vespers, Holy Baptism, Communion and Unction of the Sick. With the Form and Size of Sacred Vestments and Utensils, and Directions for the care of them. By a Catholic Priest.

AND be it known that the Priest who styles himself catholic, is in communion not with the Church of Rome, but of *England*; and that he dedicates his book of instructions and descriptions to "the Bishops, Priests and Deacons, of the Holy Anglican Church, and to all others in visible communion with the See of *Canterbury*." When John Bright spoke some time ago of the dress in which any person attending a state banquet must be attired, he said it was simply "*astounding*." And almost any



one of our readers who goes through the petty pages of this small book, will be ready to apply a similar epithet to what it sets forth as "The Ritual." Ritualism in religion, and radicalism in politics, are now rival themes, and they who write as well as they who speak, can scarcely avoid attacking or defending one or the other. In all religious publications most prominence is given to Ritualism; and so far as our foresight serves us we may expect that this exasperating topic will linger among us all the year round. We are not yet in a mood for discussing the whole subject, even if our space so permitted, and the design of the present reference to it, is to entertain our readers with something a little novel on the old question of baptism. For this purpose we reproduce the portion entitled, "RITUAL OF HOLY BAPTISM."

"Immersion being the rule of the Church, the Priest should be careful in no wise to perform the rite in any other manner, but for some very weighty reason, of which he himself must have sufficient proof, either from his own knowledge, or by a physician's certificate, which should be countersigned by the deacon, unless indeed it be a case of evident emergency, of which the Priest must be the judge. In such case of emergency it should suffice to *pour* water with a shell thrice on a child's head. *Sprinkling is never allowed, and is not recognized by the Church of England.* At the time appointed for the baptism, the Priest having over his cassock a rochet and violet stole, (with proper hood) and being attended by the deacon or sub-deacon, in surplice, bearing on his left arm the white stole, and in his hand the baptismal shell, and two acolytes bearing the tapers and the incense boat, and the thurifer bearing the censer, all preceded by the cross-bearer, proceed to the font, which is filled by an acolyte with pure water (but not quite to the brim, in order to allow for immersion). Throughout the office the Priest stands at the west side of the font, facing east, the deacon being at the right, and the acolytes on either side. If several are to be baptized, the male children should be placed on the Priest's right, facing east, the female on his left. The deacon should see before-hand that each child has its proper sponsors. . . . The sponsors should be instructed to turn to the west at the renunciation of the devil, and to the east at the profession of their faith; at the words "sanctify this water," the Priest should divide the waters with his right hand in the form of a cross, and

the prayer being ended he should then receive the censer from the acolyte, and incense the font in a circle, and then return the censer to the acolyte. The Priest will then change his violet stole for the white one, which the deacon gives him, and receive the child in his hands from the sponsor. The candidate for baptism should have nothing on save a loose black garment. The Priest should then dip the child thrice, at the mention of each person of the blessed Trinity, then he should deliver it to the sponsor. (If an adult he kneels in the water while the Priest laying his hands on his head puts it thrice under the water). While the thirty-second Psalm, or the Baptismal Hymn is being sung by the Priest and people, the baptized should be dried and dressed, and at the close of the hymn brought back and presented by the sponsor while the Priest puts on him the chrisom, or baptismal garment, saying, "Receive this white garment, and see thou carry it without stain to the judgement seat of Christ, that thou mayest have eternal life."

After other directions concerning a burning taper to be placed in the sponsor's hand—letting off the water—and the black serge which covers the baptized—the Ritual closes by requiring, "that the chrisom be preserved to be worn again at confirmation and first communion, and after death, unless the person dies excommunicate — which God forbid!"

The single sentence above given, relating to the mode of baptism, may conciliate a little favour among our readers; but it ought not, and we are sure, will not prevent disgust toward the entire service described in the passage quoted. We regret to say that this passage is a correct specimen of the whole book, the reading of which is enough to make sound-hearted Christians sick, and the right minded savage! If Momus were anything more than a myth, and could be present in human form where these apish antics are played, what scope would he find for his raillery and mockery! Or if Milton could return to earth and to England, how would he repeat his rebukes and sarcasms at the sight of these modern "Church-maskers," "hiding God's righteous verity with the polluted clothing of their ceremonies!" "What new decency can be added by your spinstry? Ye think by these gaudy glisters to stir up the devotion of the rude multitude: ye think so, be-

cause ye forsake the heavenly teaching of St. Paul, for the hellish sophistry of papism. If the multitude be rude, the lips of the preacher must give knowledge, and not ceremonies." \*

NARRATIVE, DESCRIPTIVE, AND OTHER  
POEMS. By C. H. Hosken, Norwich.  
London, Jarrold & Sons.

THE sentiments contained in this volume are unexceptionable, since many of them are purely scriptural, and all of them are moral and devout. The larger portion of it is a narrative poem in which nearly every incident in the life of Joseph is neatly interwoven. If this were printed separately, without the Lament of Jacob, which now follows, it might gain favour in any household where a Family Bible is prized, as a lively version of the captivating old story. We like the poem, but not its accompanying lament, partly because its lines are like "the legs of the lame," not equal, but chiefly because it accepts the erroneous construction which is so commonly put on the Patriarch's summary of his great calamities. Mr. Hosken calls it an expression of *unbelief*. As we have lately shown in one of our Reviews, "All these things are *upon* me," would be a more correct rendering of the Hebrew, and would give what our best commentators consider to be the true meaning of Jacob. Mr. H. is equally wrong in writing "Faith," before Paul's, "We know," in Rom. viii. 28, since that is said in contrast with his, "We know *not*," in verse 26. As St. Paul speaks, not of future but of present co-operation of all things, and says we know

\* The Reason of Church Government. b. ii., c. 2.

the result, the proper name to use here is *knowledge*, not faith. Religious language should not be loose. We call Mr. Hosken's own attention to these points, because he is, we believe, a preacher as well as a poet. And now for the poetic qualities of some other pieces in the book, we should be glad to speak in better terms if we could do so conscientiously. But our reading of them has given us the impression that some of the verses are rather doggerel—that certain rhymes are destitute of rhythm—that final syllables are sometimes used without regard to accent, and that generally his muse "sports and jingles her poetic bells" with an ear not fully mistress of their powers. If the author had any eye to such "imperfections" in writing his preface, he can scarcely take offence at our reference to them. We can believe that the composition of the work has been a pleasing task to him; and to ordinary readers its perusal may afford equal pleasure. But should the opportunity of improving be given by another edition being required, we advise Mr. H. to mend the metre of a line like this:

"When too dark to know which way to turn or  
to go."

as also to correct the bad grammar of "in a dungeon to *lay*," and "*smote* by the tyrant," and further, to find a truer accent than is enforced by the couplet,

"Will stir the spirit and begin  
To show the calorific within."

WE urgently advise fathers and mothers, and Sunday school teachers, to procure for new year's reading among their children, an excellent Story in Verse, *Harry Hartland's Rescue*, published by E. Stock, London. Price One Penny.

## Letters to the Young.

BY OLD MORTALITY.

### I.—Preliminary.

My Dear Friends,—There is one bond of sympathy between us—our mortality. In one other respect there is a dissimilarity—you are young, and I am old. This is a circumstance which, in the judgment of some, would forbid any strong unison of feeling between us. The chief view of life to you is a

forward one, to me a retrospect. Many of the things you hope for I have tried and grown weary of. Some that you are tremblingly anxious to obtain, and think almost impossible to be reached, I know to be comparatively easy, and can see them, as it were, ready to fall into your lap. Some quiet, uncoloured

situations in human experience, which seem anything but tempting to you, I prize as my best possessions. How is it possible, then, that parties of such opposite views, can have any interest in each other? Partly from this very variation of experience and opinion, people whose opinions, desires, pursuits, and peculiarities of character are identical, are generally uninteresting companions to each other. But, supposing a friendly feeling to start with, some difference of experience and sentiment will enhance the interest of their mutual intercourse. It may even proceed to some latitude without diminishing its zest; and I venture to hope that the distance between you and myself is not so wide as to forbid the hope of a few communications not absolutely unprofitable, passing between us. I trust we start with a friendly understanding. For my own part I have had a very friendly feeling towards the young people of the General Baptist Denomination all my life, and in my declining days I feel the sentiment grows no less warm.

I say the bond between us is mortality. This phrase points distinctly to two facts comprised in the history of an individual—life and death. But as life is much the more important of the two, inasmuch as the character and issues of death derive all their significancy from that which precedes

it, we will first direct our attention to life. With the permission of the authorized Editors of your magazine, then, it is my intention to address you a few letters on life and death, but chiefly the former, noticing, in order, some theories of life, as drawn from what are supposed by various thinkers to be its chief objects, a practical plan of it, its surroundings, its consequences, things desirable and undesirable in it, responsibilities of a man towards himself and towards others, the limits of these, the proper preparation for the discharge of them, work and play, leisure, reading, writing for the public, public duties in general, and lastly, that event often considered gloomy, but which I conceive, after a well-ordered life, ought always to be welcome, dying.

If the worthy Editors of your Magazine think fit to permit me to handle such themes in your pages, I can promise them I shall do it honestly, in however homely a style, and that I shall be on my guard neither to put my readers into a bad temper, nor to send them to sleep.

Your friend and well-wisher,  
 Young friends,  
 OLD MORTALITY.

[We are glad to number our *ancient* friend among the contributors to the new series. "Lays should speak, and the multitude of years should teach wisdom."—ED.]

## Poetry.

### THE VILLAGE HOUSE OF PRAYER.

(Altered from the *Freeman*, Dec. 14.)

HAIL to the village house of prayer!  
 How beautiful it stands!  
 The lowly type and vestibule  
 Of one not made with hands.

No costly stones its walls adorn,  
 Nor sculptured forms of art;  
 No incense there nor chasuble,  
 Nor priest to *act* a part.

O, Lamb of God! thy sacrifice  
 Offer'd by Thee alone,  
 Still pleads, with all its primal force,  
 Before the eternal throne.

"A royal priesthood" worships here,  
 And on God's altar lays  
 The ever-pleasing sacrifice—  
 The sacrifice of praise.

Let no vain rites of Romish dupes  
 Find favour in this place;  
 Let all its services be acts  
 Of holiness and grace.

May those who in this house appear,  
 To worship God aright,  
 That temple reach where Christ shall be  
 The glory and the light.

# Sunday School.

## THE SUCCESSFUL SUPERINTENDENT.

HE is a good superintendent, and therefore successful. A man of intelligence, and of some degree of information. He was not elected because of his being a judge, an elder, a deacon, or a bank president, nor because he is the oldest, the youngest, the most popular, or the best looking man in the church. The teachers choose him because of his fitness for the duties of the office. When he was elected, he did not consume half an hour of the precious time of the meeting in poor apologies and regrets at not being able to perform, in a proper and satisfactory manner, the laborious and responsible duties of the high station and important position in which, by their unanimous and most complimentary action they had placed him! Nor did he suggest (all the while meaning to accept) that Mr. Fidgetty, Mr. Heavy, or one of the other candidates who did not get a single vote, could fill the office better than he could. He went at it like an honest man and a Christian.

Regularly, and with punctuality, has he persevered in the work. He keeps sound overshoes, and a good umbrella, and is not compelled to stay at home on rainy days. You can set your watch by his opening and dismissal of the school. He does not forget that the whole body of teachers, old and young, will come late if he is late, and that if he is punctual they will all, excepting two or three incorrigibly heedless ones, be punctual too.

When he arrives at school, it is understood that he has come with a definite purpose, and not to let things straggle along the best way they can. With courteous firmness he goes about the business of the school. He, as pleasantly as possible, corrects what is wrong, according to the best of his ability. By some apparent magic he smooths down the crusty teacher, and quiets the turbulent one. He has succeeded in bringing to naught the plan of Mr. Books, the librarian, who in two years has invented fifteen new ways of keeping the library, each worse than its predecessor. He has

quieted Mr. Wimsick, the singing man, who bought all the new flash tune-books as soon as published, and insisted that the school should sing them all through. And yet he keeps all these people in good humour. The boys and girls love him, even if he is a pretty strict disciplinarian. They know that if they are good scholars discipline will not be exercised upon them.

He is neat in all his ways. You can examine the record of the school since his election, and find a well kept and correct history of its transactions. There is a general air of tidiness, and absence of boisterous doings, throughout all the affairs of the School. The whole concern goes like well-oiled clock-work.

Not many speeches are heard from the lips of this superintendent, but whenever he opens his mouth he says something worth remembering. He does not talk against time, nor utter great swelling words when he has nothing to say. When a friend or stranger visits the school, burdened with a speech which must be delivered, he endeavours to choose between the man who will instruct the children, and the one who will only utter long-stringed nonsense. Sometimes, however, he makes a mistake, and allows Mr. Windywordy to have his say, but is careful not to invite him again.

As a good railroad conductor understands everything about his train, from driving the engine to oiling the car-wheels, and can give wise directions to those whose duty it is to attend to these things, so our superintendent can preside, keep in order, teach any class that may be without a teacher, look after the library, do the singing, and even take the place of the sexton in case of necessity. Not that he does all these at once, or any one of them in a way or at a time to interfere with others in the discharge of their duty. But he can do them all, and the teachers and the scholars know it, and the knowledge does not hurt him in their eyes.

If he were not a man of prayer, he

would find it impossible to attain this excellence. But he is in the habit of constant and earnest prayer, not only are his public prayers well uttered, and edifying to those who are to join in them, but they come from his heart, and God hears them. In his private devotions the school is often the subject of his petitions. He prays that the children may be converted, that the teachers may with humble faithfulness do their duty, and that he may have God's grace and guidance to enable him to be faithful in what he has to do. The spirit of prayerful earnestness is

infused into all he does. Persevering energy takes him and the school safely through many difficulties which might otherwise cause a wreck. His school prospers. The neighbouring schools and churches call it a model school, and ask for instructions as to the peculiar system by which it is managed. They hardly believe when they are told that there is no wonderful hocus-pocus about it, but that it is a school conducted with prayerful order and simplicity, by a band of wise and faithful teachers, under a good superintendent.

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## Family Tale.

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### THE ANGEL OVER THE RIGHT SHOULDER.

"THERE! a woman's work is never done," said Mrs. James. "Just look at that lamp now. It will not burn, and I must go and spend half an hour over it."

"Don't you wish you had never been married?" said Mr. James, laughing.

"I should like the good without the evil, if I could have it," she replied.

"You have no evils," said her husband.

"That is just all you gentlemen know about it! What would you think if you could not get a free hour to yourself from morning to night? I believe you would give up trying to do any thing."

"There is no need of that: all you want is system."

"Well, if you could reduce all I have to do in a day to system, you would show yourself a genius."

When the lamp was trimmed, the conversation was resumed. Mr. James had employed the "half-hour" in meditating on this subject. "Wife," said he, as she came in, "I have a plan to propose to you, and I wish you to promise me before-hand that you will accede to it. It is to be an experiment, I acknowledge; but I wish it to have a fair trial. Now, to please me, will you promise?"

Mrs. James hesitated. She felt almost sure that his plan would be quite impracticable—for what does a

man know of a woman's work?—yet she promised.

"Now I wish you," said he, "to set apart two hours of every day for your own private use. Make a point of going to your room and locking yourself in; and also make up your mind to let the work which is not done go undone, if it must. Spend this time on just those things which will be most profitable to yourself. I shall bind you to your promise for one month; then, if it has proved a total failure, we will devise something else."

True to her promise, Mrs. James patiently persevered for a month in her efforts to secure for herself this little fragment of her broken time, but with what success the first week's history can tell. With its close, closed the month of December.

On the last day of the old year she was so much occupied in her preparations for the morrow's festival that the last hour of the day was approaching before she made her good-night call in the nursery. She first went to the crib and looked at the baby. There he lay in his innocence and beauty, fast asleep. She softly stroked his golden hair, she kissed gently his rosy cheek, she pressed the little dimpled hand in her's, and then, carefully drawing the coverlet over it, tucked it in, and, stealing yet another kiss, she left him to his peaceful dreams, and sat down

on her daughter's bed. She also slept sweetly, with her doll hugged to her bosom. At this her mother smiled; but soon grave thoughts entered her mind, and these deepened into sad ones. She thought of her disappointment and the failure of her plans. To her, not only the past month, but the whole past year seemed to have been one of fruitless effort—all broken and disjointed; even her hours of religious duty had been encroached upon and disturbed. She had accomplished nothing, that she could see, but to keep her house and family in order; and even this, to her saddened mind, seemed to have been but indifferently done. She was conscious of yearnings for a more earnest life than this. Unsatisfied longings for something which she had not attained often clouded what otherwise would have been a bright day to her; and yet the causes of these feelings seemed to lie in a dim and misty region, which her eye could not penetrate.

What, then, did she need? To see some *results* from her life's work? To know that a golden cord bound her life-threads together into *unity* of purpose—notwithstanding they seemed so often single and broken?

She was quite sure that she felt no desire to shrink from duty, however humble; but she sighed for some comforting assurance of what *was duty*. Her employments, conflicting as they did with her tastes, seemed to her frivolous and useless. It seemed to her that there was some better way of living, which she, from deficiency in energy of character or of principle, had failed to discover. As she leaned over her child, her tears fell fast upon its young brow.

Most earnestly did she wish that she could shield that child from the disappointments, and mistakes, and self-reproach from which the mother was then suffering; that the little one might take up life where she could give it to her—all mended by her own experience. It would have been a comfort to have felt that in fighting the battle she had fought for both; yet she knew that so it could not be—that for ourselves must we all learn what are those things which "make for our peace."

The tears were in her eyes as she

gave the good-night to her sleeping daughter; then, with soft steps, she entered an adjoining room, and there fairly kissed out the old year on another chubby cheek, which nestled among the pillows. At length she sought her own rest.

Soon she found herself in a singular place. She was traversing a vast plain. No trees were visible save those which skirted the horizon, and on their broad tops rested wreaths of golden clouds. Before her was a female who was journeying toward that region of light. Little children were about her, now in her arms, now running by her side; and as they travelled she occupied herself in caring for them. She taught, how to place their little feet—she gave them timely warnings of the pitfalls—she gently lifted them over the stumbling-blocks. When they were weary, she soothed them by singing of that brighter land, which she kept ever in view, and towards which she seemed hastening with her little flock. But what was most remarkable was, that, all unknown to her, she was constantly watched by two angels, who reposed on two golden clouds which floated above her. Before each was a golden book, and a pen of gold. One angel with mild and loving eyes, peered constantly over her right shoulder—another kept as strict a watch over her left. Not a deed, not a word, not a look, escaped their notice. When a good deed, word, look, went from her, the angel over the right shoulder with a glad smile wrote it down in his book; when an evil, however trivial, the angel over the left shoulder recorded it in his book, then with sorrowful eyes followed the pilgrim, until he observed penitence for the wrong, upon which he dropped a tear on the record, and blotted it out; and both the angels rejoiced.

To the looker on it seemed that the traveller, did nothing which was worthy of such careful record. Sometimes she did but bathe the weary feet of her little children; but the angel over the *right shoulder*, wrote it down. Sometimes she did but patiently wait to lure back a little truant who had turned his face away from the distant light; but the angel over the *right shoulder*—wrote it down. Sometimes she did but soothe an angry feeling or

raise a drooping eyelid, or kiss away a little grief; but the angel over the right shoulder—*wrote it down.*

Sometimes her eye was fixed so intently on that golden horizon, and she became so eager to make progress thither, that the little ones, missing her care, did languish or stray. Then it was that the angel over the *left shoulder* lifted his golden pen, and made the entry, and followed with sorrowful eyes until he could blot it out. Sometimes she seemed to advance rapidly; but in her haste the little ones had fallen back, and it was the sorrowing angel who recorded her progress. Sometimes so intent was she to gird up her loins and have her lamp trimmed and burning, that the little children wandered away quite into forbidden paths, and it was the angel over the *left shoulder*, who recorded her diligence.

Now the observer, as she looked, felt that this was a faithful and true record, and was to be kept to that journey's end. The strong clasps of gold on those golden books also impressed her with the conviction that, when they were closed, it would only be for a future opening.

Her sympathies were warmly enlisted for the gentle traveller, and with a beating heart she quickened her steps that she might overtake her. She wished to tell her of the angel keeping watch over her—to intreat her to be faithful and patient to the end; for her life's work was all written down—every item of it—and the *results* would be known when those golden books should be unclasped. She wished to beg of her to think no duty trivial which must be done; for over her right shoulder, and over her left, were recording angels, who would surely take note of all!

Eager to warn the traveller of what

she had seen, she touched her. The traveller turned, and she recognised, or seemed to recognise, *herself!* Startled and alarmed, she awoke in tears. The grey light of morning struggled through the half-opened shutter, the door was ajar and merry faces were peeping in.

"Wish you a happy new year, mamma." "Wish you a *Happy New Year.*" "A happy noo ear."

She returned the merry greeting most heartily. It seemed to her as if she had entered upon a new existence. She had found her way through the thicket in which she had been entangled, and a light was now about her path. The angel over the right shoulder whom she had seen in her dream would bind up in his golden book her life's work, if it were but well done. He required of her no great deeds, but faithfulness and patience to the end of the race which was set before her. Now she could see plainly enough that though it was right and important for her to cultivate her own mind and heart, it was equally right and equally important to meet and perform faithfully all those little household cares and duties, on which the comfort and virtue of her family depended; for into these things the angels carefully looked—and these duties and cares acquired a dignity from the strokes of that golden pen; she could not be neglected without danger. Sad thoughts, and sadder misgivings, undefined yearnings, and ungratified longings, seemed to have taken their flight with the Old Year; and it was with fresh resolution and cheerful hope, and a happy heart, she welcomed the *glad* New Year.

The angel over the right shoulder, would go with her, and, if she were found faithful, would strengthen and comfort her to its close.

## Correspondence.

AN OLD HABIT WHICH OUGHT NOT TO BE CONTINUED IN THE NEW YEAR.

TO THE EDITORS—

Dear Sirs,—If you have a little spare space I should like to name a certain habit which is both very old and very evil,

but which is kept up with as much energy and publicity as if it were one of the newest and best things belonging to the holiest and worthiest people. *It is the habit of late attendance at public worship.* It is not to be expected that any body should *always* be strictly punctual except the preacher. He ought ever to

be in the pulpit at the very moment when he is due there; and if he is not, he deserves all the censure for his unpunctuality which so gross an impropriety provokes, from a fault-finding congregation. On the other hand, a non-professing hearer may be excused, if the exact time of beginning the service is not well observed. Nor should we be so unreasonable as to require that the professing part of the assembly should never be too late to join in the opening prayer, or to hear the number of the first hymn. Such a requirement was never yet met, and so, perhaps, it ought not to be made. But what excuse can be made for those who desire to be considered not mere chapel-goers, but "true worshippers" of God, who are *never* in their places at the proper time, but who are always to be seen coming up the aisles five, ten, or more minutes behind the time? Especially inexcusable are they, if, instead of stealing into their seats quietly, like persons ashamed, they stalk noisily past the pews as if they had taken out a patent for impudence! No doubt, Mr. Editors, you have often been annoyed by such offenders against decency and order in God's house. But you have the opportunity to rebuke them openly—thus sinning before all—that others may fear. Yet possibly your forbearance prevails over your fidelity, and thus these "sinners in Zion" are not made "afraid." As others besides ministers see these offensive ways, and are sufferers from them in mind, they may be allowed to offer animadversions upon them. And as the close of one year, and the beginning of another, suggest the duty of regretting past sins, and of avoiding them in future, I desire to remind some of the evils into which they have fallen, and which call for immediate repentance and amendment. Their late attendance is fitted to disconcert the preacher, to disturb the devout worshipper, to scandalize the unconverted hearer, and, above all, to excite the displeasure of Him whose favour we all should secure. O for a pen sufficiently potent to write down this hoary evil! Perhaps a letter in condemnation of it, in your new series of the Magazine, may be seasonable, and, to some extent, efficacious. When our articles of dress, which clothiers call our "habits," have become old and bad, we lay them aside. To persist in wearing them would be-

speak either poverty or parsimony. Why do we not act with the same propriety in reference to those practices which by repetition have become habits, and which are so old and bad as to disgrace any who appear in them, and disgust all who behold them? So strong is my aversion to this hateful habit of late attendance at public worship, that I devoutly hope it will be put off, as a piece of vile raiment, on or before the final Sunday in eighteen hundred and sixty-six. If this hope is gratified, and if all who appear before God in Zion during the new year are seen to be clothed in the *new habit* of punctuality at church or chapel, a charm will be added to our religious worship which will render it additionally attractive to

Yours truly,  
PHILOKAINOS.

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#### HOME MISSIONS.

##### TO THE EDITORS—

Dear Sirs,—A few days since I attended the meetings of the "Lincolnshire Association of Congregational Churches," and listened with much interest to some of the statements that were made. It was said, for example, that two or three years ago, the annual income of this association, for Home Mission purposes, was only about £70, but that now it is about £400. The consequence is this, Home Mission work is now being prosecuted in this district with commendable vigour. I felt ashamed and humbled, as I thought of the small sums raised by us as district conferences, or as a denomination; and could not but hope that some men might be raised up among us who would do what Samuel Morley and John Crossley have done among our congregational brethren. At the above meetings, when fresh spheres for Home Mission effort were mentioned, it was said repeatedly, "The Baptists have a cause there, but it is very low, and little is being done; it is therefore a suitable time for us to begin." How long are we to sit at ease while we are declining in numbers, and some of our churches are gradually expiring? It is painful that so few of our ministers and leading friends can be induced to attend our conferences to discuss these important subjects. What can be done to secure more vigorous co-



operation? In these times when the Ritualists are undermining the Protestantism of our country, and leading the people back to Popery, it becomes us to pray with greater fervour, labour with more abundant zeal, and give with increased liberality, to spread the truths

which we hold dear, and for which our forefathers toiled, and even suffered and died.

I am, dear sirs,

Yours verly truly,

THOMAS BARRASS.

Peterborough, Dec. 13, 1866.

## Varieties.

**FAMILY PRAYER: WHY OMITTED?**—O, says the head of the household, I have not abilities for such an act, and it is better left undone than spoiled in the doing. No more hadst thou ability for thy trade when thou wentest first apprentice. Apply thy mind to the work—bind thy duty on thy conscience—search the Scriptures where matter for prayer is laid up, and rules how to perform this duty; study thy heart and observe the state of thy family till the sense of its sins, wants, and daily mercies be left warm upon thy spirit; in a word, exercise thyself frequently in secret prayer, and be earnest for the Spirit to assist thee in thy family service; and He will both help and accept thee in the work. Haply thou shalt never have an ability to express thyself as some others, but let not that discourage thee. God looks not at the variety of expression, but at the sincerity of the heart. The key opens the door, not because it is gilt, but because it fits the lock. Let the matter of thy prayer be according to God's mind, and the temper of thy heart be humble and fervent, and no fear but thou shalt speed. Yea, let thy prayer be old—the same to-day as yesterday—but if thou bring new affections with thy old prayer thou shalt be welcomed into God's presence. He shuts not out his child because he comes not every day in a new fashioned suit.—*Gurnall.*

**PRIVATE PRAYER—VOCAL OR MENTAL.**—It is permitted to every man, in private, to speak his prayers, or to think them, which is a speaking to God. Vocal or mental prayer is all one to God, but to us they have their several advantages. The sacrifice of the heart, and "the calves of the lips" make up a holocaust to God. But words are the arrest of the desires, and keep the spirit fixed, and in less permission to wander from fancy to

fancy: and mental prayer is apt to make the greater fervour, if it wander not. Mental prayer, when our spirits wander, is like a watch standing still, because the spring is down; wind it up again, and it goes on regularly. But in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hand points to the wrong hour, because something is in disorder, and the striking is nothing but noise. In mental prayer we confess God's omniscience: in vocal prayer, we call the angels to witness. In the first our spirits rejoice only in God; in the second the angels rejoice in us. Mental prayer is the best remedy against lightness and indifferency of affections; but vocal prayer is the aptest instrument of communion. *That* is more angelical, but yet fittest for the state of separation and glory; *this* is but human, but it is apter for our present constitution.

*Jeremy Taylor.*

**THE LATE ARCHBISHOP WHATELY IN HIS LAST ILLNESS.**—After he was disabled from going to town and discharging his usual duties, he felt what he called his "uselessness" as a special trial to his active spirit. When a clergyman entered the study he looked up to him and inquired with tears in his eyes, "Have you ever preached from the text, 'Thy will be done?' How did you explain it?" The answer being given, he replied, "Just so, that is the meaning—But it is very hard sometimes to say it." At another time when his domestic chaplain visited him, he said, "Read me the eighth chapter of Romans." Being asked at its close if he would like to hear any more he said, "No,—there is enough in that for the mind to dwell upon." And he dwelt especially on the verse—"He that spared his own Son," &c. When one of his friends remarked that doubtless his own great mind was supporting

him, he said emphatically, "No; it is not that which supports me. It is faith in Christ—I live by Christ alone." After the reading of Hebrews ii. to him, he remarked with much emotion—"Every chapter you read, seems as if it were meant for me." When moaning restlessly on his bed one night, he was asked if he wished for anything? He answered, "I wish for nothing but death." When one of his visitors quoted Phil. iii. 21, "Who shall change our vile body," the Archbishop stopped him, and said, "Read the words." The English Testament was read, but he added, "Read Paul's *own words*." When the Greek was literally translated, "This body of our humiliation," he said, "That's right—not *vile*: nothing God made is vile."

**THE BIBLE ON ARCHITECTURE.**—"I know," says Mr. Ruskin, in one of his lectures, "that you are not philosophers of the kind who suppose that the Bible is a superannuated book, or that it is dishonoured by being referred to for judgment in small matters. The very divinity of the Book seems to me to justify us in referring everything to it with respect to which any conclusion can be gathered from its pages. Assuming, then, that the Bible is neither superannuated now, nor ever likely to be so, it will follow that the illustrations it employs are likely to be clear and intelligible to the end of time. Now I find that iron architecture is spoken of in the Bible. It is said of Jeremiah, 'I have made thee this day a defenced

city and an iron pillar and brazen walls against 'the whole land.' But iron building is never alluded to as likely to become familiar to the minds of men; but, on the contrary, that an architecture of carved stone is ordinarily employed as a source of the most important illustrations. An instance must occur to all of you. The force of the image of the *corner stone* would be lost if the world were ever to employ any other material than earth and rock in their domestic buildings. I firmly believe they never will; but as the laws of beauty are more established, we shall build as our forefathers did."

**YOUTH AND AGE.**—It is a woful sign when the young usurp the place or despise the wisdom of the aged; and among the many dark signs of these times the disobedience and insolence of youth are among the darkest. But with whom is the fault? Youth never loses its modesty where age has not lost its honour, nor did childhood ever refuse its reverence except where it had forgotten its correction. The cry, "Go up, thou bald head," will never be heard in the land which remembers the precept, "See that ye despise not one of these little ones;" and although youth may become despicable when its eager hope is changed into presumption, and its progressive power into arrested pride, there is something more despicable still in the old age which has learned neither judgment nor gentleness—which is weak without charity, and cold without discretion.

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## Intelligence.

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### MIDLAND HOME MISSION.

A SPECIAL MEETING of the friends of the Home Mission connected with the General Baptist Denomination, was held in the School Room of Dover-street Chapel, Leicester, on Monday, December the 10th, 1866. Mr. John Earp, of Melbourne, in the Chair.

This Meeting was convened by circular specially to re-organize the Home Mission in the Midland Counties.

The following resolutions were passed:—

1. In accordance with the recommendation of the Association held at Loughborough, in June, 1866, this Meeting, representing the General Baptist Churches

in the Counties of Derby, Nottingham, Leicester, and Warwick, hereby amalgamate, for united counsel and operation, these four districts into one.

2. As the Nottingham District has a debt of £140, which it is anxious to pay before incurring fresh responsibilities, Resolved, that all monies sent in from this said Nottingham District shall be appropriated to the liquidation of their debt, until it be quite cleared off, before any of their contributions be applied for other purposes. By this arrangement it is hoped at once to secure the sympathy and counsel of the Nottingham District for this newly organized Mission.

2. The Derby District having promised

the sum of £20 to the church at Ilkeston for the year ending June next.—Resolved, That this engagement be fulfilled by the Committee.

4. The designation of these united districts shall be, "The Midland Home Mission."

5. The business of this Mission shall be conducted by a Treasurer, Secretary, twelve laymen, the ministers of those churches which annually contribute to its funds, and of persons who give an annual subscription of £5.

6. The Committee shall apply their resources chiefly to the establishment of New Churches amid the great centres of population.

7. The following gentlemen be requested to act as the Committee,—Messrs. C. Stevenson, Derby; J. Earp, Melbourne; W. Bennett, Sawley; T. Hill, Nottingham; H. Jelly, Loughborough; W. Burchnell, Stanford; J. Noble, Leicester; T. Thirlby, Normanton; J. Wilford, Leicester; W. Crofts, Wolvey; T. Haydon, Birmingham; T. Marshall, Walsall.

8. That Mr. B. Baldwin, Loughborough, be requested to act as Treasurer.

9. That the Rev. C. Clarke, B.A., Ashby-de-la-Zouch, be requested to act as Secretary.

10. That every Church in these united districts be earnestly requested to make an annual Public Collection, and be also recommended to appoint some efficient person to solicit and collect subscriptions.

11. That the first Meeting of the Committee be held at Mary's Gate, Derby, on Tuesday, January 15th, 1867, at eleven o'clock in the forenoon, of which the Secretary shall give due notice.

The Committee then assembled shall determine on a field for cultivation.

CHARLES CLARKE, *Secretary*.

*Ashby-de-la-Zouch, Dec. 11th, 1866.*

### Conference.

The LINCOLNSHIRE CONFERENCE was held at Spalding on Thursday, Nov. 22.

In the morning the Secretary read and prayed, and brother Towler preached from 1 Cor. ix. 26.

In the afternoon, after prayer by brother Staddon, the Reports from the Churches were read, from which we gathered that forty-nine had been baptized since the last Conference, and that eighteen remained as candidates for baptism.

The proposed alterations in the Magazine having been referred to, it was resolved,—That this Conference earnestly requests the churches in this district to seek to procure a much larger circulation

of the *General Baptist Magazine* now the price is to be reduced to twopence.

Resolved,—That the propriety of changing the day on which the Conference is holden be considered at the next Conference.

A letter having been read from the Secretary of the London Conference, in relation to the suggested union of the London and Lincolnshire Districts for Home Mission purposes: Resolved:—

1. That a definite answer to this question be deferred till the next Conference.

2. That we urge the churches in this district to increase their contributions to the Home Mission Fund, as the amount at present raised is so exceedingly small.

Resolved,—That the next Conference be held at Peterborough, on Thursday, June 6th, 1867; and that brother Jones, of Spalding, be requested to preach in the morning.

In the evening brother W. Sharman prayed, and brother Clare, of Norwich, preached from Rom. vi. 22.

THOMAS BARRASS, *Secretary*.

### Churches.

LEEDS, *Call Lane*.—On the 27th of November a tea meeting was held at this chapel to celebrate the opening of a harmonium, and the anniversary of the Rev. W. Taylor's pastorate. There was a good attendance at the tea, and a very pleasant and entertaining meeting afterwards—most of the time being occupied by performances of vocal and instrumental music. Mr. Gawthra, the talented organist of South Parade (Baptist) chapel, Leeds, presided at the harmonium, and displayed its powers with considerable skill, and some delightful pieces were excellently rendered by a company of tonic-sol-fa singers. C. A. T.

BEESTON.—At the anniversary services of the Foreign Mission, the Rev. W. Bailey preached twice on Lord's-day, Dec. 9th, and on the following evening, instead of the usual speeches, Mr. Bailey delivered a lecture on Orissa. The lecture was full of interesting information, and was heard with great pleasure by a good congregation. We recommend our friends in other places to arrange for its delivery among them.

### Ministerial.

NORWICH, *Priory Yard*.—Tuesday, Dec. 11th, was a day of peculiar interest and profit to the church and congregation meeting at Priory Yard, Norwich, when

services were held in connection with the ordination of the Rev. R. B. Clare as pastor of the church. Amongst those present were the Revs. John Alexander, G. Gould, J. Hallett, P. Colborne, C. H. Hosken, T. Foston, W. W. Willis, and C. T. Keen, of Norwich; the Revs. Thos. W. Mathews, of Boston; T. Barrass, of Peterborough; G. Kerry, of Calcutta; G. Maddeys, of Farnett, &c., &c. The Rev. J. Alexander having read the Scriptures and offered prayer, the introductory discourse was preached by the Rev. T. Barrass, who delineated the nature and functions of a Christian church in a very able and interesting manner, and then proceeded to ask the usual questions of the new pastor, in answer to which Mr. Clare gave an account of his conversion to God and call to the Christian ministry; his reasons for dissenting from the Established Church of this country, with a general confession of faith. The Rev. Mr. Barrass having expressed his satisfaction at the answers given to his questions, an anthem was sung by the choir, and the minister was set apart to the work by solemn prayer to God offered by the Rev. T. W. Mathews. The evening service was commenced by singing, and the Rev. J. Hallett reading the Scriptures and offering prayer. The Rev. Mr. Mathews then delivered the charge to the newly-ordained minister, which was founded upon the 2 Cor. viii. 23—"They are the messengers of the church and the glory of Christ." Mr. Mathews divided his address into two parts—1. The great purpose of the Christian ministry. 2. The mode or means by which we hope to succeed in the great enterprise. The charge throughout was touchingly beautiful, and listened to with marked attention by all present. The Rev. George Gould preached a most eloquent and practical sermon to the congregation from 1 Thess. v. 12—24, pointing out the duties of the church to their pastor and towards each other. These interesting services were brought to a close by the Rev. G. Maddeys offering prayer. The chapel was full both afternoon and evening, and the whole proceedings of the day were of the most solemn and satisfactory kind.

Rev. H. HUNTER.—The long-standing connection of Mr. Hunter with the church in Stoney-street, Nottingham, having been dissolved by his own act of resignation, he has undertaken the charge of the people at Old Basford, once a portion of the parent church. We sincerely wish our brother a prosperous course of pastoral labour in his more restricted sphere, and at some distant day a peaceful close of a ministerial career which has been already so protracted and useful.

THE REV. CLEMENTS has accepted the call of the General Baptist church, New Basford, and commenced his labours. May this first pastorate of the church, which for some years has had a separate existence, be so cordial and happy as to serve for a pattern to all that may come after it!

THE REV. C. CLARK, of Mazepond, London, and formerly of Halifax, has received and accepted a very cordial invitation to the pastorate of the ancient Baptist church in Broadmead, Bristol, and will commence his labours there on the third Lord's-day in January.

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### Baptisms.

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NORTHALLERTON.—On Lord's-day, Dec. 2nd, one brother was baptized at the close of the morning sermon at *Brompton*, and received into the church at Northallerton by the right hand of fellowship at the close of the afternoon sermon.

BIRCHCLIFFE.—On Lord's-day, Nov. 18, five persons were baptized after a sermon from—"And let it be done according to the law"; and in the afternoon they were received into the fellowship of the church.  
W. G. B.

PACKINGTON.—Three persons were baptized by our pastor, on Tuesday, Dec. 4, and were received into the church on the following Sunday.

BRADFORD, *Tetley-street*.—On Lord's-day, Oct. 7, we baptized three; and on Lord's-day, Dec. 2, eight. Others are coming to Jesus.

RIPLEY.—On Sunday, Dec. 2, three females were baptized and added to the church.  
R. A.

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### The College.

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At the last meeting of the Committee, three probationers, Messrs. Jolly, Silby, and Wood, were fully received for the usual term of study.

Mr. Cantrill, senior student, has accepted the invitation of the church at Barton to assist the Rev. W. Hill. He commences his labours on the first Sunday in January, and his residence will be at Barlestone.

	Building Account.	£	s.	d.
Rev. T. W. Mathews .. .. .		3	0	0

	Current Account.	£	s.	d.
Kirkby Collections .. .. .		2	7	0
Jos. Nall, Esq. .. .. .		2	10	0

## Miscellaneous.

ILKESTON AND SMALLEY DISTRICT ASSOCIATION.—On Monday afternoon, Nov. 12, a number of friends mutually invited met in the vestry of Queen-street chapel, Ilkeston, to consider the desirableness and the means of closer union and increased co-operation in neighbouring churches of this part of South Derbyshire. Of the brethren present, there were four from Ilkeston, two from Smalley, two from Newthorpe, two from Langley Mill, two from Heanor, two from Kilburn, two from Stapleford, and one from Bubbington. After special and fervent prayer, the brethren engaged in free and deeply interested conversation. There was much affectionate and earnest utterance of thought and feeling, and at the result it was unanimously resolved, "That the brethren now present, in the hope of from time to time joining with them other like-minded friends, form themselves into an Association for united prayer and mutual counsel and help, to encourage the preaching of the Gospel, and to promote Christian life and effort, and progress of the cause in churches of the Ilkeston and Smalley district." It was distinctly understood that *this* and any future like meeting be regarded as consisting of brethren mutually agreeing thus to associate, and not as a meeting of delegates from the churches to which they belong, or at all as having the character of a *District Conference*; since these churches especially desire to keep up and to improve their

present connection with the Midland Conference. The meeting was of a hallowed and very hopeful character, and before separating the brethren agreed (D.V.) to meet again at Heanor, on Monday, the 11th of February, 1867. J. S.

ILKESTON.—The old chapel has been repaired and renovated for the better accommodation of the Sunday school, at a cost of £150. A bazaar has been held and contributions obtained in order to meet the expense. On Monday evening, Dec. 17, a tea meeting followed these efforts, when it was reported that upwards of £113 had been obtained by the indefatigable efforts of the present pastor of the church, the Rev. John Stevenson, M.A. At the meeting after tea Mr. Arnold Goodliffe, of Nottingham, ably presided, and the meeting was suitably addressed by Mr. Briggs and Dr. Underwood.

THOMAS COOPER.—This well-known lecturer is now laid aside from his work by affliction, and is in need of the friendly aid of the Christian public, whose servant he has been for several past years. As he is a General Baptist, a member of our church in Commercial-road, London, we hope the denomination will not be backward in ministering to his need. His claims on Christians in general will no doubt be generously acknowledged, and it should be our aim to be among the foremost to meet those claims. If our country friends know of no readier means of communication, we shall be happy to receive and transmit their contributions to Mr. Cooper.—Ed.

## Notes on Public Events.

THESE being our first "Notes" in the new series of the Magazine, it may perhaps be well for us to say a few words as to the method and spirit in which it is proposed that they shall be written. It is our purpose, then, month by month, dating our review from the latest period allowed by the printer, to make a few observations on the principal events of public interest, social, political and ecclesiastical, which have occurred since the time of our previous issue. Occurrences of merely local notoriety we shall pass by, confining ourselves to matters either affecting the in-

terests of large sections of mankind, or which, for some other reason, have, during the month, stirred the hearts and moved the tongues of our countrymen generally. All events have their Christian and Godward aspect, and it will be our endeavour to look at public affairs from a Christian point of view. Some of our readers may have met with the story of an eminent servant of God who remarked one day, when reading a newspaper, "I am looking to see how my Heavenly Father is governing the world." We shall try, in these "Notes," to remember that the world is

under Divine rule. Political and ecclesiastical movements we shall test by the standard of the New Testament; and as it is our belief that the condition of men is to be improved very much by the Christianizing of public opinion, we shall strive, so far as our light goes, to diffuse sound and just sentiments upon the great questions of the day. Sometimes, possibly, there will be differences of opinion between us and some of our readers. When this is the case, we trust our friends will not throw down the book in a huff, declaring that they will take in the *General Baptist Magazine* no longer. Let them rather calmly ask themselves whether, after all, the annotator may not be right, and themselves mistaken. And even should their conviction still be that they are right and we wrong, let them at least give us credit for good intentions, and charitably overlook the partial judgments of a poor prejudiced Editor for the sake of the many excellent contributions of able and enlightened correspondents contained in our other pages.

The first event of public interest during the month of December was the London Demonstration of working-men in favour of Reform. The Conservative Lord Ranelagh, with a regard for the English right of public meeting, for which we respect him, gave to the men the use of his grounds at Beaufort House. The procession was not so large as many expected; but by the intelligent and respectable appearance of the workmen composing it, seems to have impressed all beholders with the feeling that the Reform movement is not to be pooh-poohed, but that a large concession must very speedily be made to the demands of the unrepresented portion of the community. We are glad to find that amongst all classes there is a growing wish to arrive at some peaceful settlement of this great question. Certainly this is desirable for many reasons. Social, legal, ecclesiastical reform, all will be helped on by a wise and liberal arrangement of this long-debated matter. If our present government will undertake the work in a straight forward enlightened spirit, we say "well and good." But, at all events, the thing must be done.

During the earlier part of the month

there was some excitement and fear of mischief through the revival of the Fenian movement in Ireland. We are glad to learn that alarm on this subject is subsiding, and it is our hope now that the winter will pass without any outbreak. Still, as Englishmen and Nonconformists, our cry ought to be, "Justice to Ireland!" The Irish peasantry are ignorant and superstitious, the Romish priesthood are artful and intriguing; nevertheless our fellow-subjects of the sister-isle have grievous wrongs, of which they justly complain. Whatever the law may be, the practice as to the tenure of land is such as English farmers would not themselves submit to; whilst the position of the Episcopal Church in Ireland is a scandal and a grievous hindrance to the spread of true Christianity.

The Queen has once more appeared in public, to the great joy of her people. The occasion was the unveiling of a statue of her late husband, recently erected at Wolverhampton. Our friends in the black country crowded by tens of thousands to welcome their sovereign, and all passed off well with the exception of an accident to one poor fellow who, in firing a salute from a cannon, maimed himself for life. The Queen, on being informed of the circumstance, settled upon him an annual pension of £20.

In default of more exciting topics the public papers have been largely discussing the sayings and doings of the Ritualists. A clergyman of eminence, who is also a nobleman, Lord Sydney Godolphin Osborne, has been dealing them some trenchant blows in the columns of the *Times*. He writes more particularly on the subject of "Confession," which popish practice our present High Churchmen, with Dr. Pusey at their head, are doing their best to revive. Verily these misguided and mistaken, though often sincere and earnest men, are going lengths which ten years ago would never have been anticipated! We have now before us a little book published by one of their number, and called, "The Ritual of the Anglican Liturgy, commonly called the Mass." What say our readers to the theology of the following passage in

it, taken from the directions for the celebration of the Communion? "Be mindful, O Lord, of Thy servants, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer unto Thee this Eucharistic sacrifice for the redemption of their souls, the health and salvation which they hope for, and for which they now pay their vows to Thee, the living and the true God. Communicating with and honouring, in the first place, the memory of the ever-glorious Virgin Mary, mother of our Lord and God Jesus Christ, as also of Thy blessed apostles and martyrs, and of all Thy saints who from the beginning of the world have pleased Thee in their several generations, through whose intercessions grant that we may be always defended through the same Jesus Christ our only Mediator and Advocate. Be mindful also, O Lord, of Thy servants N. and N., who have departed before us with the sign of faith and rest in the sleep of peace," &c., &c. Here are salvation by sacraments, the intercession of departed saints, and prayers for the dead, all taught openly in the English Church. What next? and what next?

The mention of Romish doctrines reminds us of Rome. The French soldiers have at length all been recalled from the Imperial city, and the poor old Pope is left to the tender mercies of his Italian subjects. Possibly during his life-time no great change may be made in the existing state of things; but, unless we very much mistake, Pio Nono will be the last of the

Popes encumbered with a temporal sovereignty.

Through Europe generally there is outward peace; but the nations are busily arming and strengthening their military organizations as if for another conflict a year or two hence. Alas! that we should have to write this on the eve of Christmas, the season which reminds us of the blessed advent, eighteen centuries ago, of the Prince of Peace!

Re-calling our thoughts to our own land, we presume that all our readers are familiar with the terrible facts connected with the recent colliery explosions in Yorkshire and Staffordshire. Let us, if we can do no more, remember in earnest sympathetic prayer the hundreds of widows and fatherless children. Truly the past has been a sad, sad year for many! Such a series and accumulation of calamities as the British cattle-disease, the Orissa famine, the German War, the Nassau hurricane, the Quebec conflagration, the defective harvest, the north of England floods, and now these awful colliery accidents, all crowded into a year already remarkable for its high mortality from natural causes, and its depression and stagnation in the commercial world, are enough to awaken within us, if we have any thoughtfulness, serious and chastened feelings. In this serious and thoughtful spirit,—humbled, yet not desponding, but trusting still in our great Father's wisdom and love,—would we bid good bye to the departing year, and greet our readers on the advent of 1867!

## Deaths.

HOLMES.—Dec. 13, aged 35, of pulmonary consumption, Eliza Holmes, a very useful and much loved member of the church in Broad-street, Nottingham. A large number of fellow teachers, Sunday scholars, and other friends attended her funeral, singing at her grave words of faith and hope, but sorrowing greatly that in this life they will see her face no more.

BURR.—The *Morning Star*, published at Dover, New Hampshire, dated Nov. 14th, appears in deep mourning on

account of the sudden decease of its Editor, W. Burr, Esq. He died of apoplexy, Nov. 5th, aged sixty. The funeral took place on the Wednesday following, amidst a large concourse of mourners; and the funeral sermon was preached by the Rev. Silas Curtis. A sketch of Mr. Burr will be given in next month's magazine.

ATKINSON.—Dec. 16, at Sheffield, sincerely lamented, Maria, the beloved wife of Mr. Cornelius Atkinson, and mother of the Rev. James Atkinson, of Halifax.

## Missionary Observer.

### DEATH OF GUNGA DHOR.

*Cuttack, Nov. 16, 1866.*

GUNGA Dhor is dead. Many to whom his name was dear will read this sentence with deep feeling. Our dear old friend died a week ago; and he finished his course well. His death was no doubt hastened by an accident. On Lord's-day, the 4th,—the last he spent on earth—he was at chapel twice, but in going in the morning from his house to the chapel, he had a heavy fall, by which he was much bruised, and lost some blood. The service was a prayer-meeting before the Lord's supper, which was to be administered in the afternoon; and not knowing what had happened, I called on him to engage in prayer, and he did so; but we were all struck with the weakness of his voice. At the close we were grieved to see how much he had been injured; but he was very anxious to remain for the afternoon service, saying, that it was the Lord's-day, and he would like to spend it in the Lord's house. We, however, persuaded him to go, during the interval of service, to the house of his eldest son, which is near the chapel, and with a little assistance he was able to do so. In the afternoon he was at the Lord's table for the last time. On Monday morning he was with me in the study for a few minutes, and called, I believe, at the houses of other friends; but a day or two after he became worse, and rapidly sank. An hour or two before his death, he expressed to Mr. Miller his hope in Christ. His age, I think, was about seventy-three. The dear remains were committed to their last resting place on Saturday evening, when Mr. Miller and myself performed the funeral service. On the following day I preached his funeral sermon, to a considerable congregation, from Romans xvi. 5, latter part, "Salute my well beloved Epenetus, who is the first fruits of Achaia (or Asia, as it reads in many versions) unto Christ." It will interest the friends of the Mission to receive a fuller account of our departed brother, and I hope that I may be able, before long, to prepare such a memorial.

J. BUCKLEY.

### THE FAMINE IN ORISSA.

*Letters from Messrs. Brooks and Buckley.*

MR. BROOKS writes from Cuttack under date of Oct. 17, 1866:—

"You will see that Lord Cranborne's statement, that help from England for the famine was not required, has been contradicted by the Famine Committee in Calcutta. I very much question whether the worst even is past yet. We have two and a half months yet before the heavy crops will be cut, and that is quite long enough to starve myriads. The immense number of orphans there are all over the province will help to show something as to what the mortality has been. I have received one hundred and thirty-four boys up to the present time; but this number has been a good deal reduced by running away to the different relieving stations, deaths, and removals by friends. But there is a great number ready to be made over to us as soon as we can or will receive them. I have had premises erected entirely apart from our regular asylum; but this arrangement can only be temporary. Late on Saturday night last, a note came from the Relief Manager, stating that one hundred and fifty orphans had unexpectedly arrived by boats in one lot, and wishing to know how many we and the Buckley's could receive. Of this number, more than ninety were boys. Many of the children we have received have been the veriest skeletons you could possibly conceive of to be actually alive, and have required the greatest care and attention: thus far only ten have died; but we have a number of very poor creatures, whose cases are very doubtful. A large proportion of those we have are sharp, good-looking lads; but, of the whole number received, only two or three knew a letter of the alphabet when they came. The majority are of good caste, though we have only one brahmin. As to what can be done for them is a serious matter; but that we must leave to the future. Government were the first movers in the matter; but proposals as to their future support recently made to us have not been at all



generous. The matter has been again referred to Government. We have acted very cautiously, and are on the safe side. The Relief Committee here have acted generously.

Messrs. Sykes' "Famine Fund," and the monies you have sent out, have done immense good. Two or three times a week brother Buckley has distributed money in the Mission compound. This evening there were hundreds as usual, and a thorough scene.

Brother Miller has gone to Bonamali-pore, where he has established a "Relief Centre," at the request of the Committee; and from thence he will go on to Piplee, where he has had about one hundred and fifty orphans (boys and girls) made over to him. It is of the greatest importance that a missionary should be stationed there, as it will be utterly impossible for him to carry on the work at both places. The greater number of these orphans that can be kept at country stations the better. In Cuttack, no land could be got for cultivation; and we are completely hemmed in on three sides by the rivers. A colony will have to be formed somewhere, and most likely the Industrial School revived. If this is done, it must be on a somewhat different plan, and be a part and parcel of the establishment. None but those who have charge of these orphans can possibly have any idea what is involved. Almost every day my dear wife is wearied out with what she has to do for the two schools, and our two daughters do what they can. This will, of course, equally apply to others who have them.

Just now is the great annual holiday all over India, and nearly all Government offices are closed for a fortnight. During this festival all Hindoos worship the tools by which they earn their living. Last evening a carpenter I have at work was walking off some of my tools for that purpose, but of course was not allowed to do so. The crops on this side are at present very promising generally.

We have printed to 1 John ii. of the Pocket Testament; and to Leviticus xx. of the Old Testament.

About eleven o'clock this morning twelve more children have been brought in a cart from towards Khundittur, six girls and six boys."

The communications that follow are from the Rev. J. Buckley. We rejoice at last to be able to present our readers with some cheering intelligence.

Cuttack, Oct. 30, 1866.

THE worst, I trust, is now over; but many of the poor will have to be fed till the end of the year; those, however, who are able to work, may now, as the rains are over, find employment either on the roads, or in the service of the Irrigation Company. This will lighten the burden of the Relief Committee considerably. We begin to breathe more freely, and by the time you receive this, I hope our anxieties will be greatly diminished; but it will be many years before the province recovers from the effects of the terrible famine year. As a person who has recovered from a malignant disease, feels its effects on the constitution long after he is restored to comparative health, so it will be with Orissa in regard to this solemn and awful visitation.

It is now a little more than twelve months since I wrote the following sentence, "A frightful calamity has overtaken us, and the Lord only knows what the end will be; but we hope in his mercy." Gloomy as were the apprehensions under which I then wrote, the terrible reality has been far, very far, beyond what any of us in our most desponding moments dreaded. "Days of suffering and distress," I wrote, "are doubtless before us,"\* but I have often felt that it was an unspeakable mercy that we could not then know the frightful magnitude of the calamity which was beginning to desolate the land. While devoutly thankful that the severest pressure of famine is now passing away, this feeling is chastened to an extent which I can hardly describe by the sad reflection that a fourth or fifth of Orissa's population have been carried away, and are for ever beyond the reach of our help. Melancholy as is the case of those who fall on the field of battle, their state, in regard to physical suffering, is not to be compared with those who die of starvation. As the Scripture says, "They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field." How

\* See "Orissa Mission Herald," No. 12, Jan. 1866.

many have we seen thus pine away and die for want in this afflicted land! It is a sad scene, and one on which I like not to dwell. Let us look at the brighter side, and confidently cherish the belief that this overwhelming calamity has been permitted for wise and merciful purposes, which in due season will be revealed.

"Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning Providence  
He hides a smiling face."

One of those gracious purposes will, I doubt not, be accomplished in the number of orphans brought under Christian instruction. Several have been admitted since I last wrote, and others have died, but the total is somewhat larger; and I am sure we shall have the prayers of many who love the Lord, that grace and wisdom may be given us to train these destitute ones for Christ and heaven.

Nov. 1.

Thus far I wrote two days ago. I have now to add the startling intelligence that a letter received this evening from T. M. Kirkwood, Esq., Relief Manager, informs me that "about five hundred orphans of both sexes," are now on their way to Cuttack, and may be expected in eight or ten days. The first thought was, what can we do with so many? The next was, "As thy days, so shall thy strength be." We have just been talking over the best way of providing for and disposing of them, and, I believe, the Lord will direct us in the right way. May He give us all grace faithfully to discharge the weighty duties which this solemn crisis is devolving upon us.

Extracts from an Official Report on Relief Operations, by T. M. Kirkwood, Esq., Relief Manager:—"Our Orphanages are, I think, what we may especially pride ourselves on. All centres have strict orders to send in all orphans, and they are now arriving in considerable numbers. With the exception of a small orphanage under the management of a Sub-Committee formed of native members of the Relief Committee, the orphanages are under the sole management of the Missionaries. These orphanages are two in number, one for boys and one for girls." [Here follows the number in the orphanages at the date of the report, Oct. 14th, It is then added.] "Nothing

could exceed the perfection of the arrangement that these gentlemen have made. The valuable aid they have given in this and other branches of relief is sufficiently well known to yourself."

I may with propriety add a remark on the "small orphanage" under the management of Hindoo gentlemen. It was supposed that we should be opposed to its establishment, but we thought it the wisest thing to let it alone. I told one of the officials, however, that I was confident it could not stand—that heathenism had been tried for thousands of years, and had never established orphanages or hospitals, and that it was impossible for those who were bound by the fetters of caste, efficiently to carry on an orphan asylum. So it has proved, and sooner than I expected it would. A notice has been sent round this week to the gentlemen of the Relief Committee proposing that it be given up, and the orphans transferred to the Missionaries.

#### CONSIDERABLE ABATEMENT OF FAMINE IN ORISSA.

Cuttack, Nov. 16, 1866.

I HAVE just been reading at evening worship, "When the Lord turned again the captivity of Zion we were like them that dream," and you will be rejoiced to know that the Psalm, of which this is the first verse, expresses our grateful feelings at the happy change which has taken place in the condition of this suffering land. I have written for more than a year past many doleful letters, but the dreadful reality has been very far beyond the description. The scene has, however, greatly changed, and relief, long expected, has come at last, and come more suddenly than we had anticipated. Our prospects are much brighter. Rice is considerably cheaper. Instead of being three seers, or two and three quarter seers the rupee, as it was six months since, it was a week ago eight seers, and to day it is twelve seers; and the new rice is still cheaper, being thirteen or fourteen seers the rupee. Another pleasing circumstance is, that it is daily becoming cheaper. Many will, I know, participate in our joy, and unite with us in giving thanks to God who has "remembered us in our low estate, for his mercy endureth for ever."

We continue to receive more famine orphans. Fifteen were received into the two asylums yesterday, and Mr. Brooks is expecting thirty or forty more boys as soon as provision can be made for their reception. We have not yet received the *five hundred* about which I wrote, but they may come any day, and we are preparing as fast as we can buildings for their accommodation at Peyton-Sye, our new village. I know we shall have the prayers of many that these poor destitute ones may be trained up in the way in which they should go.

The Government has recently appointed a Special Commissioner, H. L. Dampier, Esq., to report on the severe distress which has prevailed generally in Bengal, and especially on the famine-stricken districts of Cnttack, Balasore, and Pooree. He is to report on the

cause or causes of this calamity; on the means used to relieve the sufferers, and whether they were used at a sufficiently early period; whether relief was administered in the best way; and whether any thing can be done, and what, to prevent the recurrence of such a calamity. On these and other kindred topics which are suggested, Mr. Dampier is to prepare a report which is to be sent to England in time for the meeting of Parliament. If he do his duty faithfully and fully, he will not have an easy or an enviable task. It is understood that the home authorities, roused by the harrowing statements in the papers, have urged the necessity of appointing a Special Commissioner to report on all that has been done, and to submit his report in time to put into the hands of members when Parliament meets.

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### EARLY PIETY.

THE history of the following lines is an interesting one. A pious servant in a gentleman's family was anxious to be useful, and having a copy of Pike's "Perspectives to Early Piety," she placed it on the young ladies' dressing table. It was read, and was rendered a blessing. These lines were composed at the time by the eldest daughter, who was afterwards the wife of a Church Missionary in New Zealand, and for a number of years a devoted fellow-worker with her husband. She died there a few years ago. Her son is now an Evangelical Clergyman in the neighbourhood of London.

It is pleasant to behold  
Spring's delightful scenes unfold,  
Sweet to mark its opening bloom,  
Sweet to breathe its rich perfume,  
But 'tis sweeter far to see  
Buds of Early Piety.

If within the heart it rest,  
It will make it truly blest;  
If it strike its deepening root,  
It will yield the richest fruit—  
Grant then, Lord, that I may be  
Blest with Early Piety.

If it be my early choice,  
I forever may rejoice;  
Its rewards are richer far

Than the world's best treasures are—  
Surely, then, 'tis good to be  
Blest with Early Piety.

True, the world has joys to give—  
But they're joys that cannot live;  
All the joys that earth can boast,  
May in one short hour be lost—  
Then 'tis better far to be  
Blest with Early Piety.

Saviour! make me now thy care;  
Save from every youthful snare;  
Guide me through life's dangerous road,  
Bring me to thy blest abode—  
Then I still shall render Thee  
Praise for Early Piety.



## GENERAL BAPTIST MAGAZINE.

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 FEBRUARY, 1867.
 

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## THE YEAR OF VISITATION.

BY THOMAS GOADBY, B.A.

CERTAIN periods of our history are marked by a succession of calamities, and wear a sombre and gloomy aspect.

“When sorrows come they come not single spies  
But in battalions.”

Nor do they come without purpose. The hand of Providence is heavy upon us for the chastisement of our sins and the chastening of our spirits and lives. Such a season of calamity has just passed over us. The past year, notwithstanding its many mercies, has been a year of visitation. Shipwrecks with great loss of life appalled us at the opening; sorrow tore the hearts of thousands when the “London” went down in the Bay of Biscay, and when the story of similar disasters elsewhere reached us from time to time. The cattle plague grew as the days lengthened, and gave rise to severe and rigorous measures of repression. Spring no sooner dawned in hope and bloom upon us than a financial crisis of almost unprecedented magnitude brought ruin to many a fortune and a whole series of ills upon the commerce and enterprise of our land. When the hot days of summer came, came cholera, with its long train of

victims and gloomy work of death—a visitation our friends in the eastern districts of the metropolis will have reason long to remember with pen- sive and sorrowful emotion. Autumn brought rainy skies and ungen- ual weather, and the damaged corn crops told a story of diminished gains. Winter opened ominously with the flaming meteor and fiery portent of the sky, and brought disastrous floods and frightful colliery explo- sions, destroying property and life to a large extent, and swelling the number of widows and orphans.

We heard, moreover, of wars and rumours of wars. Europe witnessed the clash of hostile swords and the grim work of battle. Famine deso- lated an extensive province of our Indian empire, slaying its hundreds of thousands, and bringing as its ghastly attendants disease and pesti- lence. Fire burnt a whole district of a Canadian city, making a large number of families houseless for the winter. Hurricanes swept over some of the West India islands, working untold mischief by land and sea. France had her floods and inunda- tions; Spain her military insurrec- tion; Mexico her new beginning of

chronic revolution; America her bitter contests with the dying spirit of slavery lingering still in the land it had so long made its home; and Ireland showed signs of nascent rebellion and disloyalty. Nor were political disasters and social disturbances, agitations, strifes, and strikes wanting at home; and the year closed with ominous signs in the ecclesiastical heavens, with the Pope left unguarded by Napoleon, and open beginnings of rampant Romanism and corruption in our Anglican church.

Take it for all in all, it was a year of visitation with only here and there gleams of hope and prosperity and promise of future progress and advancement. But such gleams and such promise we had. The year before we rejoiced in the extinction of slavery in North America,—in the emancipation of four millions of slaves in the Republic which boasts itself not altogether without reason a land of political freedom and hope for mankind,—a New World by discovery and a New World by its ampler provision for the Many and its absence of partiality and exclusiveness in law and government for the benefit of the privileged Few. We rejoiced also in the rise and establishment of a new European State out of the abuses and tyranny of Papal domination and the rule of petty princes and kings. Now we can speak with pleasure of the determination of the Western Republic to secure the moral and social results of the four years' civil war; and while we regret the rancour and bitterness of feeling still manifest, and mark the broken and restless waves that tell of the storm that is past, we still commend and approve the firm and energetic resolution not to endanger again the freedom and civilization of the European in America by needless oppression of the African and his exclusion from the privileges of political enfran-

chisement. Now, also, we mark Italy enlarged and strengthened. From the Alps to the Adriatic the stranger is gone; while from Rome herself the bayonets of France have disappeared. The Italians are now left free to direct the destinies of Italy in harmony with the aspirations of patriotism and the ardent desires of the people. Our prayer is, that the young state, occupying as it does the old cradle of modern law and civilization, and representing as she does the race and language of the ancient mistress of the world, may fulfil the hopes of her friends, and march forwards to her true position among the free and prosperous nations of the earth; and that, above all, her spiritual bondage may be completely broken, for only as she is emancipated from priestly and papal rule can she conserve her political gains, and establish on sure foundations her civil freedom and independence. We note, also, as making for ever the past year remarkable, the linking together of the Old World and the New by the successful accomplishment of the task so difficult in itself and so disappointingly baffled heretofore on the very eve of completion. The laying of the new Atlantic cable, and the recovery of the old and broken cable, mark a new era in our communications between nation and nation throughout the world. Now the Eastern and Western hemispheres are moored together, the whole earth will be speedily brought into momentary intercourse. May the reverence of the Old World temper the spirit and influence the life of the New; and may the enterprise and energy of the New World give an impulse and vigour to the older nations that shall infuse fresh life into their hoary and venerable civilization, and mould anew their social customs in harmony with each successive era of Time!

For ourselves we can say that our

year of visitation has not been without its compensations and gains. The work of the gospel goes on with undiminished vigour. There is a temporary suspension of financial schemes, but no decay in commercial enterprise. Science is in some things baffled, but not beaten. Men's expectations of progress are sobered, not extinguished. Reform is checked and postponed, not dead and abandoned. The great pulse of our national life still beats high with hope, and the heart of the people is moved with generous and manly sympathies. The lessons of the year are lessons of the most needful wisdom if we will only read them aright, and of the highest uses if we will apply them as we ought. They are lessons of hope as well as of warning.

Boldly and prominently written on the year's history is the fact that the world has not outgrown peril, and disaster, and death. Science has turned her penetrative glance to the mystery of nature, and has become a child that she may read the riddle of the universe. She has succeeded beyond all anticipation in unfolding and explaining the phenomena of nature. With knowledge she has gained power. Art has made useful and of service to man what Science has discovered or revealed. The vessel ploughs the pathless ocean, and finds its way by compass, sun, and star. The miner delves in deep caverns of earth to bring up the material wherein so much moving force lies buried; he delves in comparative safety where the earthquake makes its home. The physician and health officer apply the results of medical and sanitary science to prolong human life, and ward off plague and pestilence. But through inadvertence, through culpable neglect, through ignorance or haste, still man errs, and the vessel founders in mid-ocean, the mine explodes with a noise like the shock of doom, the

pestilence comes and goes and spreads, and by hundreds and by thousands human lives are lost, and the homes of men made desolate. It is in the secular as in the religious life. We know more than we do; the head is wiser than the conduct is right; or we are caught in a careless moment; or an unforeseen occurrence frustrates our plans of safety, and makes all our precautions unavailing. And furthermore, no skill of man can cope with the storm in its wildest and grandest moods; nor battle on equal terms with the deadly pestilence that walks the earth or wings the air unseen. Science is wise, but God is wiser than science. Art is ingenious and skilful, but God is above art. Science and art may help the feebleness of man, increase his power and resources, lengthen his days; it is God's will that they should; but they succeed only as they move in a line with Heaven's eternal laws, and are unequal to the contest with the omniscience and omnipotence of God. Amid all our triumphs we must humble ourselves before the great Framer of the universe, and ascribe the glory to the unseen and eternal God. It will be well if the year of visitation teaches us to give Him the glory of all our achievements who gave us dominion over Nature; and to put new trust in Him who is greater than all His works, and "in whose hand our breath is, and whose are all our ways."

It is pleasant, amid a troop of ills, to find that the charities of the human heart are not dried up by the hard mechanical tendencies and superficial refinements of the times. Never has there been a nobler year of public benevolence and national charity than that whose story we now review. The demands upon the generosity of the nation have been incessant, but with each new appeal the elastic vigour of the spirit

of charity has been apparent. The financial crisis crippled the means and impaired the resources of many; but the sufferers by cholera, fire, war, famine, storm, inundation, accident, have been freely and generously relieved. Hundreds of thousands of pounds, of which the public has been informed, contributed promptly for the alleviation of suffering and distress,—and loving toils unknown to the world, and hearty generosity untrumpeted by fame, will make the year memorable as opening hidden founts of sympathy in human hearts, and showing that the old charities of the Gospel still survive in full force even in this hard commercial age. It is one of the most interesting and hopeful signs that in the presence of disaster and misfortune our humanity will break forth and show itself as freshly and freely in this time as if the sympathy and tenderness of early childhood were still qualities mankind could not outgrow, and would never in its progress leave behind,—as if the old world were becoming young again. Let us be as little children, even as was the great Son of Man, full of tenderness to the sons and daughters of suffering and misfortune, weeping with those that weep as well as rejoicing with those that rejoice.

Our hope of human advancement may be still unshaken, but the past year shows that our social and religious progress, if it is continuous and constant, is not uniform and even in its course. This is an age of revivals, not always in the evangelical sense. Mediæval tastes crop up among our nineteenth century inventions and improvements. One can hardly realise it, and one is obliged to ask sometimes, Where are we? A monk side by side with a steam engine,—the superstition of the past, and the mechanical appliance of the present. A message from the New World to the Pope of

Rome along the Atlantic Cable,—the sway in the new hemisphere of an old decaying institution recognized through two thousand miles of telegraphic wires at the bottom of the ocean, the last and greatest achievement of modern science, and the triumph of intelligent and persevering faith. The old and the new still shake hands where we hoped they would bid each other farewell. The past and the present are still in communion where we dreamed they would for ever part. The un wisdom and corruption of days gone by survives amid the light of science and the appliances of art. Superstition will not be killed, will not die out, simply through the influence of railroads and magnetic telegraphs. The needle-gun will conquer Austria, but will not destroy the Papacy. It is not by mechanisms of human invention, nor by the wisdom and skill of man, but by the eternal truth and gracious Spirit of God that these old corruptions must be taught to succumb. It is not by might, nor by power, but by my Spirit, saith the Lord. "The mystery of iniquity," the Lord Himself shall "consume with the Spirit of His mouth," and destroy with the flashing of the "brightness of His coming."

The revival of Ritualism in our day is a spectacle that but for these anomalies and this hope might dishearten us and fill us with dismay. But the world's progress is not even and uniform, even though it is continuous and constant. Discoveries are made several times over before they are generally accepted; and there is no invention of modern times but has been twice or thrice found out before the world could see its value or was prepared to adopt it. The battles of freedom are not fought once for all. The foe gathers strength by repose, and returns to the charge. The contest has often to be renewed. There is action and reaction in our



human affairs. We do not begin where our fathers left off. The goal of the past is not exactly the starting-point of the present. The march of Time is steady and even, but the march of progress is interrupted and occasional. It is like the flowing in of the ocean tide. The first wave breaks upon the shore and retires; the next wave may break higher, but it retires also; and the next may break still higher, but it also retires; yet all the while the tide is rising. There is progress, but it is broken and irregular. Catholic Italy enters upon her hopeful career of freedom, while some in Protestant England look back with fondness to the days of their bondage. The struggle is not over. But let it break forth afresh, let the Ritualists work with their popish mummeries and obsolete superstitions, let them ensnare the weak-willed, the unwary and the credulous in the coils of their priestly despotism, let the contest between spiritual freedom and spiritual bondage, between Old Rome and Young England, come again, we are ready for it, we will fight it. It will be better for us by far than dallying and coquetting with the gilded spiritual harlotries of the "Mother of Abominations." It will do some of our young men good to feel the grip of the old tyrant, and to be forced to a shrewd encounter with the ancient foe. In these piping and luxurious times they grow up pulpy and flabby in their moral constitution, without strength and stamina. Their chief defect is that they have no backbone. They are easy, impressionable, flexible, led away now here and now there by any new claptrap or vapid sensationalism. But the old English mettle is still theirs; the sinews will stiffen into manliness, and the heart rise up to heroism, as the sound of battle comes upon them from afar. Let the old struggle come again, out of weakness, by

God's grace, we shall be made strong in it. Some may suffer and fall, but we shall win at last. Truth is of God, and must prevail. The enemies of the Gospel and of the soul's freedom shall surely be beaten and discomfited. "Let them take counsel, and it shall come to nought. Let them gather themselves, and they shall be scattered. Let them embattle, and they shall be broken,—let them embattle and they shall be broken, for God is with us."

Finally, the catastrophes of the year remind us of the great need and value of Christian principle and Christian faith. The world is yet a scene of temptation and trial. Character is tested every day. Pleasure, wealth, fame, lure and beguile human hearts. The desire to become rich fast and on a large scale is freely cherished. The temptation to amass wealth by fraud and deception, to gather dishonest gains, is strong and powerful. Be fortified against these evils by the fear of God, the love of right, and the grace of our Lord and Saviour. The "little that a righteous man hath is better than the riches of many wicked." And whether you have little or much set not your heart upon it. Worldly good is unstable,—don't trust it. Life is in frequent peril,—don't hazard it an hour unprepared for the end. Goodness and truth, holiness and godliness, are the only real and abiding good. Having these in Christ our Lord the soul is calm and safe. In sickness and distress the heart is comforted and cheered; in adversity and gloom, the grace of God fails not; in all perils, chastened and sanctified by all our sorrows, we feel that though He slay us yet will we trust in Him. "Godliness with contentment" is the greatest "gain," and "the joy of the Lord" the chief strength and wealth of man. These spiritual gifts and graces, ours by faith in Christ, are of highest worth and of immortal

endurance. They out-value immeasurably the gains and honours of the world; they shall yet out-splendour all human pomp and glory, and out-last the sun and the stars. Let this year of visitation, fruitful in lessons of wisdom and warning, teach us to lift up our hearts to Him who is

above all the changes and wrecks of time, "the dwelling-place of His people in all generations," and to build our hopes upon that sure foundation against which neither the ills of life, nor the storms of fortune, nor the gates of hell shall prevail.

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## Glow-worm Papers.

No. II.

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### OLD BOTTLES; WITH A GLANCE AT CHURCH TAILORS.

(Matt. ix. 16, 17. Mark ii. 21, 22. Luke v. 36—39.)

THE teaching of Jesus Christ is for all ages, and for all nations. It is based upon correct views of human nature. The unfoldings of the human heart furnish an illustrative commentary to many of the parables of our Lord. The parables before us are as applicable and important in our day as they were when the Pharisees, and the disciples of John the Baptist gave occasion for their utterance. The Ritualistic mania and sacerdotal assumptions are growing more and more portentous every day. There is a hankering after old garments and old bottles. In connection with the Church of England are those who are endeavouring to make up a piece of coloured patchwork between Protestantism and Popery. They marvel at the nakedness of their church, so they are going into the Scarlet Lady's wardrobe, and fetching out rotten old garments which were cast aside at the Reformation. The country swarms with ecclesiastical tailors. They are determined to sew the new cloth to the old garment. In numbers of churches of this professedly Protestant country religious peacocks are to be seen strutting and bowing, and attracting the ignorant attention of a gaping multitude. Of all sewing "Church sewing" is the most popular just now. Turning to the *Church Times*, the organ of the Ritualists, you find the following advertisements in large letters, "MRS. LITTLE'S ECCLESIASTICAL WAREHOUSE. Vestments, Altar Frontals, Orphreys, Fringes, Laces, Embroidery, Surplices, Commu-

nion Linen, Altar Bread, Incense," &c. Mrs. Little must be a great saint to have such holy work in hand. Another advertisement is headed, "CHURCH NEEDLEWORK." "Alms Bags, Stoles, &c., materials furnished for ladies own working." Another is more pretentious, and comes out as "ECCLESIASTICAL EMBROIDERY AND TAPESTRY, for Church decoration and vestments, gold and silver fabrics, velvets, silks, cloths, linen, laces, and every other requirement for Church Needlework." The last great-lettered advertisement is "CLERICAL HATTERS. Patronized by the dignitaries of the Church."

It should be borne in mind that all this tailoring is symbolical. Ritualism is the religion of symbolism. These fine dresses are to cover up, and shew forth great and awful mysteries, which are in the keeping of the priest. Mrs. Little's church needlework has its counterpart in Dr. Pusey's church sewing. The learned Doctor has lately set up an Ecclesiastical Sewing Machine. His *Eirenicon* is a sublime piece of church tailoring. The old man tugs away to make all ends meet as he stitches Protestantism on to Romanism and the Greek Church. If the stubborn and bigoted old Pope would but use his little finger and stretch the old garment a little, and the Greek Church widen her robe a little, the magnificent patchwork, the symbol of universal oneness, would be completed. But the incorrigible old tailor at Rome wont use the tip of his nail in the furtherance of Dr. Pusey's

plan, but as if he would add cruelty to the Doctor's disappointment, puts the Eirenicon, olive wreath and all, into purgatory. Many thoughtful people are alarmed at the growth of Ritualism in the Church of England, and are asking themselves the question—Whence came it? What can have cherished and nourished this speckled viper? It is not necessary to go far to find answers to these questions. The hot-bed of Ritualism is the Prayer Book, and the Canons of the Church. The Church of England is a compromise between Romanism and the Word of God. "An Episcopalian has to make his choice between two alternatives: he may cling to the Protestantism of the Establishment, and reject the Popery, or he may cling to the Popery and reject the Protestantism. To receive the whole is impossible. I think it may be added with truth, that in that heterogeneous volume, the Book of Common Prayer, the Popery outweighs the Protestantism."\* The Articles, on the whole, are pretty scriptural; but the Rubrics and the Canons are tainted with Romanism. There is Jacob in one part, and Esau in the other, and Rebecca has a difficulty in managing the two sons she has brought forth—which is to get the pottage, and which is to go out, is at present undetermined. A short time ago the Evangelical was for appealing to law, thinking he had the birthright; but his hairy brother, the Ritualistic Esau, has succeeded in obtaining triumphant evidence that the legal birthright is on his side. Whether the Evangelical Jacob will, with the connivance of his mother Rebecca, juggle and play tricks, remains to be seen.

It is quite marvellous to notice the simplicity and enmity of the Evangelical section of the Church of England. They stand aghast at Ritualism, and wonder where it comes from. They vow eternal enmity to the monster. Self-interest has blinded their minds so that they cannot see where they are. They see nothing in the Prayer Book but purity and truth. "Fairly interpreted," says one, "I deny that there is a particle of Ritualistic teaching in our Prayer Book."† This is a very

strong statement. The nine lawyers who have been employed by the Church Union have come to a very different conclusion. Taking the Canons of the Church, and the Rubrics of the Church, into their consideration, their judgment is that the Ritualists are fortified by law, while the Evangelicals, as far as law is concerned, are nowhere.

"I will yield to no man in affection to the Book of Common Prayer," says the Evangelical clergyman whose sermon we have already quoted, and yet he denounces Ritualism and the Ritualists in very strong terms. Now this is a strange attitude for any man to take, to love the Prayer Book and hate the Ritualists. He loves the bud, but hates the flower. He has affection for the seed, but dislikes the corn. His heart is quite bound to the cause, but quite severed from the effect. The little kitten is played with, dandled on the knee and petted with affection, but the old cat is spurned from the Evangelical presence, and treated with contempt because she has a taste for Roman candles. The gosling is played with among the buttercups and honey-suckles, but the goose is a hissing old "beast," and ought to be roasted but not eaten. To love the Prayer Book and the other prescriptions on which the Church of England is based, and at the same time hate the Ritualists, is to love the calf and hate the cow; or, to change the metaphors, it is as if a scholar loved the axioms, and hated the figures of Euclid—loved letters, but hated grammar—loved figures, but hated arithmetic.

The Church of England is the seed-bed of Romanism. Many of her forms and ceremonies come from Rome. Baptismal Regeneration is Romanism. Priestly Absolution is Romanism. Grace for Confirmation through a bishop's hand is Romanism. The Burial Service is Romanism.

The Reformers who drew up the Rubrics and Canons of the Church of England, had never clearly escaped from Romanism themselves, and they never realized any adequate conception of what a New Testament and apostolic church should be.

Having described, not in very flattering terms, Cranmer the principal ecclesiastical pillar in the Church of England, Lord Macaulay proceeds:—

\* Robinson's Sin of Conformity.

† The Rev. John Burbidge, Sheffield, in his Sermon to Young Men.

"Somerset had as little principle as his coadjutor (Cranmer). Of Henry, an orthodox Catholic, except that he chose to be his own pope; and of Elizabeth, who certainly had no objection to the theology of Rome, we need say nothing. These four persons were the great authors of the English Reformation. Three of them had a direct interest in the extension of the royal prerogative. The fourth was the ready tool of any who could frighten him. It is not difficult to see from what motives, and on what plan, such persons would be inclined to remodel the Church. The scheme was merely to transfer the full cup of sorceries from the Babylonian enchantress to other hands, spilling as little as possible by the way. The Catholic doctrines and rites were to be retained in the Church of England. But the King was to exercise the control which had formerly belonged to the Roman Pontiff. In this Henry for a time succeeded. He punished with impartial severity those who renounced the doctrines of Rome, and those who acknowledged her jurisdiction. From this compromise the Church of England sprang. She continued to be, for more than a hundred and fifty years, the servile handmaid of monarchy, the steady enemy of public liberty. The divine right of kings, and the duty of passively obeying all their commands, were her favourite tenets."\*

Another profound student of our national and ecclesiastical annals says, that "while Catholic Europe is becoming more than ever impatient of Romanism, Protestant England is giving signs of a tendency to conform to it, and to submit to it. Our Puritan Fathers were right in complaining of the *papal leaven* allowed to remain in the English church, and in predicting the mischiefs that would be entailed upon the land by the men who would not hearken to their counsels. The Civil War under Charles I. was one effect of that policy. The chaos now presented in our National Church, and especially the Romanist tendencies now seething there, give us another. Apart from the imperious and misguided temper of Elizabeth, England might have become as Protestant as Scotland, and

might thus have been saved from a sea of troubles."\*

Just now the Church of England is in a fog; she does not know what she is, nor where she is. Her rubrics and her canons are a light unto her feet and a lamp unto her path, but whither they will lead her to nobody knows. Everybody seems to think something ought to be done, but nobody knows who is to do it. The twentieth Article says—"The Church hath power to decree rites or ceremonies, and authority in controversies of faith." The manufacture of this Article is a specimen of Queen Elizabeth's church sewing.\* The Church, then, should come forward and exercise this authority; but the difficulty is to find the Church. Where is the Church? What is the Church? There is a great deal of loose talk about the Church which vanishes when the pressure of definition is put upon it. Who will venture to define the word "Church" as used in connection with the twentieth Article? It is an indefinite abstraction. It is a something that hath neither parts nor passions, body nor soul. Are the archbishops the Church? No: they have not authority in controversies of faith. Are the bishops the Church? They cannot decree rites and ceremonies, and use authority in controversies of faith. Are the clergy the Church? They have not power to do these things. Are the people who attend Church the Church? The people who attend Church are nowhere; they are told to hear the voice of the Church.

We have gone through all the ranks of the Church in quest of that mysterious something which hath power to decree rites or ceremonies, and authority in controversies of faith, but cannot find it. Let all the ranks be gathered together, beginning with archbishops, and ending with the sextons and the people—let them all meet on Salisbury Plain, around the grim Druidical remains. Surely we have the Church now! Certainly not. These have not power to decree rites and ceremonies, and have not authority in controversies of faith, and therefore

\* Dr. Vaughan's "Ritualism in the Church of England."

\* "We are indebted to Queen Elizabeth herself for the authority thus assigned to the Church in Article XX."—*Sandford's Bampton Lecture.*

they are not the Church. Where shall we find the phantom? You will find it skulking in another assembly. When hunted to its hiding place, the great and awful mystery turns out to be an Act of Parliament.

Dissenters are sometimes accused of being very impertinent in meddling with these sacred matters. As they have refused to conform to the National Church, they ought to keep their tongues still. They have toleration for which they should be profoundly grateful. This is the attitude and language of many Churchmen towards Dissenters, the answer to which is a double one.

First. A National Church is a subject of national interest. As an Englishman, therefore, I am concerned in the matter. The English Church is an element of the Constitution, and the Constitution of his country is a subject open to the investigation and criticism of all the citizens of that country. If a piece of tainted meat were breeding maggots, and filling the house with an unwholesome smell, all the inhabitants of the house who valued their health would naturally feel an interest in the removal of the foul flesh. In the Church of England, portions of the "beast," wilfully or ignorantly left by the great house cleaners at the Reformation, are breeding maggots, popish maggots, restless, twisting maggots, and the odour sent forth shocks the olfactory nerves of all clean people;

and it is the duty of all who value the moral and spiritual health of the community to seek the removal of these Romish maggots, and the remnants of the putrid "beast" which breeds them. Patriotism, therefore, furnishes a motive to Dissenters to take an interest in these matters.

Again. I feel concerned in these matters as an Englishman, more so as a Christian. The National Establishment, in its present administrations, is an encroachment on the prerogative of Christ, and a burlesque on the kingdom of God. Is it not the duty of every Christian to defend the faith once delivered to the saints? Will not Christ at the day of judgment hold us responsible for the part we take in these matters? Is it a sign that we love Him, feel jealous for His honour and glory, if we stand quietly by and allow a betrayer to pluck the crown from His brow, and snatch the sceptre from His hand? Christianity is loyalty to Christ. Religion is spiritual obedience to Him. His kingdom ought to be maintained in its integrity. Ritualism, as it is now appearing in the Church of England, is rank idolatry. The sinful creature, with his incantations, makes his Creator, and holds Him up to the gaze and adoration of the wondering throng. This is idolatry; and all Christians are bound to pray that all idols and idolatry may be put away from the land.

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## Biographical Sketches.

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W. BURR, ESQ.,

*Editor of the Morning Star.\**

THE announcement, contained in our last issue, that he whose name stands at the head of this article had gone to the spirit land, carried sorrow to many a heart. Well it might; for his death was not only sudden and unexpected, but the deceased also belonged to the highest type of man; his very name was a synonym for all that pertained

\* We are happy to find that Mr. Burr's successor is the Rev. Professor Day, one of the gentlemen who attended our last Association at Loughborough.

to moral and Christian excellence, and such were his relations and responsibilities that it seemed impossible for him to be spared.

Born in Hingham, Massachusetts, June 22nd, 1806; went to Boston at the age of fifteen to learn the printer's trade; commenced the printing of the *Morning Star* at Limerick, Maine, May, 1826; was converted and joined the Freewill Baptist church in Limerick in 1828; married to Miss Frances McDonald, of Limerick, the same year; removed to Dover in 1833, and became a member of the first Freewill Baptist

church; chosen agent of the printing establishment and editor of the *Star* in 1835; chosen deacon of the Washington Street church at its organization in 1840; held also various other positions of honour and trust in both church and state; died of apoplexy, Nov. 5, 1866, aged 60 years, 4 months, and 13 days.

Such is a brief outline of the leading events of his life; but they of themselves give us a very inadequate idea of its inner history and true character. These are a study, and a proper delineation of them must be the work of labour and time. He who shall thoroughly accomplish it, will be amply rewarded in the many things which he will behold to love and admire. There will be the kind husband and father, the agreeable companion, the generous and patriotic citizen, the prompt and accurate business man, the able editor, the wise counsellor, the friend of the needy and oppressed, and, above all, the sincere and earnest Christian. A life-long student, his information was varied and accurate, and his experience large and rich. If he was cautious in arriving at conclusions, those once formed were held most firmly. While he was conservative in his feelings, no man ever put his shoulder to the wheel of progress more resolutely, especially when he was convinced what progress was. He hated evil in all its forms with intensity, and fought it with determination. The wicked feared him, the good loved him, and all respected him.

Religion was the governing principle of his life; and, as such, regulated all his acts. Apart from his duties to his family, there were two enterprises, to promote which his time and attention were largely devoted, and with the history of which that of his life is closely interwoven. We refer to the printing establishment and the Washington Street church. These were objects which lay very near his heart. He witnessed the birth and growth of each, and while he laboured for, and rejoiced in, their prosperity, he felt most keenly for them in the periods of their adversity. Their interests were emphatically his interests. He lived to see each of these enterprises a success, and they will, we trust, continue to be standing monuments to his

memory. In the denomination with which he was connected and ardently loved, he has won a lasting name and place. In his departure, one has been added to its catalogue of loved and honoured dead. Henceforth, while Randall will continue to be spoken of as its founder, Colby and Marks as its leading evangelists, and Hutchins as a specimen of its highest type of piety, BURR will be known as its organizer.

Such is but an imperfect picture of the man whose genial, expressive countenance and noble, manly form we shall see no more. His last counsels have been given, his labours are ended, and he has gone to be with angels, the redeemed, and especially the Saviour whom he so much adored.

Friend, brother, father, noble man, and Christian patriot, thou whom we loved and honoured in all these relations, we bid thee farewell! Thou hast not lived in vain. We would profit by thy counsels, emulate thy virtues, and shall be more than satisfied if our reward shall approximate to thine. Pure spirit, enjoy thy rest. We hope to join thee.

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#### MRS. HANNAH TONG

WAS the daughter of parents who were members of the church worshipping at the "Old Meeting," Loughborough. In her twentieth year she became a member of the church which had at that time removed to its newly-erected sanctuary at Wood Gate. At the time of her decision for Christ, she was living in the family of Mr. Allsop, of Sparrow Hill, Loughborough; but shortly afterwards, on the recommendation of her pastor, the late Rev. T. Stevenson, she entered the service of the Rev. Thos. Rennon, a clergyman of the Church of England, residing in the neighbourhood of London. For the long period of forty-five years she remained in the service of that gentleman's family, esteemed and even beloved by all its members as a faithful, gentle, and devoted servant. Among the privileges she enjoyed while residing with this most estimable family, was one which she very highly prized, viz., the being permitted to worship as often as possible with Christians of her own persuasion. Availing herself of this privilege, she often walked

many miles on the Sabbath in order to worship with her own people; and never failed to spend her annual holiday within reach of the chapel which she was wont to call her "spiritual birth-place."

Our departed sister continued as "an old friend" rather than as a servant in the family for several years after the death of Mr. Rennon; but in 1861 her beloved mistress "entered into rest;" and in the changes that ensued the faithful friend and servant was enabled to find a home in which to spend her last days amid the beloved scenes of her childhood. She was very gladly received into the family of her old friends, Mr. and Mrs. Gray, then residing at Barrow; and in their Christian kindness and affectionate care her spirit found all the solace it needed amid the trials and infirmities of a "green old age." While residing at Barrow Mrs. Tong showed great interest in the welfare of the Baptist church there, and endeared herself to many friends by various acts of kindness; but so long as health and strength permitted, she continued to pay her annual visit to Wood Gate, finding to the last rich enjoyment in the services of "the dear old place." Few now remain of those who began their Christian career with her, but some there are who, from personal knowledge, can bear testimony to the beautiful consistency of her Christian life. One who came many miles to weep at her grave gave his witness that she was always "faithful and affectionate;" and these, we think, were the most prominent features in her character. She was "faithful" to

her earthly master, "faithful" to her friends, to the Connexion of General Baptists, and to her Saviour, we believe, she was "faithful unto death." Her last illness was a long and painful one, but it was borne with great cheerfulness and patience. Her confidence in Him whom she had trusted and loved so long grew stronger as the hour of her departure drew near. Physical pain sometimes seemed to weaken her spirit's hold upon Christ, but in her last interview with the writer, she exclaimed with an air of triumph, "Doubts I have none. I am 'complete in Him.'" She fell asleep in Jesus on the 21st of July, 1866, in the seventy-ninth year of her age, and the fifty-ninth year of her Christian profession. Mrs. Tong was interred at the Loughborough cemetery, and was followed to the grave by the Rev. A. Rennon, of Easington, Gloucestershire, the funeral service being conducted by her pastor, the Rev. J. T. Gale, assisted by the Rev. Edward Stevenson. The surviving members of the family she so long served have claimed the privilege of erecting a gravestone, which shall serve as a mark of their lasting esteem for her. Mrs. Tong was through life, according to her means, a liberal supporter of all Connexional institutions, as well as of the church of which she was a member; and by will she bequeathed to the Wood Gate church £50; to the General Baptist Missionary Society, £50; to the Baptist College, Chilwell, 19 guineas; General Baptist Home Mission 19 guineas; Bible Translation Society, £50; and to the Religious Tract Society, 19 guineas.

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## Criticism.

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ANTE-NICENE CHRISTIAN LIBRARY.  
Translations from the Writings of  
the Fathers down to A.D. 325.  
*Edinburgh: T. & T. Clark.*

NEXT in value to the history of the Christian religion which is contained in the New Testament is that Christian literature which is proposed to be given to English readers by the publishers of the Ante-Nicene Library. The Let-

ters of the Apostolic Fathers, such as Clement of Rome, Ignatius of Antioch and Polycarp of Smyrna, bear the clearest testimony to the contents of the inspired Scriptures, and to the use which was first made of them in the church. The productions of the early Apologists, which besides some letters consisted of chronicles, essays, visions, tales, and even poems, as well as direct

defences of the Christian faith, give witness to the truth equally clear and weighty. The great outlines of our Lord's life and doctrine—his advent, his baptism, his sufferings and death, his resurrection and ascension, which are matters of infallible record in the Gospels, are all distinctly recognized in these post-apostolic writings. Nor are they less communicative in their views of the constitution and polity of the church of Christ. On these accounts they have ever been held in high esteem by all intelligent Christians, as well as by all true theologians. Not very wisely are some of us at certain times invited to sing—

"Let others to the fathers look,  
And search their writings o'er;  
The Holy Bible is Thy Book,  
And we desire no more."

It is partly by these very writings of the Fathers that we know for certainty that the contents of the Bible were given by divine inspiration, and were from the beginning accepted as so given. And were they to perish, or what is practically the same thing, were they to be ignored, the historic evidence of our religion would lose a portion of its power to confirm the faith of the believers, and to overcome the doubts of the gainsayer. It is scarcely creditable to some to be as ignorant as they are of what intervenes between the end of the Old Testament and the beginning of the New. The Apocrypha has fallen into undeserved neglect; and this is the less excusable from its having been translated into our mother tongue, and printed with the canonical scriptures. The writings of the Fathers have been locked up in the dead languages; but now they are made accessible to all English readers whose means may enable them to procure them. They are expected to extend to about eighteen volumes, four of which are to be issued annually, at the subscription price of one guinea. We shall greatly rejoice to learn that the whole of the rising ministry are disposed and enabled to become subscribers to a series of works so congenial with their sacred studies, and so helpful in their official duties. The publishers are entitled to the hearty support of all the friends of Christian literature in executing their enterprising project of an Ante-Nicene Library.

THE PULPIT ANALYST. Edited by Dr. Parker. Vol. I.

"The Pulpit Analyst," as a *title*, is not a happy one; and as the projector of this serial has assigned no reason for the selection of its name, we are left without anything to relieve our doubts concerning its appropriateness. Analysis may be mathematical, chemical, grammatical, logical, rhetorical, and metaphysical; but what it has to do with the pulpit we cannot divine. From the preface we learn the design of the publication—"to form a medium of intercourse between preachers and thinkers of all denominations." We have a strong bias in favour of a periodical devoted to the object of teaching inexperienced ministers the difficult science of sermonizing, and the equally arduous art of biblical exposition: and if one could be found which teaches those things by precepts, in the shape of rules, and by examples in illustration of the rules, it would prove one of the most useful publications of the age. Its utility would not be restricted to theological students, and to youthful pastors; but would extend to the very large number of gifted brethren who combine the gratuitous work of occasional preaching with the labours of some secular calling. Considering the ample scope there is for a first class periodical of this kind, we have often wondered that it has not been undertaken by men who are competent to provide it. With all respect to the editors of the "Analyst," and its predecessor the "Homilist," we cannot say that we have just what is wanted in either or in both. Confining ourselves for the present to Dr. Parker's publication, we find in it many excellent productions from such men as Enoch Mellor, Dr. Alexander, and others. But when we examine the "schemes" and "outlines" we are disappointed with more than half of them. The "Translator," containing the Gospel of John in Greek, interlined with a very literal rendering into English, by Professor Hall, of the Lancashire College, gives a high value to each number; and the contributions of Professor Newth deserve commendation. But what praise shall we award to the editor himself? Beyond what may be due to his industry and energy, in writing much and strongly,



we praise him not. Nay more, we regard the work as seriously damaged by his peculiarities. His "Homiletic Analysis of the New Testament," and most of his "Outlines," strike us as utterly wanting in the clearness, simplicity, naturalness and beauty belonging to the inspired Book which it is his business to make more intelligible and impressive. Dr. Parker has a perverse preference for the largest words he can find; and if they are small in their simple forms he wilfully turns them into compounds, so that we are treated to such biformities as these: "birth-line, time-bell, tomb-top, despair-pit, palace-caverns, lever-names, monarch-names, demigod-names;" and in one sentence we are told that "the veiled angel-stranger crosses every man's life-way once in a life-time, gives him a blessing, and then vanishes into the upper-mysteries!" Where the diction is more decent the sentiment is extravagant, as when he tells us, "There is a theology of sleep: there is also a theology of dreams. All things, in fact, and specially all life and thought, are theological. Atheism itself is but theology in shadow!" If this be "homiletic analysis" it is a kind of unloosing which had better be let alone. Indeed if the specimens of composition for the pulpit, which the Editor here gives, were copied by the rising ministry, we should have a race of men "speaking great swelling words of vanity," instead of the words of Christian verity; tympanizing instead of teaching; beating noisy drums instead of blowing trumpets which give a certain sound. Lord Byron is in this matter no bad model for some ministers:—

"Taffeta phrases, silken terms precise,  
Three-piled hyperboles, spruce affectation,  
Figures pedantical; these summer flies  
Have blown me full of maggot ostentation:  
*I do forswear them.*"

#### CONDENSED CRITICISM.

THE sixteenth edition of "*Green's Biblical and Theological Dictionary*" is quite a boon to those who are unable to procure the large and expensive works of Kitto, Smith, and Fairbairn. It is just the book to help Sunday school teachers, occasional preachers, and ordinary Bible readers.—"*Living unto*

*God*" is the title of a neat volume made up of sermons and essays recently contributed to "The Church;" thus presenting, in a permanent form, some of the best specimens of our current religious literature.—The same publisher has issued a new and enlarged edition of "*Theodosia Earnest; or, the Heroine of Faith*," an American book, specially fitted to interest and edify Baptist readers, and not unlikely to bring over to our views and practices some who are not yet with us. Those who have read the former imperfect editions of the work will be glad to know that it is now complete, and to the many who may be ignorant of its character we strongly commend it. It is certain to become a general favourite in the families where it is introduced; and we hope that it will be selected by the managers of our Sunday schools, where rewards are annually given, as one of the presents made to the elder scholars.—"*Praying to Christ*" is a pamphlet by Dr. Schwartz in reply to Dr. Colenso, who asserted that "our Lord and the apostles instruct us to pray to the Father, but never to the Son, never to the Spirit." This converted Jew argues first for the divinity of Christ, and then proves that it is proper, and in accordance with primitive practice, to pray to Him. Whatever be the effect of the publication on the perverted bishop, it is one which must afford pleasure to all readers who "honour the Son even as they honour the Father."—From the same writer we have a monthly periodical called "*The Scattered Nation*," in which he is assisted by other able men, and which has purposes to fulfil which all Christians must approve. It describes the past history, the present position, and the future prospects of Israel. For fourpence monthly we may now learn most of what concerns Israel's people, land and King. A magazine so respectably edited and printed as the "*Scattered Nation*" now is, cannot fail to draw increased attention to the very important work of Christianizing the "disobedient and gainsaying people."—"The *Sunday Scholar's Annual, Second Series*," is full of good stories and ballads, and is charmingly illustrated by the best artists.—All the above works are published by E. Stock, 62, Paternoster Row.

"*The Prophet of the Seraphim*" is a penny pastoral by the Rev. G. Hester, of Sheffield, in which he aims to call Christians to greater ardour and activity. We hope its circulation will be large and its influence extensive.—Sheffield: D. T. Ingham, 41, South Street Moor.

The second part of Mr. Skeat's "*History of Free Churches*" carries us over a period of special interest, and it merits all the commendation which was given to the first part in our pages last year. The reference to the General Baptists, and to their Confession of Faith in 1691, is only too brief, omitting names and acts which we should have been glad to have seen chronicled. But we have no right to complain of brevity in this case, as it is inevitable in many more. Of the Confession, Mr. Skeats says, it "is a clear, and in some places an eloquent statement of doctrines:" and on the parts pertaining to the nature of Christ's kingdom, and the means of its setting up, he says, "Clearer or more decisive language on this subject has never been held, and it cannot be a matter of surprise that no attempt was made to 'comprehend' such men in our Established Church,"

p. 164. Our ministers, and other educated men now amongst us, who are ignorant of the histories of Toulmin, Bogue and Bennett, Price and Vaughan, should by all means procure this work, which reaches to a later period, and has a wider range, than all its predecessors.—London: Arthur Miall, 18, Bouverie Street.

Of the *Magazines* received during the month we can speak in the highest terms: but we wish to call special attention to a new series of a weekly paper, which is worthy of the widest patronage, "*The Christian Times*." We express not a whisper of disparagement concerning its popular rival, the "*Christian World*;" but we feel bound to say that with the improvements now made in its paper, type, editing, and contents, the "*Christian Times*" has won our decided preference.—"*The British Workman*," and "*The Band of Hope Review*," for 1866, are splendidly got up by the same publisher, whose name is now a guarantee of all that is superior in literature, whether considered as a profession or an art.—S. W. Partridge, 9, Paternoster Row, London.

## Poetry.

### THE EARNEST SEEKER.

A HYMN TRANSLATED FROM THE GERMAN.

TRULY I am poor and weak:  
Soother of all human woe  
Me unto Thy bosom take,  
Heavenly good on me bestow.  
See me now in ruin lie,  
Raise and help me or I die.

Jesus, God's exalted Son,  
Only source of life to me,  
From thy starry throne look down;  
Lo, I give myself to Thee.  
Pass me not, my Saviour, by,  
Stop and hear my earnest cry.

Glittering wealth I do not seek,  
Or the vain world's fleeting show;  
For one thing my heart doth break,  
Only this on me bestow:—  
That good part which Mary chose,  
Bliss which from Thy favour flows.

*Hugglescote.*

Dead in sins I long have lain,  
Now my spirit pants for life.  
Jesus, soothe my heart's deep pain,  
Help me in temptation's strife.  
Satan's hand would seize my crown,  
David's Son, thy help send down.

All things I will sacrifice  
If I may but call Thee mine;  
Nay, all worldly gain despise,  
And on this sweet thought recline—  
"Christ, thou treasure of my heart,  
I shall never from Thee part."

No. He will not pass me by,  
He will come and near me stand;  
On Him shall my soul rely,  
He will lend His helping hand.  
"Thou shalt live," He says to me;  
Nought, O world, I ask from thee.

J. S.

# Letters to the Young,

BY OLD MORTALITY.

## II.—Theories of Life.

I AM not going to write a chapter of physiology. If I could put my pen on the exact point where chemistry ends and life begins, or settle the long-debated boundary between vegetable and animal nature, to the satisfaction of every disputant, it would be foreign to my object. Nor would it enliven my poor treatise to give an elaborate recital of assimilation, circulation, respiration, and all other *ations*, whose Latin technicalogy has made them odious in the young ears of true-born Saxons. This, my young friends, would be dry indeed. No. It is the moral aspect of "this pleasing, anxious being" to which I shall confine myself; and, in so doing, I shall perhaps announce a view of life more complex than that sometimes given in the pulpit, but I trust as true to fact and no less devout in its practical bearing.

When "the babe that did but yesterday inspire" gave its first cry in the house, there began a new history. What it will end in, so far as this world goes, nobody knows. It may be royalty—and *that may* be a very poor ending—or martyrdom, or the gallows, or mere fat. And this will depend on a great variety of causes, some within, and some without, that sphere of consciousness we call—self. Those without comprise some very powerful ones, such as hereditary predisposition, force of circumstance, all the powers which act upon the immature being, and thus take it at disadvantage, such as example, education, society, &c. But they still leave the prime place to the one free force which acts from within, namely, the will. But, considering them practically, we must consider them, not separately, as we divide them in our philosophy, but together, as we find them in nature.

For instance, my young friend, *you* are an Englishman. "You are straight enough in your shoulders; you care not who sees your back." Freedom you look upon as your inalienable birth-right; your equality with your fellows before the law, seems like an

element of the air you breathe. But, do you suppose, if you were the son of a Turk, you would have the same sense of responsibility; or that, had you been born a Russian peasant, you would feel the same consciousness of the inviolability of your personal dignity? I trow not. Yet the power within has been known to level these outer walls of difference. Civilization and religion—*adopted from choice*—have tamed the children of the wilderness, and made the Indian pariah a model Christian. In like manner, it would be unjust, supposing you to come of good or evil family, as compared with your friends and companions, to imagine that you are not shaped in character, more or less, by the influences which have descended upon you from those whose name you bear; but, at the same time, every day's experience forbids us to presume upon the superiority of our birth, by pointing out to us men whose excellence towers head and shoulder high above all that privilege can ever hope for, in spite of all the adversity that a cross-grained fortune could bring to overwhelm them.

A similar course of reflection will lead us to assign a proportionate power to the other external circumstances we have named; but the pursuit of the investigation will again bring us face to face with such startling examples of the paramount supremacy of the individual energy, as to compel us to the conclusion that, after all, the final determining cause of what a man is, or may become, is himself.

Considering it settled, then, that, under average circumstances, the most important element in the direction of our course is within, what is it within which exerts the critical, determining influence in the formation of our character? It is *our view of the object of life*. Some young reader, more simple or more waggish than the rest, may object that this cannot be, inasmuch as most of his acquaintance have no view of the object of life at all. I admit the fact, but find in it no objec-

tion to my position, inasmuch as these are the very cases where external influences prevail over the individual, and he becomes, what so many (even respectable) members of society are, a man without a character.

At all events in these cases, character is reduced to its minimum. But it is not so true, after all, as you suppose, my friend, that the majority of men have no view of the object of life. Most of them have; but frequently they are scarcely conscious of it, and, more frequently still, would not dare to confess it. In cases where they are scarcely conscious of it, the ideal perhaps never presents itself to them as a whole which might be described by a name, but it is a motley composition in which a little comfort, a little money, a little love, a little approbation, and a

little religion are worked up together without any definite principle as to which should be at the top and which at the bottom, but with the understanding that the general effect—to the subject of the experiment—is to be *nice*. Others are secretly conscious of their object with a distinctness of view which needs no further explanation to themselves, but, if accused of it, would for interest, or for shame, repudiate such "guilty knowledge." Such are the victims of pride, cruelty, covetousness, sensuality, and the other vices, which transform men to brutes or fiends. To be without an object, then, is to descend below the level of our nature; to be conscious of one confessedly vile is to consign ourselves deliberately to reprobation.

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## Sunday School.

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### TOO OLD AND TOO BIG TO GO TO THE SUNDAY SCHOOL!

FOR has he not attained to the years of a *young man*? "Look on his countenance, and the height of his stature," and see how little of the boy abides. On his upper lip the mild growth of nature is cropping out, and he thinks of buying a shilling "Mappin," and of shaving on the sly. He has done with his short jacket, at least on Sundays, and wears a coat like that of any full-grown fellow. His head is no longer topped with any sort of tile, but sublimely mounted with a chimney pot. Listen to him, and it will be perceived that his voice is fast changing from its former infantile and boyish sound, and "breaking" into a mature masculine tone. With so few remaining marks of juvenility, and so many signs of approaching manhood, he must leave off what pertains to the former, and begin with all that belongs to the latter.

On the week day his associates in work are older than himself; in fact they are chiefly men. Having to do their business, and to engage in their conversation, he is led to regard himself almost as one of them. Becoming assimilated to their appearance, and

adopting some of their manners and habits, during six days of the week, his Sunday class sinks in his estimation, and it seems like a *letting down* to go to it as he formerly went. He backs himself to the wall or doorpost, where the old marks are made which show how tall he was, to see how much he has shot above them. "He beholds his natural face in a glass," and tries to believe that it looks older and older every day. Anyhow he persuades himself, even if no evil counsellor has told him so, that he is too old and big to go to the Sunday school.

But how is he to discontinue, with decency and comfort? Was he not brought up in that school? Has he not been one of the most regular and punctual attendants at it? Did he not once think that nothing would ever wean him from it? that it was so thoroughly *his own school* that he could never give it up until he was forced to do so by removal to some other place? Remembering the interest and happiness which he has felt in its usual exercises and special services; the great attention which its teachers have given to his instruction and improvement; the real benefits he has obtained in it, and the debt of gratitude which

he owes to it, he hesitates what to do. In this state of indecision the thought occurs that if there were a good class, not exactly a *senior* class, which is only a little higher part of the school, but one which could meet in some separate place, say once a day, with an intelligent teacher to conduct it, he *could and would go to that.*

*If there were* such a class, with such a place of meeting, and so conducted—why, how comes the case to be a mere supposition? Has not every Sunday school such an appurtenance as a separate room, and such an appendage as an adult class? What have the churches, with their pastors and teachers, been about, if they have not provided these necessary means of keeping their up-growing scholars, and of completing their religious education? Without this provision, who can wonder that so many once hopeful youths should become at first occasional wanderers from the old sacred haunts, and then confirmed Sabbath-breakers?

Let us not hastily and harshly blame every boy who begins to think himself *too old and big to go to the Sunday school.* Such an age and size are natural growths and inevitable occurrences; and if we do not watch them, and adapt our educational instrumentality to them, the censure is due to ourselves. And how many of us—Zion's watchmen—avowed workers together with God in winning souls

and saving men—have incurred this just censure? Praiseworthy as some are for their care and liberality in procuring proper school buildings, others have been satisfied with the scantiest accommodations, and almost without any at all. Churches which have existed upwards of half a century are still making shift with rooms so narrow that a good pair of legs can nearly *compass* them; and so low that a tall man can nearly touch their breath-tainted ceilings. But where there is greater space there may still be a lack of proper conveniences. A large *general room* is one requisite, but some *smaller apartments* are nearly as necessary to form the proper outward machinery of an efficient Sunday school. Fenced off from the common pasture-ground, and secluded from the clamour caused by the commingling of all kinds of voices, the feeders of the lambs can impart the appropriate aliment; and the guides of youth can offer the select instruction, amidst the calm and quietude which are so helpful to all hallowed impressions. Let no Sunday school, and no Christian church that is in full sympathy with the Sunday school, suppose that adequate provision has been made for retaining the elder scholars until separate class-rooms have been obtained, and well-qualified persons have been found to conduct the classes which may be collected in them. —*A quondam and still a quasi Teacher.*

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## Family Circle.

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### GUIDING THE HOUSE.

*From the "Christian Times."*

WHAT a comprehensive phrase is that of the Apostle, in reference to woman, where he says, "She should guide the house;" and no one who has reflected upon what that means should suppose that it is too narrow a sphere of duty for an intellectual woman. Home is homely, only when woman, as wife, mother, presiding genius, makes it so; and it takes heart and mind, resolution and patience, to manage even a very small home. There's a problem that poor women have to solve, that is as hard or harder than

any problem that the grand Cambridge mathematicians have to puzzle their brains over; and that is how to make both ends meet, so as to bring wants and means pretty evenly together. Ah! there's some skill needed there, that a Chancellor of the Exchequer might value. When Mabel Stephenson, the mother of George Stephenson, the great railway engineer, had to live in one room of a poor cottage, with her young family about her, and her husband, old Robert's, wages were only twelve shil-

lings a week, and bread was dear and labour cheap—I think when she managed to keep her family tidy and comfortable, and set them an example of patience, order, and industry, that she was worthy of the praises of her neighbours, when they called her, as the greatest compliment they could pay her, “a rare canny body.” The poor home might have been full of dirt and strife, of want and wretchedness; then what would have been the history of young George Stephenson? All honour to the worthy matron who made her boy his meal of wholesome porridge, and always had it ready for him—whose needle and shears “made old clothes look almost as well as new”—who kept up the respectability of her household by her constant attention to their comforts. She was one of the silent workers, whose deeds passed unnoticed and unknown in human records, but who help to build up the true greatness of the nation.

Are the wives and mothers of our working men trying to imitate the good Mabel Stephenson? It would be a capital plan if they resolved, by God's help, in the year just begun, to try what they would gain by adopting six rules.

1. To have their house or room, however small and inconvenient, as clean as they could make it.

2. To go to market with the utmost care; buying the best and most of *plain* wholesome food that they can afford, laying aside all foolish and pernicious luxuries.

3. To study economical, neat cookery, so as to get all the nourishment possible out of the food bought.

4. To be punctual with the meals, the hour of the children going to school, the washing-day, and cleaning, so as to have all cleared up when the good man comes home.

5. To be quite as anxious to mend old clothes carefully, as to get new ones.

6. To keep God's holy day, and to have the house consecrated by prayer; so that, amid all the cares and hardships of life, there may be the sweet hope and comfort in the heart that will make the temper kindly and the face cheerful.

One year's perseverance in the application of these maxims, and what a change we should see in multitudes of homes; what united husbands and wives; what affectionate dutiful children; what heart happiness!

But I am far from thinking that working men's homes are the only dwellings in which women need reminding of their duties. Where there is hard fare and hard work, there must be very great merit in those who patiently make the best of their lot in life.

But in unnumbered abodes there is neither hard work nor hard fare, but there is folly, vanity, wastefulness, and discontent.

What is all the foolish rivalry in dress and entertainment, that makes the present an age of luxury, but a sin that women often either introduce or foster?

Men very readily fall into the snare; the desire of seeing their wives and daughters well dressed, of having a house full of visitors, and a table sumptuously spread, is a very common and a very contagious weakness, that is soon implanted and nourished. There was a time when people talked of an elegant simplicity of attire, a wholesome abstemiousness of diet—refinement and dignity presiding over both. Has that good time gone? Woman is not blameless if it has. She regulates the ceremonial of domestic life, and the laws of good breeding; and it rests very much with her what the manners of her household and her circle are. If woman had been thoroughly in earnest to promote true sobriety by her example, the intemperance of the land would have been checked—female intemperance, at all events, would not have *increased*, as it is asserted that it has done. The fact is, that an idle or a luxurious life can never be led by any human being without sin and sorrow being the sure result. I once heard a highly accomplished young lady say, one of a large family of sisters, “Oh, there is no career open to women. Of what use is my education to me?” Meanwhile, she had young sisters and brothers whom she might instruct, a home that she might make bright with cheerfulness instead of gloomy with discontent. There were poor people near, on whom some of her leisure might be expended; if she had no money to give, she might have worked for them and visited them.

“Or teach the orphan boy to read,  
Or teach the orphan girl to sew,”

is our poet laureate's remedy for vanity and selfishness.

When I think what an immense amount of talent and opportunity is unemployed, and know that time is the

seed-field of eternity, I grudge all the strife and talk about a career for woman—and am inclined to ask, "Is she making use of the present, or living in dreams of the future?"

Surely, if it be true that the homes of our working men are not what they should be, that the domestic knowledge of their wives and daughters is less than it ever was, it is the bounden duty of those above them, by example and precept, to teach them a better way; that is a career worthy of any and every woman who has the welfare of her country at heart.

One of the great miseries of luxury is, that it prompts pride. Women have been known to regard themselves with self-complacency in proportion to their helplessness. Not to know anything of the household details that are called menial, not to be able to do anything that is really useful, is strangely enough sometimes regarded as an evidence of refinement and superiority; and, as to business pursuits, any one convicted of entering on those, even when prompted by the noblest motives, has lost caste irrevocably.

I know a family where there were very great habits of expense. The mother was dead; the father met with some losses. One of his daughters had great musical talents, and she resolved to employ them for the benefit of the home, and therefore sought pupils. This young lady was sought in marriage by a suitor, whose sisters, one and all, entreated him not to think of degrading himself by marrying a girl who had disgraced herself and lowered her family by earning her own living. While a social code that upholds indolence prevails, there is very little hope that the injunction, "whatsoever things are honest, whatsoever things are pure, whatsoever things are just, whatsoever things are lovely and of good report; if there is any virtue, if there is any praise, think on these things," will be observed. The most foolish thing of all this assumption is, that people of really high rank are much freer from it than those below them. The wives and daughters of a man who has made money in trade are the most ready to spurn the ladder on which they have risen.

There was a nobleman in our peerage—and there may now be many, but I know of this one—who, being so nearly a bankrupt that he had to live on an allowance agreed on by his creditors, married a lady, who at once set herself, as an accountant, to the clear understanding of his affairs, and took to farming and improving a part of the property, looking to everything herself. The potent spell of the employer's eye was soon manifest. Year by year she so managed outlay and income, that she had an annual surplus to pay off old liabilities; and, in process of time, the greater part of the estate was free from incumbrance, and her husband, by her intelligence, industry, and spirit, was reinstated in his position.

Yes: whether in the labourer's cottage, the tradesman's dwelling, the rich man's mansion, the baronial hall, or the royal palace, woman guides or *mis*guides the house. Her influence never can be merely negative; it is positive for good or evil. She *may* try her very best, and fail; for brutality and injustice are, alas! not uncommon; but even in failure she has the only earthly consolation that can come, that she has tried. But the rule is, that she succeeds. Elizabeth Bunyan went weeping to her husband's prison to tell him that she failed, when she pleaded to the judge for his release; but John Bunyan knew she had not failed. She had been faithful to duty, had upheld the rights of conscience. Her courage and faithfulness refreshed her husband's soul, and remained a memorial of wifely devotion to all generations. Lady Rachel Russell entered her husband's prison to take leave of him, the words, "all is lost" having escaped her lips.

No; all was not lost in that dark hour: love, honour, faith were left. The patriot husband and his heroic wife were rich in those possessions. The woman who rightly guides her house makes it worthy the sweet name of home; and what the homes are the nation will be, for they are the sources of its greatness. What the springs are to a river, what the heart is to the body, such are the homes to a country.

GERTRUDE GRUNDY.

# Intelligence.

## Denominational.

THE YORKSHIRE CONFERENCE met at Enon chapel, Burnley, on Monday, Dec. 24th. In the morning the Rev. W. E. Winks, of Allerton, read the Scriptures and prayed, and the Rev. J. B. Lockwood, of Bradford, preached from Psalm cxxii. 9.

After dinner, the brethren assembled for business at 2.15 p.m. The Rev. J. Alcorn, minister of the place, presided. The names of representatives and the reports from the churches of the district were then called for. From the latter it appeared that thirty-one had been baptized, and twenty-five remained as candidates. From several churches there was no report. It is respectfully yet urgently requested that all churches in this district who may not send a representative to this Conference, transmit a brief *written report* to the care of the Secretary, or the minister where the meeting is to be held.

After singing the doxology, the minutes of the previous Conference were read and confirmed, and the following business attended to:—

1. *The General Baptist Magazine*.—The attention of the Conference was called to the alterations in our Magazine, to commence with the new year; and it was agreed—That this Conference earnestly recommends to the churches it represents a special effort at the present time to increase the circulation of our denominational Magazine.

2. *Deusbury*.—The friends at this place reported that they had made important alterations in their preaching room, by which the accommodation is greatly improved; that they had not yet secured a settled ministry among them, but were continuing measures with that object, and hoped to succeed.

3. *Enon Chapel, Burnley*.—The application for assistance in reducing their heavy debt, presented to our last meeting from the church at this place, was considered. Regret was expressed that on account of previous engagements the Conference could not make an immediate grant of money for this object; but agreed—That we are pleased to hear of the earnest efforts our Enon friends are making to greatly lessen their encumbrances, and now promise £50 toward that object, to be paid over as soon as the state of our Home Mission funds will allow of it.

4. *Conference Alterations*.—The Committee appointed at our last meeting reported. Agreed—(1.) That in future this Conference meet three times only, instead of four, annually, viz., at Whitsuntide, Autumn, and Christmas. (2.) That the time of the Autumn Conference be regulated so as to meet the convenience of the people where it may be held.

5. *Conference Preachers*.—Agreed—That the sixth resolution of our last meeting, having been reconsidered, be now rescinded; and that the ministers of the district be expected to preach at the Conference in rotation, irrespective of age. Also, that our usual custom of appointing ministerial brethren who come into the district to preach at the Conference following the one at which they are received, be continued.

The next Conference to be held at Birchcliffe, on Whit-Tuesday, June 11; the Rev. J. C. Atkinson, of Halifax, to preach in the morning.

T. GILL, Secretary.

LOUTH, *Eastgate*.—A welcome tea meeting, in connection with the settlement of the Rev. C. Payne as pastor of the Baptist church, Eastgate, Louth, was held in the school-room, on Thursday, Dec. 27. Among those present were representatives from most of the Dissenting congregations in the town. After tea there was a public meeting, presided over by W. Newman, Esq., one of the deacons, who, in the name of the church, very cordially welcomed their newly-elected pastor. Appropriate addresses were then delivered by Revs. W. Orton, T. Horsfield (late pastor of the church), Dr. Underwood (President of Chilwell College), J. Taylor, of Alford, and T. Burton (Baptists); W. Herbert (Independent), &c.—On the following evening, Dec. 28, the Rev. Thos. Horsfield was presented with a purse containing £10 3s. 0d. as an expression of the esteem and love in which he is held by the church and congregation in Eastgate. Testimony was also strongly borne to the respect our brother has won in the town, from which failing health obliges him to retire; and the warmest wishes were expressed for his usefulness in his present sphere.

LEICESTER, *Friar Lane*.—The annual *soiree* in connection with the Rev. J. C. Pike's Bible Class was held on New Year's day. After tea, an eloquent lecture was



delivered by the Rev. E. C. Pike, B.A., late of Rochdale; subject, "Glimpses of the Religious History of Britain," which was followed by a hearty vote of thanks to the lecturer.

WHITTLESEA.—Dec. 31, at a social tea meeting, the Rev. G. Towler was presented with a purse of money, £6 10s., as a testimony of his people's love to him. The meeting was enlivened by free conversation, friendly speeches, and pleasant music. At its close, after a short interval, the friends reassembled for a midnight service of prayer and praise.

ROTHLEY.—On Jan. 6, a handsome copy of the Scriptures was presented to Mr. Riley, of Mountsorrel, in recognition of the valuable services he has rendered to the church and congregation, and as an expression of the esteem in which he is held. The presentation was made by Mr. Sewell, accompanied by an affectionate address, only three days before his decease, which is recorded in the present Magazine.

OCCASIONAL PREACHERS' ASSOCIATION.—The second half-yearly conference of the Derby and Derbyshire Baptist Occasional Preachers' Association was held at Belper, on Wednesday, Dec. 26. In the afternoon the business of the Conference was attended to, when it was agreed to form a *united preacher's plan*, including the churches at Belper, Milford, Duffield, Windley, Crich, Kilbourn, and Taghill. In the evening, after tea, a revival meeting was held, over which the Rev. W. H. Smith presided. Several warm and pointed addresses were delivered. It was well attended, and a very good feeling produced. At the close, votes of thanks were given to the chairman, the choir, and the tea committee.

BIRCHCLIFFE.—On Christmas-day we had our annual tea meeting for the teachers and friends of the Sunday school. About 320 sat down to tea, which was served by the ladies in their usual style. After tea there was a public meeting in the chapel, the pastor presiding, when several useful addresses were delivered, and some interesting recitations were given by our young friends. One thing was pleasing about this meeting, and worthy of imitation. It had been agreed by the teachers to send the profits of the tea to our worthy and deserving brother Stubbings, of Northallerton, for their chapel debt, and this has been done. To other churches and friends we would say, "DO LIKEWISE."

W. G. B.

SWADLINCOTE, *Derbyshire*.—The new chapel which has been erected in this populous village was opened last month. On Dec. 10th the Rev. E. Stevenson, of Loughborough, preached the first sermon

in the chapel; and in the evening he preached in the large Wesleyan chapel, lent for the occasion. On the following Sunday the Rev. Dr. Underwood, of Chilwell College, preached two sermons to good congregations in the spacious Market Hall. The increasing population of this neighbourhood, and the lack of a resident Nonconformist ministry, render this a promising sphere for an active Home Missionary.

STALYBRIDGE.—On Christmas-day the annual tea meeting of the teachers and scholars was held in the school room. The scholars sang several pieces, and gave a good number of recitations, to the great delight of all present. On Friday, Jan. 4, a more public tea meeting was held, attended by about three hundred persons. After tea there were readings and recitations by the teachers, and some excellent singing by the choir. The school-room was decorated very tastefully, and a very pleasant evening was spent.

WEST VALE.—A room was opened for public worship at this place a little over three years since by the North Parade church, and since that time preaching services have been conducted twice on each Lord's-day. A sabbath school was also formed; and such has been the increase both in congregation and number of scholars, that it has been resolved to purchase ground on which to build a chapel to accommodate about 500 persons, as soon as three-fourths of the cost is subscribed or promised. A tea meeting was recently held, which was numerously attended. Mr. Atkinson occupied the chair. Addresses were delivered bearing upon the building question. A committee was formed; treasurer, secretary, and architect were appointed. Some encouraging promises have already been given, and we trust the Lord will dispose many to help His own cause in this prosperous locality.

J. H.

COALVILLE AND WHITWICK.—According to custom, on New Year's day we held our annual united church meeting. The members took tea together. At the meeting which followed, brother J. Lawton read the financial accounts, which showed that there had been a very encouraging increase in our finances in every department. The Weekly Offering has been more systematically worked, and the result has been in Coalville an increase of £37 18s. 1½d. on the year from this source, and in Whitwick also a considerable increase. Last year the treasurers at both places were in debt. Now, for the first time in the history of the church, they have a balance in hand. The public collections for the Sunday schools and at the chapel anniversaries

have all shown a larger amount. In addition to this, there has been the special effort in enlarging the school-rooms at an expense of £300. From the pastor's report it appeared that during the year there had been 38 received into fellowship, while the losses had been 8, leaving a clear increase of 30 members—the number now standing at 177. Addresses were given bearing on the spiritual state of the church, and on the advantages of the weekly offertory, when it was resolved to raise all the current expenses of the church by this means, leaving the chapel anniversaries and special efforts free to deal with the liquidation of the debt. We start afresh in faith and hope, taking for our motto, "Let brotherly love continue." W. S.

### BAPTISMS.

Jan. 6, four were baptized and received into the church at Peterborough by the Rev. T. Barrass.

Dec. 4, four were baptized at Baxtergate, Loughborough, by the Rev. E. Stevenson.

Jan. 6, at Lincoln, three young persons, two of whom were from the Sabbath school, were baptized by the Rev. J. Cookson, M.A., after an excellent sermon on the great commission.

Dec. 23, at Donington, Louth, three were baptized in the presence of a large congregation, by the Rev. Thos. Burton.

Dec. 30, at Allerton, five young women, three of them sisters, were baptized and received into fellowship by the Rev. W. E. Winks.

Oct. 7, at Friar-lane, Leicester, fifteen were baptized and added to the church by the Rev. J. C. Pike.

Jan. 6, at Stalybridge, one female was baptized by Rev. W. Evans.

At Halifax, on Wednesday evening, Nov. 28, two males and five females were baptized by Mr. Atkinson, after a sermon by Mr. Ingham. And on Jan. 2nd, three males and five females were baptized by Mr. Atkinson, of whose labours some of these converts are the first fruits.

At Rothley two were baptized on the first Sundays in November and December.

### THE COLLEGE.

THE Treasurer has received the following sums:—

On the *Purchase Account*.—Mr. Hugh Stevenson, £5; Mr. W. B. Bembridge, £5; Mr. J. Roper, £5; Rev. I. Stubbins, £5; through the President, of Mr. Woodhead, Low Moor, Yorks., £2 1s.; A Lady, £1;

Mrs. Shelton, £1; Mrs. Venn, £1; Mr. Thompson, £1; Mr. Jno. Frettingham, £1; Mr. Jackson, Shottle, £1; Mr. West, Caversham, £1; Mr. Radford, Manchester, £1; Mr. Benton, Leeds, £1; Mrs. Sissons, Kegworth, £1.

*Current Account*.—Osmaston-road, Derby, £12 12s. 9d.; Ford, £2 10s.; Birchcliffe, £3 19s. 8d.; Kegworth, £2 17s.; Stoke, £3 4s.; Mr. N. Y. Roberts, £20; the Students, £6.

### Baptist Intelligence.

The first Annual Meeting of the London Baptist Association was held in the Tabernacle on Jan. 15th. At the morning meeting about 150 pastors were present, and in the afternoon they were joined by about 100 deacons and elders. In the evening about 5,000 persons assembled, at which Messrs. Brock and Landels presided and delivered addresses. After a few minutes spent in silent prayer the devotions of the large auditory were led by the Revs. C. H. Spurgeon, D. Jones, S. Bird, and others, who especially prayed for the unconverted and for backsliders.

The Rev. F. Bosworth, M.A., has been compelled by failing health to resign his office as Classical Tutor at Bristol College.—The Rev. Dr. Evans, of Scarborough, has accepted the chair of Ecclesiastical History in the New College at Bury.—The Rev. J. Bloomfield, of London, has succeeded the Rev. H. Dowson at Westgate Chapel, Bradford.—The Rev. J. B. Barnett, late of Birmingham, has been welcomed at Mount Pleasant chapel, Swansea.—The Rev. F. G. Masters, of Bristol College, has accepted the unanimous call of the church at Ravensthorpe, Northampton.—The recognition of the Rev. J. F. Smythe as pastor of the newly formed church in York took place on the 23rd of January, and the same day the foundation-stone of the new chapel was laid. The cost of the chapel is to be £4,800, and subscriptions have been promised amounting to £3,000.

On Sunday, the 20th, the Rev. Charles Clark commenced his ministry at Broadmead, Bristol, when the congregations were too large to find sufficient accommodation. The *Daily Post* says, "Mr. Clark is a young man, and his voice is so marked by the ringing qualities of youth that the mellowing effects of wear and time will be advantageous to it. He has a ready command of language, and his style his fervid and impressive. The feeling produced on the minds of his hearers was that he will prove no unworthy occupant of a pulpit which is associated

with the names of distinguished divines, of whom the greatest, no doubt, was the famous Robert Hall.

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### Religious Intelligence.

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Dr. BURNS preached his twenty-seventh annual Temperance Sermon on Sunday, Jan. 13th, a sketch of which appeared in the *Morning Star*.

THE POPE has put down Protestant worship in Rome by compelling the Rev. J. Lewis, a Scotch minister, to close his services, although foreigners only were admitted. Our ambassador was appealed to, and through him Cardinal Antonelli, who regretted that he could not modify the Pope's decree.

SIR ROBERT LUSH and his lady have erected a Mission Hall in Charles-street, Hampstead-road, London, in connection with the Rev. W. Landel's chapel, Regent's Park.

PROGRESS OF THE CONGREGATIONAL BODY IN GREAT BRITAIN.—From a return made up to the end of the year 1866 it appears that there are 3,134 Congregational churches in Great Britain, Ireland, and the Colonies. This does not include 1,065 out-stations. The mission churches in foreign lands are 249; the stations of the Home Missionary Society, 119; and its branches, 400. The number of pulpits vacant is 295. There are 16 theological colleges in active operation, including four in the colonies, with a total of 293 students. The preparatory institutions at Cotton End,

Nottingham, Bristol, and Bedford, are reported as having 98 inmates. During the year 58 ministers died, 125 were newly appointed, 177 exchanged, and 73 resigned, leaving the gross total of ministers (including the colonies), 2782; the lay preachers number 526, and the native teachers in foreign missions 700. There are without pastoral charges, 447 ministers; tutors of colleges, 18; masters of public schools, 7. Eighty new places of worship have been opened, and 37 foundation-stones laid; while 36 edifices have been improved and enlarged. Twenty-four new school-rooms have been opened, and ten more commenced. Twenty-one chapel debts have been removed; and 13 new churches formed.

A Wesleyan paper says it has been ascertained that there are now 500 ministers in the Established Church who had formerly been connected with the Wesleys, and this comes of Wesleyan subserviency to the Establishment.

THE LIBERATION SOCIETY.—One of the most important acts of this society is the holding of a Young Men's Conference at Radley's Hotel, which was attended by the students from the Nonconformist Colleges and many hundred members of churches. The crowded assembly was addressed very effectively by the Revs. Alexander Hannay, L. Bevan, Samuel Martin, and by Messrs. Miall, Templeton, Peppercorn, &c.

Another good service rendered to the cause of Christian truth is the publication of the *Prize Essay* by Mr. Guthrie, which is said to be a storehouse of arguments and facts, and to be written with great vigour. It may be purchased for 2s. 6d.

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## Notes on Public Events.

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WE suppose there are few of our country readers who have ever visited London but have enjoyed a day at the far-famed Crystal Palace. Such would regret to hear of the serious fire which broke out there on the last Sunday in December, and thus added one more to the long list of sad occurrences by which the year 1866 has been rendered memorable. The origin of the fire is not known for certain. Its appearance, especially towards dusk on the Sunday afternoon, is stated to have been grand in the extreme. The tower at the end was wreathed in flames, and the gigantic Californian pine, which all who have seen will

remember, looked in the distance like a veritable pillar of fire. Of the Alhambra, as also of the Byzantine and Romanesque Courts, little is left but the bare walls. The extensive collection of Indian curiosities and products, the aviary, and the whole of the tropical plants have perished. Very striking in the midst of the scene of desolation is said to have been the appearance of the two great Egyptian figures of Rameses, copied from a temple in Nubia. There they sat, apparently looking on with their cold calm eyes, utterly unmoved by the wreck and ruin all around! The Directors have officially stated that the re-

erection of the portions of the building destroyed will probably cost from £50,000 to £60,000.

During the past month the Englishman's stock subject of conversation—the weather—has been, not without reason, the topic of the day. In former seasons persons have often talked, apparently with feelings of regret, of the old-fashioned winters when snow and ice abounded; we have not found, however, that, except to young people fond of skating and sliding, the present bitterly cold season has afforded much satisfaction. Congregations have been wonderfully thinned, trains and letters delayed, and we fear that the sufferings of the very poor, of whom, alas! in our wealthy country, there are always many thousands, must have been extreme.

Throughout England trade still continues greatly depressed; East London, and the districts adjacent, seem to be specially affected. 9,000 persons are receiving relief in the parish of Poplar alone; altogether there are supposed to be at least 16,000 men and their families out of employ in that part of the metropolis. "I have visited," says a writer in the *Times*, "many of the homes of these suffering and destitute mechanics, and the state of utter wretchedness is truly heart-rending; the rooms are completely bare of furniture; no chairs, bedding, or tables. In many of the houses there was no fire in the grate, and the children were crouching together, like sheep in a pen, for the sake of warming each other." Let our readers, perusing these pages, it may be by the side of a ruddy cheerful fire, and surrounded by many other comforts, at least think with prayerful sympathy of these poor sufferers; and with hearts full of gratitude to God for His loving-kindness to themselves let them devote their energies anew to the service of that heavenly Friend through whose good providence they enjoy a lot so different!

Every one has, of course, by this time, heard of the shocking accident in Regent's Park which occurred on Tuesday the 16th inst. The ornamental water opposite Sussex Terrace had been thronged all day with skaters, sliders, and spectators. In the afternoon there were on it about five hundred skaters, among whom were many ladies, there being at the same time on the banks from two thousand to three thousand spectators. Suddenly, and without any warning, the ice at the sides of the bank became loosened, and was drawn from the edge. Within a minute the whole sheet of ice over the full width of the lake gave

way and split up into fragments of a few yards square. There was a general rush to the banks, and many fell through the crevices into the water, which is at least twelve feet deep. More than two hundred persons were struggling in the water, and screaming for help. A few, with great presence of mind, threw themselves flat upon the surface of the pieces of ice, and were thus not only instrumental in saving the lives of many of those in the water, but preserved their own until assistance came to them. With the shouts for help were mingled the screams of women and children from the banks. One lady saw her husband drowned. Two sisters witnessed the drowning of their brother. Several thrilling stories are told of heroism shown in endeavours (often, we are glad to say, successful,) to rescue those whose lives were in danger. At the time we write the precise number of the drowned has not been ascertained. More than forty bodies have, however, been recovered. Among them is that of a promising youth, son of Mr. Thomas Harvey, of Leeds, the well-known philanthropist, who recently visited Jamaica to inquire into the circumstances of the Eyre massacre.

As it regards political matters the month has been comparatively uneventful. Probably the most important fact is the threatened impeachment of Andrew Johnson, President of the United States. Should the affair go forward we may have something to say on the merits of the question at a future opportunity. At home, Mr. Bright and his assailants have occupied a prominent position in the papers, Mr. Bright and his brother having demanded of two gentlemen their authority for certain injurious statements made by them respecting the great Tribune. In particular a Mr. Garth, recently returned for Guilford, in addressing his constituents, had alleged that Mr. Bright, in the late cotton famine, had contributed not one halfpenny towards the relief of the distress,—that he was hated by his work-people, &c., &c. Whereupon Mr. Bright wrote to Mr. Garth, indignantly denying his statements, and asking for his authority. Mr. Garth not being able to substantiate his charges, did not apologize in the frank, gentlemanly manner which became him, whereupon he received from Mr. Bright, in a concluding letter, such a castigation as neither he nor his friends will soon forget. Our admiration of the honourable member for Birmingham is not unqualified. True, he is a splendid orator, and better still, we believe him to be a good and honest man, sincerely desirous of his country's welfare; but sometimes, we con-

fess, he seems too carping and fault-finding to our taste. Still, as Christian Journalists, we must protest most earnestly against the unfair and reckless way in which his character is often attacked and his speeches gurbled and misrepresented by those who differ from him. The men of the world are wont to sneer at what they are pleased to denominate the untruthfulness and uncharitableness of the religious press; let them, however, before they cast stones at others, amend their own ways in this particular. The doings of public men are fair matter for comment, and, if need be, for stricture; but let us be at least candid and truthful in our statements about every one.

Another topic concerning which there has been much important discussion lately is the Relation of Masters and Men, and the connected subject of Trades' Unions and Strikes. Indeed, few questions of the day demand more serious attention than this. It is alleged on the one hand that owing to strikes and the frequent annoying interferences of working men's committees, some branches of our manufactures are fast leaving the country. On the other hand, labour has undoubtedly its just claims, which are not always properly regarded by employers and capitalists. We have wished that the example set by the hosiers and their workmen in the Nottingham district could be more generally followed. For six years past a Board of Arbitration has existed, consisting of mas-

ters and men in equal numbers, and to them all trade disputes have been referred. In every instance as yet an amicable arrangement has been effected, and consequently for more than six years now there has been no strike, lock-out, or anything of the kind. Why should not a similar plan be adopted in many other trades? Let Masters lay aside pride, and Men their jealousy, and be willing to sit at the same table as fellow-citizens and fellow-Christians, and in a candid, confidential way, talk over the difficulties of their position, and the nature of their respective claims, and in many cases, we feel sure, mutual respect and good-will would take the place of the anger and estrangement which now unhappily exist. We know that our Magazine is read both by masters and work-people; to both classes we would, with all Christian affection and respect, commend this suggestion. Possibly the plan of arbitration by a combined committee has not been tried long enough in the hosiery trade to arrive at very positive conclusions; and there are, no doubt, branches of industry to which its application would not be so easy; but what has answered so well hitherto in one manufacture is surely worth an earnest trial in others. Capital and Labour, we cannot do without either; masters and workmen, long may they both flourish! On their united industry and energy, combined with true religion, England's continued greatness and progress, under God, depend.

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## Marriages and Deaths.

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### Marriages.

DICKS—BARSBY.—Dec. 25, at the General Baptist chapel, Dover-street, Leicester, by the Rev. T. Stevenson, Mr. William Dicks to Miss Mary Ann Barsby.

WILLMAN—BURTON.—Dec. 25, at North-gate chapel, Louth, Mr. J. Willman, of Market Rasen, to Harriet, youngest daughter of the Rev. T. Burton.

### Deaths.

HARRIS.—Jan. 22, at Chesham, after an illness of less than an hour, Alpheus Harris, Esq., aged 60, for many years the Manager of the Chesham Bank. He was a liberal member and devoted deacon of the General Baptist Church, and his decease

is deeply lamented by a wide circle of attached friends.

SEWELL.—Jan. 9, at Rothley, aged 81, Mr. W. Sewell, for more than sixty-two years an exemplary member of the General Baptist church. He was a good man, and feared God above many. His end was peace.

FROW.—Dec. 10, at Kirton Lindsey, Miss A. Frow, a member of the General Baptist church, and daughter of one of the deacons, sweetly fell asleep in Jesus, aged 36.

GROOCOCK.—Jan. 14, at Leicester, deeply regretted, Mr. F. Grocock, eldest son of Mr. S. Grocock, builder, in his 51st year.

LAUNDON.—Oct. 28, at Leicester, sincerely lamented, Savilla, eldest daughter of Thos. and Elizabeth Laundon, aged 27.

FRYER.—Dec. 23, at Cromford, Derbyshire, Mr. J. Fryer, draper, aged 48.

## Editorial Note

### RESPECTING THE MAGAZINE.

To those who approve of the changes made in the Magazine, and to all who desire its wider circulation, it will be gratifying to be informed that the sales have increased nearly threefold. Three editions of the January number had to be printed before the demands could be met. Several correspondents have highly commended our first new issue, and we hope each of its successors may equally deserve their favourable verdict. Some Agents—Ministers among the rest—have raised the demand from less than ten copies to forty, fifty, sixty, and in one case to *one hundred and three copies*. The esteemed brother who has obtained this large number in his *village church*, calculates that if all the churches would give it the same support, in proportion to their members, the sales would reach 7,000 monthly. No doubt our present success would have been more complete if every pastor had been as active in its behalf as some of them have been. And if this note should meet the eye of any one who has hitherto been silent about it, we respectfully ask that he will even now unite in the general effort to enlarge the circle of its readers. At its present price it may be possible to induce some to begin to take it who did not commence when the earliest number appeared. We would not willingly weary those who are least indulgent toward us with unnecessary entreaties, but we cannot forbear to solicit the good offices of all influential men among us in an endeavour to multiply the subscribers to the Magazine. We have now reached a turning-point in its career, and what has already been achieved for it, instead of satisfying, should stimulate us to still greater exertions. Our *Foreign Mission* has long been a "praise in the earth." Our *College* has made hopeful progress, and requires but corresponding steps in the future to attain, by the divine blessing, much larger results. A little extra zeal on behalf of our *Periodical*, at this crisis, would lift it to a position equal to that of our most prosperous institutions.

Considering the high rate of paper and of printing-work, our experiment, in cheapening the Magazine, was doubly hazardous; but we are thankful to announce that the experiment has already answered, and that, in a commercial point of view,

we are quite safe. The Editors, however, desire a little "fruit which may abound" to the Connexion's account. In a few months their temporary engagements will terminate; and a flourishing termination of them is desirable for the sake of all parties, and all interests concerned therein. In a small religious denomination like ours *nothing can flourish greatly without great effort, and general co-operation in that effort*. And this is especially the fact with respect to our literary organ. By our very smallness as a Christian community, and by the exclusive title which our publication bears, we are forbidden to expect many readers outside our own pale; the more needful, therefore, it is that we should lose no readers who are within our pale by the omission of proper means to gain them. We would encourage all General Baptists, who can spare the money and time, to procure and read such periodicals as the *Evangelical Magazine*, the *Christian Spectator*, the *Sunday Magazine*, and others less strictly religious than these in their character; but we have no hope that the Christian public will ever patronize the "General Baptist Magazine" as long as it is so designated, and as long as the body whose name it bears continues to be so "little among the thousands of Judah." If we are not sufficiently denominational to give the preference to what is *our own*, other bodies of Christians are wise enough to adhere to what is peculiarly *theirs*. And no single thing excites so much fear for our future stability and enlargement as the growing carelessness of the churches about the institutions and instrumentalities which we have separately originated, and which it is our bounden duty to sustain. It may be the boast of some that they are not denominational, but if all were like them any denomination would hasten to its dissolution, and the dissolution of the parts would be the downfall of the whole church. As the warmest lover of his own hearth and home may be the worthiest citizen and the purest patriot, so he who is most attached to his own religious fraternity may be the most catholic Christian, and may render most acceptable service to "the Lord of all." *"And appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one over against his house."*

## Missionary Observer.

### A VOYAGE TO INDIA.

LETTER FROM THE REV. G. TAYLOR TO  
THE SECRETARY.

It would be utterly vain for me to attempt to describe what our feelings were when, on the memorable 13th of August, we took leave of yourself and our beloved relatives and friends at Gravesend, especially as we thought that our "farewell" was, in all probability, a *final* one, at least as to some that were there; nor how sad and sorrowful were our hearts for some time after, as the shores of our beloved isle receded from our view. Many a long and lingering look did we cast as we paced the deck of our noble vessel, and could not but "heave the pensive sigh" as we thought we were gazing on those favoured shores for the last time! Truly we felt as we never did before.

May He at whose command we thus leave country and kindred graciously grant us His abiding presence, and may His blessing prosper the work of our hands!

On Sabbath morning, Aug. 20, the pilot left us, and now the last link connecting us with fatherland was severed.

We were anxious to ascertain what kind of companions we were likely to have in our fellow passengers; and I am thankful to say we soon discovered as to several that we were "no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God." Before leaving us, brother Wilkinson had introduced us to Captain Alexander, an Indian officer; and in this gentleman we found a true disciple and a pleasant companion. We were also very delighted to renew our acquaintance with Mrs. Beeby, of Calcutta, the granddaughter of the late Dr. Carey, and a true friend of the Orissa missionaries. We had also on board the Revs. Messrs. Bion and Bate, and families, missionaries of the other branch of our body; and with these brethren it was my privilege to be associated in labour throughout the voyage. Also Miss Thomas, daughter of the late Rev. J. Thomas, of Calcutta Mission Press, whose efforts to do good and glorify her Master on board often greatly rejoiced our hearts; Miss Page, daughter of Rev. J. C. Page, the ind-

fatigable missionary of Barisal; and Mr. E. Wenger, son of Rev. J. Wenger, of Calcutta. We had also Miss Garretr, a member of the Established Church, who is to be married to the Rev. — Neal, missionary at Burdwan. These were our more immediate companions during the voyage, and many very delightful hours have we spent in each other's society. The remainder of passengers consisted of officers, civil and military, returning to duty; a few young ladies going out to be married, and several young gentlemen going out to the tea and coffee plantations of northern India. We had also a few second class passengers.

Respecting the officers of the ship I cannot speak too highly. The captain, thoroughly gentlemanly and kind, very considerate of the comfort of all on board, a clever seaman, and a man of much judgment and discretion. The conduct of the first and second mates was equally praiseworthy; while of the crew I may say that, as a whole, I never met with a better lot of sailors.

And now a little respecting the weather. We left Gravesend with a head wind, which continued for several days; consequently, when the steamer left us, we had to tack about, and some days made little progress — not more than twenty or thirty miles per day. This wind, moreover, brought against us a great swell, and as the sea was somewhat rough also, the motion of the ship was very great. Our noble vessel tossed to and fro and pitched most uncomfortably, and very soon occasioned a terrible heaving and pitching in the stomachs of the passengers.

After some eight or ten days we entered the Bay of Biscay, and as the wind was still contrary, we had to tack about as best we could, and at times had to sail so close to the wind as to meet with fiercest opposition from the tremendous waves brought against the "wooden walls" of our floating habitation. One evening, after a rather rough day, the wind began to wax stronger, the heavens to wear a dark and threatening aspect, and the sea to roar alarmingly; when, after several fearful pitchings which seemed to make every timber of our beautiful ship quiver again, we

shipped a tremendous sea, which swept almost everything before it from the fore-castle. Our goose-pen was nearly carried overboard; the pig-stye was thrown on to the quarter-deck; and, snapping as tow the iron pivot on which it revolves, it carried the capstan some distance from its place.

Three times the bowsprit of the ship went under water, and for a second or two appeared unable to recover herself. Meantime the wind howled more angrily, and the dark heavens became yet darker, while the sea lashed and foamed as if in a perfect fury.

How truly insignificant did we appear in the presence of this majestic, terrible element! how weak as a very infant in the arms of this "mighty power of God!" I think all on board felt it to be a very solemn time, the more so as thoughts of the fearful fate of the "London" in this very bay, and only a few months before, rushed into the mind; and some were led to pray who had perhaps never prayed on board before.

After taking in some sail, we continued to pursue the same course for some hours—the ship still pitching most violently—when about midnight we tacked again; and then, instead of pitching, she began to roll from side to side as if each time she would roll right over, while at times she lurched so fearfully that things in one's cabin that were not wedged tightly or tied down firmly were pitched out of their places, making the greatest commotion and uproar, which at midnight, and under such circumstances, was quite alarming.

Like several others I sat up for some hours, until I thought there was a change for the better, and then lay down, reminding myself and dear wife of precious words I had learned from the lips of my revered and beloved father—

"Jesus protects, my fears begone—  
What can the Rock of Ages move?  
Safe in Thine arms I lay me down,  
Thine everlasting arms of love."

During these solemn hours we were also led to think of the pledges given by beloved Christian friends before we left, to "continue instant in prayer" to God for us;—of such pledges as given by our much-endearred people at Norwich, whom, amid much sorrow and many tears, we had so recently left;—by dear friends in Stoney-street assembled at our late farewell services—brother Mathews and others, who had inscribed

our names on their "breastplate;"—by Mr. Spurgeon and his warm-hearted people, whom I had the privilege of addressing at their missionary prayer meeting in the Tabernacle just a week before we embarked, from whom we received a most cordial reception, and by whom we were most warmly and affectionately commended to the care and blessing of our God and Saviour;—and by many other dear friends throughout the Connexion. And these prayers seemed to form a mighty bulwark between us and danger, and were an assurance to us that (unless our death would in a much higher degree tend to the glory of God) we should not, could not be lost.

After this rough weather had subsided we were left with very light winds, and therefore made very little progress until we came opposite the island of Madeira, when we were favoured with a brisk "trade wind," which did us good service, carrying us on at from eight to eleven knots an hour. We dimly saw Madeira on the Sabbath morning, and on Monday we were favoured with a visit from a beautiful dove from that island—a very welcome visitor I assure you—indeed the little creature created quite a sensation; while some of us hoped it might prove a type of the peace and presence of the Master with which we should be favoured throughout our long and important voyage. The above trade wind lasted nearly a week, at the end of which period we found ourselves in the region of calms and squalls. The weather here was now hot and sultry—much like the hot weather in India; and anon very wet, close, and steaming—just like the rainy season in India, and most enervating and depressing. We had reason to be very thankful, however, that this weather did not last long; for when about three degrees from the line we were favoured with a nice refreshing breeze (though not quite favourable to our course) and which lasted until we had crossed the line, when slightly altering our course we got a stronger wind, and one much more in our favour, and for several days made considerable progress.

October was ushered in with a stiff westerly gale, which, while it lasted, forcibly reminded us of David's description of a ship in a storm, Psalm cvii. 26, 27, and led those who feared Him to "call on the Lord in their trouble until He delivered them out of their distress." About the middle of the same month we had a



repetition of this gale, and a few days after that a third. And though by no means so severe as many witnessed by some of the old hands on board (*i.e.*, according to their own account), these storms, to us who only *occasionally* "go down to the sea in ships," were awful and yet grand. While they were raging the "Shannon" seemed now to be flying on the wings of the wind, and skimming the mighty waves roaring beneath her, and anon we were down in a deep trough, a mighty mass of water besieging us all round and threatening at one simultaneous charge to bury us beneath! Never do I remember to have seen such mountainous waves, such immense bodies of water bounding to and fro, as if threatening destruction to all that might come in their way.

October passed out as calmly and peacefully as it had come in roughly and stormy.

When about recrossing the line, we were again becalmed for several days, and found the heat very oppressive; and a few days after we had crossed, and when we were in high hope of speedily reaching India (as the "Shannon" last year accomplished this distance in twelve days), we found ourselves opposed by a head wind, which continued with slight but rapid variations until we reached "Sandheads," and this occasioned perpetual "tacking," and rendered our progress tediously slow, so much so, that instead of twelve days as last year, we were twenty-one before we reached the pilot brig.

We reached Calcutta on the morning of the 5th of December, and were met by Mr. G. Sykes, the worthy son-in-law of our brother Stubbins, by whom and his good wife we are now being hospitably entertained.

You will be pleased to learn that we have been highly favoured in point of spiritual privileges, and that these means of grace have often been as "wells of salvation" to our souls.

As soon as possible after leaving Gravesend, it was decided that we would have general family worship; and as his cabin was much larger than any other, Captain Alexander kindly invited us all to meet morning and evening with his family. The service was conducted alternately by brethren Bion, Bate, the Captain, and myself, and the average number of adults in attendance was about sixteen persons. These were sea-

sons when the interests of our separate families were specially pleaded before God,—when the choicest blessings were invoked on fathers and mothers, brothers and sisters,—and when the salvation of the unsaved of our kindred was earnestly implored. On Sabbath afternoons, from 2 p.m. to 3 p.m., we had a general prayer meeting, when the cabin (a stern cabin) was often quite full. This was the time when we thought more especially of sacred spots, of hallowed services and vast assemblies with which past Sabbaths had been associated; and while dropping the silent tear that such was not *now* our favoured lot, rejoiced that

"There is a spot where spirits blend,  
Where friend holds fellowship with friend;  
Though sundered far, by faith they meet  
Around one common mercy-seat."

Once and again we have been privileged to commemorate the Lord's death, and this has been a most precious service. We had also morning and evening service every Sunday, either on deck, when all the sailors were present, or in the cuddy, when sermons were preached by the brethren in turn. I am thankful to say the Lord appeared to give some of us special acceptance with the people, and the word seemed to come with power. The seriousness and marked attention on these occasions of those who for the most part at other times were given to trifling and frivolity, were to us most encouraging and hopeful; and although we have not realized fruit in the immediate salvation of souls, I cannot but believe that the seed deposited from time to time during this voyage, will by-and-bye spring up and yield much fruit unto eternal life.

Though never entirely well when at sea, I have nevertheless contended more successfully with my determined enemy this voyage than I was able to do eleven years ago; and after the storm in the bay of Biscay, I had sufficiently recovered from sea sickness to admit of my attempting something for the benefit of those about me. I need not tell you that among 140 souls, scarcely twenty of whom enjoyed "peace with God," there was plenty to be done. There were the poor sailors, about thirty-six in number, many of whom were as ignorant of the way of salvation as if born in a heathen land, and others of them, though partially enlightened, were yet living without God and without hope in the world.

Anticipating somewhat this state of things, I had obtained a lot of tracts from

the Religious Tract Society in London, as well as a goodly number of "Weaver's Leaflets," and other tracts and books from dear friends at Norwich, and these I distributed freely among the poor fellows when they seemed to have leisure to read them, and chatted with them as opportunity allowed. I was never more kindly received, nor more respectfully treated when on such errands, than on these occasions: while at times the serious unanner, the anxious look, and even the tearful eye, led one to hope that the word was taking effect. After a time a few of them were induced to attend the Sunday night service in the cuddy, and eventually the prayer meeting and family worship when not on watch. In the course of the voyage some of them were sick and obliged to keep their berth, when a favourable opportunity was given for speaking to them pointedly about the things which belong to their peace.

Then there were the cuddy servants who, poor fellows, have fewer privileges on board ship than even the sailors. Up and hard at it by four a.m., and as hard at it until ten p.m., the entire seven days of the week—perfect strangers to the rest of the Lord's-day. To speak to these about coming to worship and giving heed to the things affecting their eternal welfare, was as if you would make sport of them! And yet we felt they ought to be spoken to, and if possible led to seek after that "rest which remaineth for the people of God." We sought and soon found an opportunity to speak with two of them—youths who were going out in that capacity for the first time, and were not a little pleased to find they were sons of pious parents, and knew much of the theory, at least, of the plan of salvation. Here we had something to work upon: a reference to the fervent prayers, the godly life and holy counsel they had beheld at home, made them weep bitterly, and we hope led them to think and feel as they had never done as to the importance of religion and the necessity for immediate reconciliation with God. We gave them little books, such as for brevity and simplicity we thought suited to their circumstances, and invited them to apply to us any time they felt disposed for spiritual conversation. Not long after this I received the following note from one of the youths, which, as you may suppose, greatly rejoiced myself and our christian friends on board.

"Sept. 9, 1866.

Dear Sir.—You being a christian man, I should like, if you have no objection, to have a half-hour's conversation with you, for I have been brought to Jesus since I came on board. Dear Sir, I cannot come to-night, as I want to write a letter to my dear christian mother. Please excuse my boldness, for I am in want of a little religious instruction.

Yours truly,  
\_\_\_\_\_."

I need not say that I arranged to meet him at the earliest opportunity. During the interview I gathered that the parting words of his mother had been, under divine blessing, the means of awakening him to a sense of his lost condition, and leading him to seek the Saviour; and that his object in requesting an interview with me was, that he might "know the way of God more perfectly." He said, moreover, that he was suffering much from his fellow servants, none of whom were at all seriously inclined, and that he felt it hard work to maintain a profession of religion among them; begged an interest in the prayers of God's people on board, and asked that he might be allowed to come to me when he felt to need advice and encouragement.

Though I could not lay claim to this soul as a seal of my own ministry, I was only too thankful to be able in any measure to promote the growth of this new-born babe in Christ, and to second the work which his own dear mother, by her parting words and subsequent prayers, had been permitted to begin.

We altered the hour for evening worship for the poor youth's convenience, and as often as he has been able he has since attended, as also the Sabbath night service, though, poor fellow, his superior fellow-servants, he tells me, often hindered him unnecessarily: he always seemed, moreover, to delight in religious conversation.

Among our fellow-passengers we had daily opportunities, by word and deed, of recommending the Saviour we love; and I am thankful to know that in this private way our efforts were not without some good results. With several of the ladies and gentlemen we held repeated and lengthy conversations with apparently great effect. On some occasions the Lord seemed peculiarly to bless us with a "pleading spirit," and at such times we felt that with power we were appealing on God's behalf. With the case of Captain — I was particularly in-

terested, especially because that he repeatedly sought an interview, evidently for the purpose of conversing on religious subjects. It was soon clear to my mind that he was labouring under great uneasiness of conscience, and often had much anxiety about his soul. The Lord, I trust, helped me to be very faithful with him, and with much affectionate earnestness to beseech him to be reconciled to God. And although he has by no means given evidence of a change of heart thus far, I still have great hope, as I told him a little before we parted, that the day is not far distant when I shall be gladdened with the intelligence of his conversion to God. He is a thorough gentleman, and a man of no ordinary abilities; he speaks with great fluency at least four different languages, and at present maintains a very high position in Her Majesty's Indian service, in which service he has, at the repeated risk of his life, won marked distinction.

In a lengthy conversation I once had with Mr. —, I was rejoiced to find that a sermon I preached from "Take heed how ye hear," had made a deep impression on his mind; and from what he then said, and on subsequent occasions, I would fain hope he will never be able to shake off the effect. Nor could we but be very hopeful regarding several young gentlemen, sons either of clergymen or pious parents.

Besides the above labours, I tried daily, as far as possible, to help our dear friend and companion, Miss Derry, in the acquisition of Oriya; and I have great pleasure in stating that this duty was rendered exceedingly pleasant by the persevering efforts and encouraging progress of my pupil.

In concluding this letter I must thank you and the dear good people who have felt interested in our welfare, and who have so kindly besought the throne of grace on our behalf. I cannot but believe that our happiness, and safety, and usefulness during our recent voyage, have in great measure been vouchsafed in answer to their prayers. Permit me also to beg a continuance of this favour; we need it as much now as when on the mighty deep.

Allow me also to say how delighted we should be to receive letters from time to time from friends who take an interest in us and our work. Our address will be, "Berhampore, Ganjam, Orissa, India."

LETTER FROM MISS DERRY TO  
MR. AND MRS. WILKINSON.

*Ship Shannon, Bay of Bengal,  
Nov. 27, 1866.*

Now that we are hoping, in the good providence of God, to reach Calcutta in the course of a few days, I, in common with most of my fellow passengers am busy writing letters to post immediately on our arrival. Being my first voyage, everything connected with life on board ship has of course been new and interesting to me; the mighty deep, in its varied phases, now calm and beautiful, its blue waves crested with white spray, glittering in the bright sunshine like diamonds and crystals; at other times lashed into fury by a gale of wind those same waters have presented a scene of awful grandeur as the waves have arisen mountain-like one tier above another, roaring as the sound of many waters, dashing with violence against the sides of our floating habitation, and apparently threatening to engulf us in the dark abyss below. Oh! it has seemed as though a fresh page of the wondrous book of nature had been opened up before me; my soul has been filled with reverence, admiration and awe, as I have thus gazed on the glorious works of the great Creator. Then again the gorgeous sunsets, and the beauty and brilliancy of the moonlight nights in the tropics, have been lovely beyond description. As I have stood on the poop watching the great luminary of the day sinking below the western horizon, reflecting its glowing tints on the placid waters till it looked like a "sea of glass mingled with fire," and every cloud in the sky was tinged with the bright rich colouring, till sea and sky seemed all aglow, as if illuminated with rays of heaven's own light and glory, I have been filled with adoration and praise, and led to exclaim with Heber—

"If thus Thy beauties gild the span  
Of ruined earth and guilty man,  
How glorious must those mansions be,  
Where Thy redeemed shall dwell with Thee."

The phosphorescent lights sparkling in the water round our vessel like flashes of lightning on dark nights,—the shoals of flying fish and porpoises,—the albatrosses, so graceful and beautiful in their flight, as they follow in the wake of the vessel for hundreds of miles,—the beautifully marked Cape pigeons, Mother Carey's chickens, &c.,—all have been objects of great interest to me.

Our course has been somewhat different, I imagine, from the route which is generally taken. We sailed so far west as to be at one time within about 800 miles of South America, while we were, I suppose, about 3000 miles from Africa; and instead of rounding the Cape of Good Hope keeping close in to the land, we sailed down as far as 42 or 43 degrees south latitude, almost in the neighbourhood of icebergs, where we had very strong winds and a rough, heavy sea. Here the "Shannon" seemed almost to fly through the water, and in three days we made more than 900 knots—nearly a thousand miles. It was, however, at the expense of all personal comfort, as the ship pitched and rolled about in the most terrible manner. It was quite an effort and a struggle to get from our cabins to the cuddy, and the upsetting of the contents of the table was often most amusing and ludicrous. Sometimes the waves came so high as to sweep over the poop, surprising the ladies or gentlemen who were walking or sitting there with a drenching shower

bath; and in the evenings, when we were sitting in the cuddy, immense waves would come sweeping over the quarter-deck, and rushing in at the door and ventiaius of the cuddy. From all the dangers of the deep, however, our Heavenly Father has thus far preserved us; and I feel that the prayers of beloved friends have indeed been heard and answered, both with regard to the protection, comfort, and prosperity of our voyage; and oh! I trust that this fresh experience of my Heavenly Father's faithfulness and care will lead me to renewed consecration to His service and glory in all the future of my life.

(To be continued.)

A letter from Mr. Buckley, dated Dec. 17, states that the missionary party were to leave Calcutta in the "Feroze" steamer for Pooree on the previous Friday (14th). This was the vessel conveying the Famine Commissioners to Orissa. Our friends were expected to reach Cuttack in a day or two.

## Foreign Letters Received.

CALCUTTA.—G. Taylor, December 3.  
" Mrs. Taylor, December 8.

CUTTACK.—J. Buckley, December 4 & 17.  
" W. Miller, November 3.

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM DECEMBER 20th, 1866, TO JANUARY 20th, 1867.

BARROW.	£ s. d.	SACRAMENTAL COLLECTIONS	£ s. d.
Public Collections ...	2 7 2	FOR	London, Commercial-rd. 1 12 0
Miss E. Cross's book...	0 17 4		— New Church-st. 4 0 0
Miss Whelpton's do....	0 18 0		Long Sutton ... .. 1 16 0
	4 2 6	WIDOWS' AND ORPHANS' FUND.	Mansfield ... .. 0 2 6
		£ s. d.	March ... .. 1 2 9
WHEELOCK HEATH.			Milford ... .. 0 4 0
Public Collection ...	4 5 8½	Barrowden ... .. 0 11 6	Nuneaton ... .. 0 5 0
Rev. R. Pedley ... ..	1 0 0	Belper ... .. 0 4 0	Old Basford ... .. 0 15 6
Mr. Richard Booth ...	1 0 0	Birchcliffe ... .. 0 16 0	Retford ... .. 0 10 0
Mr. Richard Pedley, jun.	1 0 0	Boston ... .. 1 2 0	Ripley ... .. 0 12 0
Mr. John Shore ... ..	0 10 0	Bradford, Infirmary-st.	Sheffield ... .. 2 0 0
Alice Condliffe's box ...	1 4 0	Broughton ... .. 0 5 3	Stalybridge ... .. 0 6 6
Mrs. Platt's do. ... ..	0 17 3	Clayton ... .. 0 6 0	Wheelock Heath ... .. 1 0 6
Mrs. Lowe's do. ... ..	0 9 6½	Derby, Osmaston-road	Wisbech ... .. 2 10 0
	10 6 6	Hathern ... .. 0 2 6	
Less Expenses ... ..	0 15 0	Hepstonstall Slack ...	
		Hose ... .. 0 6 0	

## DONATIONS FOR THE FAMINE IN ORISSA.

BRADFORD.	£ s. d.	ISLEHAM.	£ s. d.	LUBBENHAM, LODGE, near Market Harborough.	£ s. d.
Miss Hanson, per Rev.	0 10 0	Sunday School Teachers	1 0 0	Mr. & Mrs. J. B. Haddon	5 0 0
B. Wood ... ..	0 10 0	LONDON.		BY REV. W. BAILEY.	
HALIFAX.		Portman Hall Sunday		Rev. C. J. M. Phillips ...	0 10 0
Mr. Joseph Thorp ...	1 0 0	School ... ..	2 0 0	Miss C. Neale ... ..	5 0 0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. PIKE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE

# GENERAL BAPTIST MAGAZINE.

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MARCH, 1867.

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## THE REUNION OF CHRISTENDOM.

BY ONE OF THE EDITORS.

“THE Reunion of Christendom.” Such is the title of a rather remarkable book recently put forth by Dr. Manning, the Roman Catholic Archbishop of Westminster. The circumstances of its publication were as follows. A few years ago some members of the Established Church of England belonging to the extreme Anglican party formed an association or society whose object was to pray for the reunion of the three great bodies known as the English, Greek, and Roman Catholic churches. Ultimately two hundred clergymen, some of them ecclesiastics of high position, became members of the association.

In reading the appeal put forth by this society we cannot but feel that its originators, however mistaken in some of their notions, must have been good men. One marvels, indeed, that whilst anxious for reunion with the Greek and Roman Churches, they should have shown no desire for Christian fellowship with the four millions of their countrymen who belong to the non-conformist bodies of this land; and that they should, at the same time, have apparently ignored the hundreds

of myriads of Christian people belonging to the Reformed Churches of the European and American continents. Still, the desire for Christian union, in however small degree, was good, and it was a right Christian thing to resolve upon the employment of daily prayer as the means for the realization of the object.

We are glad to find, moreover, that an appeal for prayer for such an object struck a responsive chord in the breasts of pious Roman Catholics, particularly on the continent of Europe. It appears that many of these were led to subscribe their names as members of the new society. Presently, however, the matter came under the notice of the Romish Episcopate in England, and by them it was referred to what is called the Holy Office of the Inquisition. This led to the issuing of two documents in which the new association was strongly condemned, and all good Catholics were solemnly warned against joining it. The grounds on which the condemnation was based were these:—First, that the principle on which the Association rested was destructive of the Divine constitution of the Church.

It implies that the Greek and Anglican communions are component parts of the Christian Church; a statement which the "Holy Office" emphatically denies. Secondly, that to unite in prayer with those who hold this theory is "an implicit adhesion to heresy, and to an intention stained with heresy." Roman Catholics may pray *for* heretics, but not *with* them. "They are bound," says Dr. Manning, "to bear active and explicit witness against all heresy, and the peril in which its teachers stand, *by refusing all communion with them even in prayer.*" A third ground of condemnation was that such an Association favours indifferentism, and is therefore scandalous. It tends to foster the idea that men may please God and be saved in the English Church, or the Greek Church, equally with the Roman, a thing which Rome declares to be impossible.

These sentiments of the Holy Inquisition, formally announced, and, after remonstrance from the condemned Society, solemnly reaffirmed, the present Roman Catholic Archbishop of Westminster fully adopts, and in the book whose title we have given at the commencement of this article elaborately defends. Very startling, indeed, it is, three centuries and a half after the great Reformation, to read such statements as these, "that no congregation whatsoever, separated from the external visible communion and obedience of the Roman Pontiff, can be the Church of Christ, or can in any way whatsoever belong to the Church of Christ;"—that "they who withdraw from this communion can neither be absolved from their sins, nor enter the gate of the heavenly kingdom;"—and that it is wrong even to pray with those who believe it possible to please God in the English Church equally with the Romish. Very startling, we say, is this to us English-born Protestants of the nine-

teenth century. The audacity of the thing almost takes one's breath, and we scarcely know whether to be indignant, or to laugh right out, or to be sorrowful to think that men who, like ourselves, call Jesus Lord, should be so narrow-minded and darkened.

However, the perusal of these documents led us to think of the unity of Christ's church, *what it consists in, and what is our duty in relation thereto.* First of all, there was the affecting fact, urged by these English deans, canons, and parish priests, in their appeal for prayer, that our Redeemer's dying petition was, "that they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Then, secondly, there was the assertion, made repeatedly both in the letters of the Congregation of the Inquisition and in the Pastoral of Dr. Manning, that the church of Christ is one, incapable of partition or division, "*one fold undivided and indivisible.*" Now, as under most errors which obtain the assent of any large number of intelligent men there is almost always veiled some truth of which the error is a distortion or exaggeration, we were led to ask, what is really meant in Scripture by the oneness of Christ's church? What facts in the present condition of Christendom are inconsistent with its unity? Are there any duties, and if so what, which devolve on us as a result of this essential unity?

Let our readers, then, turn to Ephesians iv. 3—6, and mark the difference between the teachings of an apostle and of one who claims to be regarded as a successor of the apostles. Dr. Manning tells us that "the unity of the church is created by the submission of all wills to one Divine Teacher through the pastors of the church, especially the one who is supreme on earth," meaning,

of course, the Pope. In the New Testament, from beginning to end, we find not a single word of sanction for that supreme authority which is claimed for the Roman Pontiff; but we do see it stated that the church is one because she has one Divine Father, one Saviour to whom all her members are united in living faith, one Holy Spirit by whom all are enlightened, strengthened, comforted, sanctified.

Now this oneness of the Christian church in all lands and ages is really an interesting fact. Because it is a fact, we, if believers in Christ, however weak our faith, and lowly our position, are members of the same body with all the good who have lived in every age since Christ. The early martyrs are our brethren. We belong to the Church of Tertullian, Augustine, and Chrysostom. The pious men and women of the middle ages, whether dwelling in monastic cell or going forth as missionaries to rude tribes of Saxons and Prussians, were members of the same body as we. Germany may boast of her Luther and Melancthon, Switzerland of her Zwingle and Calvin,—but we, though English, if followers of the one Christ, have a share in their renown; whilst good people in those lands may in turn claim a part in our Wycliffe and Tindal, Ridley and Latimer. Almost every community of Christians has its roll of great names; but since the church is *one*, all really belong to each. The Holy Inquisition may denounce me as a heretic, but that will not separate me from Pascal or from Fenelon; Anglicans may shrink from me as a contumacious self-willed dissenter, but that will not prevent me regarding as Christian brethren a Stanley or an Ellicott, or reverencing as a saint departed the memory of the author of the "Christian Year." All who are bound in living sympathy of soul to the one Christ are one. We may

bear different names, and wear different uniforms. The different battalions may not have that good understanding with one another at all times which they ought to have,—sometimes, alas! mistaking friends for foes,—but nevertheless we are *one* army, "the Sacramental Host of God's Elect." "There is one body and one spirit."

And now let us notice briefly the conduct which the fact of the church's oneness seems to make obligatory upon us.

First, *there ought to be a cheerful and hearty recognition of all who, professing to be Christ's disciples, give evidence in their life of oneness of spirit with Him?* Does a man avow himself to be a believer on the Lord Jesus Christ, and show by his conduct that he hates sin and loves goodness? then, whatever his errors may be in other respects, I ought to own him as a Christian brother, and render him the sympathy and help his circumstances need. We are told, indeed, by some who are chary of recognizing the Christianity of those who do not in all points believe with themselves, that we must beware of forgetting the paramount claims of truth; and the words of the apostle John are not unfrequently quoted by them, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." In the pamphlet now before us Dr. Manning pleads this passage in defence of his own intolerance. But although we willingly admit that all Christian truth is important, there are surely some truths of less importance than others. And it should be remembered that the men of whom the apostle John wrote could not in fairness be reckoned as Christians at all. They did not confess that Jesus Christ had come in the flesh (see 2 John 7), but held that

what the Jews thought was a real man who suffered on the cross was a mere phantom or appearance. Moreover it seems most likely, from the mention of "evil deeds" in verse 11, that to a strange fantastic creed they often joined an evil life; so that we are not warranted to cite language employed by an apostle in reference to such people as an excuse for unkindness or want of courtesy to persons who believe as fully as ourselves in the great facts of Christianity, whose life is as pure and Christ-like as our own, but who differ from us on minor points of doctrine, or in matters of church organization or discipline.

Secondly, remembering that all who are united by faith to the Saviour are one, notwithstanding differences in other things, *it is surely our duty to repress, as much as possible, a bitter or contemptuous spirit in reference to Christians of other communions.* No doubt this is sometimes very difficult. When, for instance, we are smarting under a sense of injustice, resulting, as we conceive, from religious intolerance, it is difficult to avoid involving in the fire of our righteous anger all who belong to the denomination from which the wrong has been received. Yet this is obviously unfair. Men, taken as individuals, are often better than the system with which they are identified. The Roman Church, as we have just now seen, is still most intolerant; and yet there both have been and are very excellent pious Roman Catholics. The State Church of this country is still the occasion of injustice to nonconformists, specially in matters relating to education: and yet who shall say that in that church are not to be found myriads of holy men and women? Remembering these things, we ought to beware of confounding the system with the person, and whilst condemning whatever is wrong in the one, should avoid, as

much as possible, bitterness or contemptuousness toward the other.

But, finally, if the church of Christ is one, does it not become us, as opportunities arise, to make a point of actively *showing goodwill to those whom we believe to be followers of the Saviour, even though they be of a different denomination from ourselves?* Not merely by the exchange of plat-form courtesies, but by the manifestation, according to our means, of *practical* sympathy should it be shown that, whilst our brethren and we both hold firmly our respective views of minor truth, we yet recognise one another as members of the same Christian family, portions of one and the same "Holy Catholic Church." In all this there need be nothing inconsistent with special attachment to our own section of the Christian community. On this latter we shall bestow special regard, because, so far as our light goes, it comes nearest in its views of truth to the mind of Christ, or its methods and organization seem to us best adapted to serve the ends for which the church of Christ exists. But still, acknowledging our own fallibility, and owning that our brethren of other communities hold the truth on cardinal points as firmly as ourselves, we shall feel it our duty to make this manifest to the world by rendering them a proportionate share of our sympathy and kindly regards.

The question may be asked, Ought there to exist these manifold sections and denominations? And in the present state of Christendom what is our duty in regard to this point?

The writer of this paper has indeed a bright vision of a day when sects and denominations shall be no more; when in this fair England of ours there shall be no more Baptist or Wesleyan, Independent or Episcopalian; but when all over the land shall be Christian churches proportioned to the number of the population, known only by the name



of Christian,—independent in self-government, yet paying due respect to the opinions and feelings of brethren around, and combining in their plans and modes of worship all that is good and wise in the various denominations now existing. In that day men will not see wealth and high social position confined chiefly to one section of the church, intellectual vigour and independence to a second, Christian zeal and fervour to a third, and so on; but all that is excellent materially, intellectually, socially, spiritually, shall be diffused throughout the whole body. England will not then be Christian in name whilst myriads of her people are practically heathen in their lives; but her whole population, brought up in the nurture and admonition of the Lord, with one heart and one voice shall unite in the chorus of praise that shall ascend

from all nations “unto Him that hath loved us and washed us from our sins in his own blood, to Him be glory and dominion for ever and ever. Amen.”

Meanwhile it is our duty, earnestly and diligently, to spread Christian truth according to our own convictions of it; to do this in charity; not to be quixotic in our sympathy with Christians outside the pale of our own denomination, whilst we neglect those within; and lastly, to trust to the extension of education, to the closer and more impartial study of the Scriptures, and to the good providence of the God of both charity and truth, to bring about greater unanimity of opinion and greater tolerance of spirit, so that the happier day of which we have been speaking may at length appear in all its blessedness and glory.

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## MY ANONYMOUS LETTERS.

BY A MINISTER.

ON my writing-desk lies a little packet. The former has just been ransacked. Sundry documents turned up which needed destroying. Some, too, were unanswered. Others were kept as sacred mementos of those whose hands will never write again. Among the multitude was the little group to which I refer: a few persons, as it were, standing unostentatiously in the crowd of more conspicuous ones. Yet not the least valuable is the said small bundle. I should be sorry to lose it. It has often done me good, and I have no doubt that it will be a future help.

What is it? My child's first essays at correspondence? Well, there would have been no disgrace, perhaps, had such been the case. All hail to the life which records no greater foible than that! But the

collection in question is not a juvenile contribution to my epistolary store: elsewhere are two or three efforts at infantile caligraphy carefully preserved. Neither is “the aforementioned” a relic of those rose-water effusions which gush to any extent from most of us at one time or another,—effusions which after the lapse of some years read as claret tastes after being left without the cork all night, rather flat,—effusions which we would rather consign to the regions of limbo than to the tablet of memory, because what was then verdant and somewhat sickly has, under the stern discipline of experience, matured into manly love or womanly affection. Of course, this sentiment will be regarded as worthy of eternal reprobation by sundry venerable persons who have not yet attained their

majority, but if they "live long enough" they will find out that it is fact.

The truth is, that I refer to some anonymous letters. Do not mistake me. I do not mean those of the slug species and the snail order. No one, surely, would keep *them* crawling about one's mind, and leaving a disgusting, slimy trail behind them. A wise man will do two things with abusive "favours" of that kind. First, he will honestly ask himself if they have any foundation. If he finds that the mountain of insult really has arisen from a mole-hill of evil in something which he has done, he sets about levelling it: just as when it was told Plato that the boys in the street were laughing at his singing, "Then I must learn to sing better," said the brave philosopher. Secondly, he burns the infamous libel, puts it into the fire of the grate and the fire of forgetfulness.

No: when I say that these are anonymous letters, I do not mean that they are such mental scum and offal as that which sometimes comes floating down life's stream. They are far otherwise. What shall I call them? Heart-cries and conscience-voices. Could thoughts and feelings be photographed, here would be a curious mingling of smiles and tears. People whom shame or timidity has forbid revealing themselves, have thus gained the eye and, it is to be hoped, the sympathy of another. As most likely there are few ministers who are without similar appeals to their care and pity, it may not be out of place to give expression to some reflections thereupon.

Here is one of the letters. How much it suggests! It came to its possessor one Sunday afternoon. That morning he had been preaching about temptation. He stated, at the beginning of his sermon, that he felt impelled to do so. The previous Sabbath he had had the same theme:

moreover, he selected a text closely connected with it for the Wednesday evening service, and when he began to study for the next Sunday he could not rid himself of the impression that he must continue his reference to the subject. "Perhaps," he added, "there is something providential in this; it may be that some who hear me speak may need special warning and encouragement, because exposed to unusual sinful enticements." Within three hours the letter before me came. It is signed "a member of the church," and it is a long recital of terrible temptation to which the writer has been and is yet exposed. It abounds, too, with thankfulness and hope on account of the words which were spoken from the pulpit.

Some will say that this was a mere coincidence; it happened that the discourse was appropriate to the person; it was simply a fortunate accident. Others will say that it was "curious," "singular," "strange," and so forth. Is there not "a more excellent way" of looking at it? Why not acknowledge a divine element in the occurrence? Why not believe that heaven had a close connexion with earth? For the life of me I cannot see why we should walk round and round the glorious building of Providence, admiring it, praising it, examining it, but neglecting to enter it and make it our own. Indeed, I have no doubt that many of my readers will agree with me. If so, I congratulate them on the possession of such an infinitely consolatory and strengthening truth. It is hard to understand how any but bad men can wish to be without it. Nothing is more adapted to stimulate us in doing our duty and to sustain us under trial. Take, for example, the case of ministers. Here is a brother who believes that he is as really under the guidance of God as Jacob or Peter was. Perhaps a keen, ready fellow, whose tongue is about

as devout as his life, might put some questions to him which he would find it difficult to answer touching the doctrine of Providence. May be, he would send up a display of mental fireworks which would startle our friend for a few minutes, or possibly he might fling down a bursting, banging, boisterous intellectual cracker that would affect, for a moment or two, the theological *tympanum* of the listener. Albeit, he happens to believe in a book called the Old Testament, and another entitled "The New Testament of our Lord and Saviour Jesus Christ," in consequence of which he is not easy to be moved from the position which he occupies in respect of the belief before us. Well, under the influence of that belief he preaches, studies, visits, conducts classes, holds meetings, and gives lectures. Do you mean to say that he would be as earnest and happy a pastor without it? Do you?

But there is another thought arising out of the letter. I commend it to all my brethren in the pastorate. The fact that it is old will in no wise invalidate its worth except to those who are more careful for novelty than nurture. It is this—how much good we must do of which we never hear. Had it not been for the communication of which I have spoken, I should never have known whether the sermons in question had hit or missed the mark. Possibly I should have been uneasy, and fancied that I had laboured in vain. What a mistake it would have been. Let preachers never get desponding, if they are good men. They may be certain that the persuasions, counsels, entreaties which they utter are seed which, though dispersed, takes root somewhere. It ought ever to be laid down as a canon in our intellectual creed that true toil will, sooner or later, be triumphant toil.

I take a second letter out of the packet. It came one blustering

April morning, when rain and sun were beginning a day's battle. It is in the hand-writing of a business-man. This is all—"Dear Sir, will you offer up your earnest prayers to Almighty God for one who is in great spiritual trouble and affliction? If so, you will have my eternal gratitude. I am, respected Sir, a member of your church." The first thought after reading it was, naturally enough, Who can it be? The next, What is the matter? The third was of a practical nature, and of a kind not to write about. The fourth was this—a ministry is a good thing. Setting aside the conversions which follow and the various benefits connected with preaching, a ministry must be helpful socially and morally. Here is a case in point. Evidently the writer of the note cannot open his mind to any one. What then? Why, he finds relief in asking the prayers and seeking the sympathy of one who makes it his life-work to "rejoice with those that do rejoice, and weep with those that weep." "But he could do as much to another Christian, without our having a regular ministry," some one may object. How do you know that? He may not know "another Christian" well enough. He may be among strangers. The minister, however, is not a stranger; his heart and mind cannot but be revealed in his preaching. Moreover, if the said minister is wise, he will take the first opportunity of bringing into his discourse something which shall be applicable to one in "great spiritual affliction and trouble"—a means of aid which but for the pulpit would be simply impossible.

There is a third epistle about which much might be said. It is the saddest of all. It bears the mark of one who is suffering the woe of woes—that arising from the memory of sin. This, too, is from one who is a professor of religion.

It tells of secret transgression and the dreadful remorse which is the ultimate fruit of this moral upas. "Let him that thinketh he standeth take heed lest he fall"; "The heart is deceitful above all things"; "The way of transgressors is hard"; "There is nothing hidden that shall not be known";—what a commentary on these and other texts that might be mentioned! But I am not about to preach thereon. I venture to offer one remark, suggested by all my anonymous letters, but especially by the last.

There is a great agitation just now about confession. The miserable mimicry of High Church clergy has awakened public indignation. That is well. Let John Bull stand up for Protestantism. We want none of those infamous affairs, half-box, half-sedan-chair, which you find inside any Catholic church on the Continent. Certainly not. At the same time, the fact cannot be blinked that people will confess. Protest against it as much as you like, they will do it. What we have to mind is, that they do it in the right way. The use, in contradistinction to the abuse, is our business. "Yes: they must

confess to God, to God alone," you say. Why to God alone? No authority tells you that, my friend. Confession on the part of man to his fellow-man is distinctly taught by the New Testament. "Confess your faults one to another."\* Is the meaning this only—make up your quarrels? I throw not. The truth is, that St. James recognised a deep and inveterate need of most people—that of easing the mind by confession to man as well as God. Say what you will, it is a relief to unbosom yourself to another who receives in good faith and sympathy your dreary recital of sorrow and sin. Without encouraging a morbid brooding over guilt and weakness, ministers will, I submit, do well to receive kindly communications like those which have been my theme, nor will they turn a deaf ear to candour and discretion when they are the mouth-piece of penitence.

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\* The confession of brethren to one another may be advocated without in the most distant manner sanctioning "auricular confession"—a purely Romish rite. Nor should it be overlooked, in reading the words of James, that he connects this mutual confession with intercessory prayer, to which latter exercise his observations appended specially relate.—ED.

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## Glow-worm Papers.

No. III.

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### RITUALISM IN THE EARLY CHURCH.

PAUL AND PETER AT ANTIOCH; OR, JUSTIFICATION BY FAITH IN CHRIST ALONE  
THE ONLY TRUE GROUND OF CHRISTIAN LIBERTY.

Galatians ii. 11—16.

THE first part of Paul's epistle to the Galatians is apologetic, or an argument constructed with the view of self-defence. The greatest men, the holiest and best men, have sometimes been misunderstood, misrepresented, and maligned; their motives have been impugned, and their conduct impeached. Gratitude occupies a very small place

in the heart of the world, and it is far from being supreme in the heart of the church. Selfishness, folly, pride, and vanity, have ages since seized on the throne of the world and swayed the destinies of men, and no church or religious community has ever been absolutely free from these elements of discord, division, and distress. Benevo-

lence has been obstructed, wisdom perverted, self-denial thwarted, courage baffled, and the most ardent hopes blighted and blasted by these perverse tendencies of the human heart. This was eminently the case in the experience and labours of the apostle Paul.

The Galatians, among whom and for whom Paul laboured so earnestly, and to whom he wrote this striking and instructive letter, were a warm-hearted, impulsive, zealous people; but at the same time, they were fickle in their feelings and changeable in their behaviour. They seemed to be influenced and governed more by passion than principle. Their reason, judgment, and conscience were considerably swayed and directed by their imagination and the emotions of the heart. They were exceedingly susceptible of religious excitement, and of those religious impressions which arise from outward circumstances. They were of Celtic origin, and the Celtic blood became quick and fervid under the glowing rays of an Asiatic sun. The understanding was perverted and led captive by excited feeling. A religion appealing to the senses had greater attractions for them than a religion penetrating and governing the spirit. A religious juggler could fascinate or "bewitch" them. "Foolish Galatians" is an epithet bestowed on them by one who had lived and laboured in their midst. These impulsive people were carried away by first impressions, and were ready to pluck out their own eyes or lay down their lives for the cause they had espoused. Excitability, versatility, and inconstancy were their true characteristics. The vivacity of the Irishman, and the animation of the Welshman, were blended in their nature. There was fervour but unevenness in their Christian course. The waters of life seemed to ebb and flow in the soul. The apostle hardly knew where to find them. They had disappointed his expectations. "Ye did run well," he says; "who did hinder you that ye should not obey the truth?" With the most painful feelings he saw their feet fast slipping from that great and only Rock of eternal truth on which he, by divine grace, had placed them; and with a warning voice he sent out the thrilling remonstrance—"Stand fast therefore in the liberty

wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

Error in doctrine is not of modern origin. The early churches were tainted and infected with religious errors as well as those which have been planted in more modern days. The angel of darkness has always cast his shadow on the pathway of the angel of light. The crystal streams flowing from the eternal throne have always gathered poison in passing through the world. Satan's seat is never far from the church of God. Error in some of its most deadly aspects found its way into the churches of Galatia. Troublesome elements got into the church of God. "There be some that trouble you, and would pervert the gospel of Christ." Judaizing teachers crept slyly in, and disturbed the minds of these impulsive and impressive Christians. They insinuated and wriggled themselves into their affections, and stole away their hearts from the grasp of gospel truth. These new teachers were not satisfied with perverting the gospel, but endeavoured to cast a slur on the character and undermine the authority of the apostle Paul. They asserted that his authority and the credentials which supported it were not equal in value to those of the other apostles—that if Paul were an apostle at all, he stood far in the background. The Popish dogma of the supremacy of the apostle Peter had already begun to cast its shadow on the churches. Paul, they declared, could in no wise be on a par with those apostles who had lived in the circle of fellowship and been trained by the divine wisdom of the Lord.

By these insinuations and misrepresentations they succeeded in undermining the authority of the apostle, and in destroying the influence of his name and teaching.

In the first part of this epistle the apostle vindicates himself from the charges which had been brought against him. In the second part he vindicates and substantiates the doctrine he had preached. He asserts distinctly his full apostolical authority, and the heavenly origin of his commission. He goes right to the root of the matter in his first statement. "Paul an apostle (not of men, neither by man

but by Jesus Christ, and God the Father, who raised him from the dead.)"

He proceeds to ground his argument on the past facts of his life, and appeals to that wonderful change he had undergone by the mighty power of God. He had passed from death to life. Under the most marvellous circumstances he had been made a new creature in Christ Jesus. He had seen the Lord. He had heard Him say, "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me."

It is true that after his conversion he visited the apostles at Jerusalem, but not with the view of being ordained by them, or of receiving a commission from them. He stayed with Peter fifteen days. He regarded himself as second to none of them in point of apostolical authority and divine commission. He goes on to say that on another occasion he had gone up to Jerusalem. This time Barnabas and Titus were with him. He fought a battle then similar to the one he had to fight now. Judaizing teachers had wriggled themselves into the church, and were enforcing their legal notions on the members. Their doctrine was, "Except ye be circumcised ye cannot be saved." Paul boldly met and controverted their position. "To whom," he says, "we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."

After alluding to some other striking incidents connected with this later visit to Jerusalem, he adverts to another scene in his life which took place at Antioch. Paul is still vindicating the divine nature of his apostolical authority. He not only did not receive it from the other apostles, but on one occasion he had placed himself in opposition to Peter, who was looked upon as the chief of them, and one of the pillars of the church. Instead, therefore, of being a subordinate or an underling, he had assumed the position of an antagonist. He had ventured to controvert the views and reprove the conduct of the great apostle of the circumcision. He had withstood him to the face, and rebuked him before all the congregation. The passage before us contains the substance of this apostolic reproof. It is an important chapter of church history. It is one of the most striking pictures in the history of the apostle's labours. It has its counterpart in the ritualistic assumptions, priestly pretensions, and insinuations of the present day.

In endeavouring to revive and reproduce this historic scene, three features especially claim attention. I. The *Place*—Antioch. II. The *Persons*—Peter, Paul, Barnabas, "certain from James." III. The *Principle*—Justification by faith in Christ *alone* the only sure foundation of salvation and Christian liberty. To the consideration of these topics we hope to return next month.

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## Biographical Sketches.

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REV. JOHN CHOLERTON.

THE late Rev. John Cholerton was born at Derby, Feb. 22, 1827. His father was a highly esteemed deacon in the church gathered by the late Rev. J. G. Pike, now assembling in Mary's-gate. A keen sense of the importance of religion was quickened in the childhood of our late brother through the instructions and prayers and example of his parents. At the

early of eleven he was active in promoting a juvenile missionary society. This circumstance led to fear and self-condemnation in a conscious neglect of his own salvation. Two or three years afterwards, the decided piety of a sister, and some of his school-fellows, deepened his convictions, and awoke supreme anxiety to become a Christian. Soon afterwards evidence of a divine change was enjoyed, and he was welcomed to the membership of the church.

Having been apprenticed to a grocer in Derby, at the close of his term he took a situation in Leicester, and was dismissed to the church in Archdeacon Lane. There he became an active Sunday school teacher, and assisted in conducting meetings for social prayer. Shortly afterwards he began to preach, and was useful as a supply at the village stations. The ready utterance of our friend, his good conduct and character, and willingness to preach, secured abundant openings, and very general acceptance. His natural gifts, and remarkable aptitude in the laying out and composition of sermons, led many to desire for him the advantages of a collegiate course, but he declined the opportunity, and in connection with constant Sabbath engagements ventured to begin business. About this time the church in Vine-street, Leicester, was without a pastor, and Mr. Cholerton was unanimously requested to accept the vacant office. The claims of the pastorate, in addition to those necessarily connected with trade and his household, were too onerous for the delicate constitution and ardent temperament of our late brother. After two or three years indefatigable industry his health gave way, and country air and less labour were pronounced indispensable to his recovery.

At the recognition service held on his acceptance of a call from the church at Coalville and Whitwick, he remarked, "I sought divine direction as to the path of duty. At this juncture I was applied to by Mr. Yates, then the pastor of the church at Hugglescote, to exchange pulpits with him one Lord's-day. On doing so I preached in this chapel in the morning. The church was seeking a successor to the late Mr. H. Smith, of Tarporley. The friends who now form this church were contemplating separating from Hugglescote, and, as an important part of their arrangements, were desirous of meeting with a suitable minister. I was invited to repeat my visit, and at length received an unanimous invitation. Other spheres of labour had meanwhile presented themselves, but the hand of the Lord seemed clearly to lead me here." Mr. Cholerton entered on his ministry at Coalville and Whitwick in 1854, and was very successful. Both the places

of worship, and the school-rooms attached, were enlarged, and the chapel at Coalville was soon again insufficient to accommodate the congregation, therefore was taken down and the present one erected.

In the spring of 1864 alarming symptoms of disease compelled Mr. Cholerton to desist from preaching, and to put himself under medical treatment. For a long time sanguine hopes of recovery were entertained, but gradually his overwrought frame gave way, and unmistakable indications of pulmonary disease presented themselves. To secure constant and the most skillful medical assistance Mr. C. removed to Leicester. Immediately after this change there were some indications of improvement, but these passed away, and by slow degrees our brother was brought down to the gates of death. During his protracted affliction, he was usually very cheerful and hopeful. The kindness and sympathy expressed by a wide circle of friends—not confined to his own denomination—was very acceptable to his feelings.

Although never depressed in the early stages of the disease, our brother would have been thankful for more direct and sensible evidence of an interest in the gospel covenant; but as his end drew near he repeatedly referred, with grateful joy, to the Saviour's precious legacy of peace, and to the confidence he felt in the prospect of immortality. This faithful servant of our Lord died on the 10th of August, 1865. The following Sabbath afternoon Mr. Stevenson, his former pastor, officiated at his funeral in the Belgrave burying-ground, and in the evening made reference to the bereavement in the congregation at Archdeacon-lane. A funeral sermon was preached to the bereaved church and congregation at Coalville by Mr. Salisbury, of Hugglescote.

Mr. Cholerton was a diligent student of the Scriptures, ardent in his attachment to the General Baptist denomination and its doctrinal distinctions, and very successful as a preacher of the gospel.

May his worthy widow be spared to see the children Providence has committed to her care walk in the footsteps of their sainted father!

## MRS. ELIZABETH KEMP.

MRS. KEMP was the daughter of Mr. and Mrs. Crowe, and was born at Uxehy on May 14th, 1809. Left at a very early age by the death of her father to the care of a mother, a member of the General Baptist church at Maltby, she was brought up from a child in the nurture and admonition of the Lord. Being an only child, a Christian mother's fondest hopes and joys were bound up in her, and many were the prayers presented to God for her. Nor were these efforts and prayers unavailing. Early in life Elizabeth consecrated her heart to the Lord. The precise period of her conversion, and the special means by which God was pleased to reconcile her to himself are not known to the writer. Maternal prayers and piety, combined with a strictly religious training, were doubtless contributory to this important result.

During the early part of her life Elizabeth was sent to a ladies' seminary at Louth. While here she was favoured with the ministry of the late Rev. F. Cameron, and subsequently became the wife of Mr. Jesse Kemp. A few years after her marriage she and her beloved partner applied for baptism and church fellowship, being resolved to walk "in all the ordinances and commandments of the Lord blameless." They were accordingly baptized by the Rev. F. Cameron, after a sermon by the late Rev. J. Kiddall, April 18th, 1833. Mrs. Kemp was about twenty-four years of age when she thus publicly avouched the Lord to be her God. She was henceforth enabled, by Divine grace, to go forward in the ways of the Lord, and to adorn the doctrine of God her Saviour in all things. Her path, being that of the just, was like the shining light which shineth more and more unto the perfect day.

Her religion was of sterling character and worth. Like the current gold, it bore the image and superscription of its sovereign. The name of her King was engraven upon her heart, and his image was reflected in her life. Personal consecration to Christ, as illustrated and confirmed by obedience to His will, marked her religious course

and crowned its close. She loved the Master, and was devoutly attached to His cause. Her steady and uniform observance of His day, and of the ordinances of His house, gave proof of this. Though residing about five miles from the Lord's house, she was scarcely ever known to be absent either on the Sabbath or the week evening.

Blessed with a sound and vigorous constitution, she pursued the "even tenor of her way" in the regular and quiet discharge of her religious and domestic duties. The fervour of her piety did not degenerate into a dreamy sentimentality, but exhibited a happy combination of the devotional with the practical. The religion of the sanctuary was carried into the sanctuary of her home. While honouring the Lord's house she neglected not her own. The description of "the virtuous woman" in the last chapter of the Proverbs might not be inappropriately referred to her. Nothing was more remote than obtrusiveness from the character of our dear sister. She courted not praise, but deservedly won it. Her life of piety and her deeds of charity, like the silent flow of a mighty river, diffused a refreshing and cheering influence around her. Her alms and her prayers came up for a memorial before God. Not grudgingly but cheerfully, not niggardly but liberally, she gave of her substance to the Lord for the support of His cause and the relief of the poor. The law of kindness was in her heart and expressed in her life. The love of Christ was the well-spring of her deep and hallowed joy, and the constraining motive of her religious life and activity. Though naturally reserved, she was easily accessible to her friends. Her words were few but well chosen. Gifted by nature with intellectual capacities decidedly above the average of her sex, endowed with a good understanding, strong common sense, fine discrimination, and sound judgment, prepossessing also in her personal appearance, her presence was always welcome, and her converse edifying.

Her Christian character and worth were highly appreciated by her friends at Louth, with whom she continued in church fellowship for fifteen years. In the year 1848 Mr. and Mrs. Kemp re-



moved from Utterby, near Louth, to Thurly Grange, near Alford, when they were dismissed from the church at North Gate to that of Maltby, of which our beloved sister continued a highly esteemed and valuable member till her dying day. The same uniform and consistent course of piety which had previously distinguished her, marked her to the close. Her appreciation of the means of grace may be judged of from the fact that during the eighteen years of her membership with the church at Maltby, though residing about seven miles distant from the chapel, she was scarcely ever absent. Not many of the weaker sex would have braved the winter's cold and the pelting rains which she encountered in going up to Zion. The steady glow of her zeal was sustained to the last.

Within about two years before her end it began to be manifest that her earthly house of this tabernacle was failing. Symptoms of heart disease began to discover themselves. Painful apprehensions were awakened. Medical aid was promptly called in, and for a time the progress of the disease appeared to be arrested. But flattering appearances were soon, too soon, followed by still more alarming symptoms. About two months before the fatal issue Mrs. Kemp suffered severely from relapse, accompanied with temporary paralysis: gradually, however, she seemed to get the better of it, and began to resume the discharge of her lighter domestic duties. Indeed she appeared to have recovered her usual tone of health and cheerfulness, when suddenly all our hopes were dashed by the inveterate disease setting in afresh. A physician was at once called in, but the mortal malady baffled medical skill. It gained ground apace. For the last eight or ten days her sufferings, at intervals, were very prostrating. But Christ stood by her and strengthened her. His strength was made perfect in her weakness. Meekly she bowed to the will of her heavenly Father, and like her Saviour was willing to drink the cup of suffering. Her faith was tried in the furnace of affliction, but its trial being much more precious than gold which perisheth, was found to the praise and honour and glory of Christ. "Not a murmur," said her husband, had he heard escape her lips. With

patience she possessed her soul, waiting for the coming of her Lord. Foot to foot she met the King of terrors, shrinking not from his presence, nor fearing the issues of the final conflict. Death, the last enemy, was to her a conquered foe. Fully conscious of her approaching dissolution—catching a glimpse of the coming glory—she said, "I am coming nearer, and nobody can keep me from it." This was her last stage, and within a few hours of her entering into the joy of her Lord.

Her family were all present, and a few friends, surrounding her dying bed. She was manifestly walking "through the valley of the shadow of death." But there was light in that valley. On being asked by the writer, as her husband softly quoted the above passage, if she feared any evil while she was passing through the valley, she replied, "I hope not."

"Calm was the parting hour  
When death, with sovereign power,  
Threw o'er her righteous soul his heavy chain;  
Nor doubt nor dread attend  
While round her loved one's bend,  
And peace celestial mocks the body's pain."

About five minutes before she breathed her last, she grasped hold of the hand of a friend who said to her, "Jesus is precious to you now," to which she replied with an emphasis, "O YES." These were her last words. She fell asleep in Jesus on Monday, Oct. 29, 1866, in the fifty-eighth year of her age. Her mortal remains were interred on the following Friday in the Maltby chapel grave-yard. Her funeral sermon was preached on the Sabbath but one following from Rev. xiv. 13, to a large congregation of friends and relatives. In the removal by death of so valued a member, the church of Christ has sustained an irreparable loss. For thirty-three years she was one of its brightest ornaments and noblest supports. Who shall supply her place? The Mission, too, occupied a pre-eminent place in her heart, and found in her one of its most steady and liberal supporters. Her loss will be felt by her adopted daughter, who bears the name of her beloved daughter, Sarah Ann Kemp.

May this bereaving stroke be sanctified to the church, and to the sorrowing family, and over-ruled to their spiritual good and the glory of God.

J. T.

## Criticism.

CONVERSATIONS ON CHURCH ESTABLISHMENTS. By the Rev. John Guthrie, M.A. London: Arthur Miell, 18, Bouverie Street.

IN a prefatory address to the reader of this neat little volume, its author confesses to have found the writing of it a pleasant task, every sentence being written as if in the light of young beaming eyes and quick bounding hearts, winged with pure aspirations, and toned to noble aims. How the work will be received by the "ingenuous youth" of our country remains to be seen; but could we return to their days, and be one of them, we think we should hail it with a shout of exultation! Even with our abated buoyancy we quite anticipated its appearance from a conviction that a work of this kind was urgently needed by the class to whom it is specially addressed. We have read it with great avidity in order to be early satisfied of its adaptation to the purpose which the Liberation Society has in view. And now we desire, with the utmost emphasis, to recommend it to all. Those who are already rooted and grounded in the principles of Nonconformity will be delighted with the conversation of the principal interlocutor; while those who are unfamiliar with the reasons for dissent will gather an amount of instruction which should be sufficient to confirm them in their opposition to Church Establishments. After an introductory conversation to clear the ground, Mr. Guthrie deals with the Scripture argument, proving that Old Testament texts and facts are all in favour of the voluntary system. And that the New Testament lends no sanction at all to any other system. He next answers the argument for State Churches adduced from the nature of Civil Government. State Churches tried by their effects is the subject of another dialogue; and this is followed by one on the Established Churches of the United Kingdom. Then come animated sketches of the rise, progress, and influence of Dissent in England

and Wales, in Scotland and Ireland; and lastly we have Voluntaryism as illustrated in the British Colonies and America. These various topics are treated with a clearness and vigour which leave nothing either dark or dull, and which make the attentive listener regret, not that the conversation should be continued so long, but that it should end so soon. Instead, however, of extending our eulogy of this most sensible and serviceable book, we give a specimen of it, which may find its match in almost any other of its pages.

*"Civil Government should keep within its own sphere."*

Driven from both Testaments our Church friends seek refuge in jurisprudence, and try to deduce National Establishments of Religion from the nature and design of civil government.

*Edward.*—Do not they bring Scripture, too, in connection with this argument—for example Rom. xiii. 1—4?

*Mr. Fairfield.*—Yes: and the pith of their argument is, Civil government is an ordinance of God, and therefore it ought to enact and endow the religion of God. The premises we admit, but the conclusion we deny. 'The powers that be are ordained of God;' but ordained for what? To maintain law and order—to be for all political intents and purposes a terror to evil-doers and a praise to them that do well. If the State be God's ordinance, so also is the Church; but each has its own sphere, and each must keep within its own sphere if it would serve its proper ends. If civil government, because it is God's ordinance, shall claim to lord it over religion, ecclesiastical government for the same reason may claim to lord it over the State. And so in fact it did in the dark ages, and that with tremendous power.

*Charles.*—I think I have heard some argument for State Churches from the comparison of the human government with the divine; but I could not pretend to give it correctly.

*Mr. Fairfield.*—The argument, I presume, is this: Civil government is, or ought to be, a reflex of the Divine, being founded on eternal right as set forth in the moral law. Is it not bound, then, by consistency to extend its authority over

religion? I answer this question by asking another. Ecclesiastical government is no less (whatever more) a reflex of the Divine. Does consistency, then, bind it to extend its authority over the State? So think the advocates of spiritual despotism—of all despotisms the worst.

*The charge of Atheism rolled back.*

*Ernest.*—This seems reasonable, and yet I cannot say that it quite satisfies me. It looks as if the civil ruler were to have no religion.

*Mr. Fairfield.*—Gently! Who wants the civil ruler (let us call him Cæsar) to have no religion? True, some speak unguardedly, as M. Scherer, of Geneva, who ventures to say, 'The law ought to be an Atheist.' But voluntaries are ever the foremost to declare that Cæsar is the man of all men who needs religion most. In the words of one of the holiest kings, 'He that ruleth over men must be just, ruling in the fear of God.' He will be a good and wise ruler in the degree in which he is religious; and if he has no religion at all he will be a public curse. It is one thing for Cæsar to rule religion, but another for religion to rule Cæsar. This last is what we want. There will then be no want of the due national recognition of God, of righteous laws, of high public morality, and of religious institutions shedding their leaves for the healing of the nations. In the absence of a dominant State-paid church there would be no difficulty in kings giving religious messages to their people, in legislatures praying together for wisdom from on high, and many other recognitions of the Supreme. Princes might then freely do what Edward VI. did at his coronation. When the three swords for the three kingdoms were brought to be carried before him, he observed that there was one yet wanting, and called for the Bible. 'That,' said he, 'is the sword of the Spirit, and ought in all right to govern us who use these for the people's safety by God's appointment.' Yes, 'govern us,' not we govern it. . . .

*Edward.*—Might not the ruler go further, and ordain and endow a religion as the father of his people?

*Mr. Fairfield.*—Be not deluded with the fine fallacies which have been spun out of a metaphor. A father will be a ruler, and a ruler ought to be a father; but he is the father of men, not of children. When a father's children become men, does he dictate to them in matters of faith, set up a religion over their heads, and hand them in the bill? The British family are so much at years of discretion that they themselves hold the purse, and tell the

State-father to give himself no concern and they will see to his wants. The most paternal ruler will be he who most respects the rights and most reverences the will of the people, who in fact are his father far more than he is theirs. The more that religion rules him, the less will he care or dare to overstep his proper sphere, and ordain and endow a religious sect. If Christ, it has been justly asked, has forbidden force in His cause, will rulers or will nations be Christian by resorting to it? When Christ enjoined Peter to put up his sword, was Peter to prove his Christianity by unsheathing it? The best service Cæsar can rend religion is, first to be eminently religious himself in all his habits and acts, public and private; and his best legislation for religion would be to sweep away the existing legislation on which State churches rest, and leave religion to shift for itself; and as Frederick the Great bluntly proclaimed on his accession to the throne, 'leave every one free to go to he ven in his own way.'

*Ernest.*—Is that all you would let Cæsar do in support of religion?

*Mr. Fairfield.*—To many it does seem too little. It is certainly far short of what Cæsar has dared to do. But if he exceeds the limits just named, he invades the prerogatives of Him who is the sole Lord of the conscience."—pp. 64—68.

THE CHILD'S GOSPEL. By the Rev. John Stock. London: E. Stock, 62, Paternoster Row.

THE aim of this work—to present a complete summary and harmony of the four Gospels in a style suited to the capacity of a child—is so good that even partial success in the effort to attain it would deserve praise. But Mr. Stock's success appears to us so nearly perfect as to entitle him to very warm praise. Any one who is concerned about the Christian nurture of his own children will be thankful for a book which tends to make the Gospel narratives additionally pleasing and instructive. And the officers of our Sunday schools, who wish to get suitable reward books at their anniversaries, may find in this one that is pre-eminently proper for presentation to the younger scholars.

THE BAPTIST HAND-BOOK FOR 1867. THIS most useful Annual is in regard to bulk and the variety of its informa-

tion equal to any of its predecessors. From the very nature of its contents perfect accuracy is scarcely possible. For a series of years up to the present we have assisted in revising its lists of ministers and churches, and our experience of the difficulty there is in purging them from errors makes us lenient towards the few faults we have noticed in the lists for this year. There are some omissions in relation to Baptists abroad which we think the Editor is bound to supply in future years. First, in the East Indies, p. 146, the Orissa Mission is not mentioned. Why not? and why are not the names of the General Baptist missionaries given as those of the Particular Baptist missionaries are? Next, in America, among the National Benevolent Societies, Baptist Colleges, and Theological Institutions, pp. 148, 9, no place has been found for those belonging to the Freewill Baptists. We advert to these things as matters of regret, not in a spirit of complaint.

THE IMMORALITIES OF RELIGIOUS  
CRITICISM: a Letter to the Editor of  
the *Eclectic Review*. By Henry Dunn.

THE sins of critics are no doubt both numerous and enormous; but those of the *Eclectic Reviewer* in noticing Mr. Dunn's shilling book, entitled "Organized Christianity," seem to have been unusually flagrant. In the outset it was not fair to head his article, "A Plea for the Disorganization of Christianity," and to found the article on Mr. D.'s publication, which pleads for nothing of the kind. On the contrary the author pronounces religious isolation to be "every way most undesirable." By citing the "random assertions" of the Reviewer, and following the citations with his own words, called "the voice of the book," Mr. D. has put his readers into a position to be able to judge how far the Reviewer is chargeable with making assertions "utterly and absolutely untrue." Offences of this kind demand public reprobation, and cannot be remitted to the class of matters not belonging to others besides the parties offended and offending.

Still it is not very safe for any others to meddle much with them. If Mr. Dunn had been less aggressive in his first publication, he might have had nothing to provoke him to write this Letter.

THE CHILDREN'S FRIEND FOR 1866.  
Vol. VI.—THE INFANT'S MAGAZINE  
FOR 1866. Vol. I.

THESE two volumes are so beautifully got up that the sight of them is enough to make the young ones dance with delight. They are full of pictures and poetry, of sweet stories and lively anecdotes, with a blending of instruction to make them useful as well as entertaining. Anything more adapted to teach inquisitive children, or to quiet puling babies, it would be difficult to provide. The works are issued by two Publishers, Seeley & Co., 54, Fleet Street, and S. W. Partridge, 9, Paternoster Row.

THE SWORD AND TROWEL for February is full of practical matter, answering to its name as symbolic of warfare and work. Mr. Orsman's *Mission among the London Costermongers* is graphically described. The typical nature of Aaron's garments is shewn in an article rather too long, and not with all the discrimination we might expect from its intelligent writer. To say that Aaron's ephod and robe represent Christ's righteousness,—that we must be clothed with that righteousness,—that Christ gives us this without money,—and to add, in proof of our needing and receiving this gratuitous attire, the words of John, "To her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints,"—is more fitted to encourage slovenliness than trimness in our spiritual dress. Mr. Spurgeon's own contributions to this number are as readable and racy as usual. — *Evangelical Christendom*, *The Sunday Magazine*, *The Scattered Nation*, and *Christian Work*, are all worth their cost, and will repay their purchasers if they are carefully read.

## Poetry.

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### A HYMN FOR THE CHILDREN.

O! WONDERFUL and blessed love  
That brought the Saviour from above,  
So beautiful, so undefiled,  
And yet, like me, a little child.

I never more can doubt that He  
Will grant His loving help to me,  
For on all children Jesus smiled  
When He became a little child.

Dear Saviour, I was born in sin ;  
Both pride and passion dwell within ;  
O! change me, make me meek and mild,  
As thou wast when a little child.

And though I am to sorrow born,  
I hope to struggle through the storm,  
*Castle Donington.*

Since now, ere winds and waves be wild,  
I ask to be Thy little child.

What perils crowd my future way ;  
How sure my sinful soul to stray ;  
O! Thou who couldst not be beguiled,  
Take to Thine arms a little child.

Dear spotless Saviour, can I be  
In deed, in word, in thought like Thee,  
Whom Sacred Scripture sweetly styled,  
Jesus, the Father's Holy Child ?

Yes, for Thy great redeeming love  
Can place me in the realms above,  
As beautiful and undefiled,  
As Thou wast when a little child.

E. H. J.

## Sunday School.

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NEW INDEPENDENT SCHOOLS, RUSH-OLME-ROAD, MANCHESTER.—This school is one of the largest in Manchester, numbering 850 scholars and 65 teachers, in addition to the branch school in Saville-street, making a total of 1269 scholars and 85 teachers. It was opened in 1827, with 59 boys and 38 girls, and has hitherto been conducted in a low cellar-room underneath the chapel, where, even on a bright May morning, gas-lights were often necessary. Here, under great disadvantages, the teachers have toiled on for five-and-thirty years. The important and often anxiously-debated question, how shall the elder scholars be retained in our schools? has received a very full and satisfactory solution, as evidenced in the fact that, year by year, the average age of the scholars has gradually been increasing, so that there are now in attendance upwards of 400 above 16 years of age. The elder classes are self-sustaining, and it is no longer necessary to promote scholars into these classes from the lower ones

to maintain the numbers and to fill up vacancies, as these are made up by the scholars themselves bringing in their acquaintances. The total number of scholars who have passed through the schools since the opening is 11,956. It had long been felt that a school thus happily organized deserved all appropriate facilities for its operations. These were in part furnished in 1847, by the erection of several class rooms, to which teachers could retire separately with their classes. These have been found to be very useful. The want of a large room, however, has been painfully felt, for the atmosphere of the cellar was almost stifling. After waiting many years, a plot of land, immediately adjoining the chapel and old class rooms, came into the market and was purchased. It contains about 1,000 square yards, nearly the whole of which has been covered by the new buildings. These consist of one large school room to hold 800 adults, lighted entirely from a handsome lantern roof of open timbers,

stained and varnished, and enclosed on two opposite sides by two ranges of class rooms, each two stories high. There has thus been obtained 21 large new class rooms, of various dimensions, one of the number being sufficiently large to seat 200 adults, and also a private room for the superintendent, and the whole of these are heated by hot water and lighted by gas. Access to the upper tier of class rooms is obtained by a light gallery running round three sides of the large room, into which most of the entrance doors of the class rooms open. The new building is connected with the old at either end, so as to afford a ready transit, under cover, from the school to the chapel, and recesses are made in one side of the large room for the secretaries, library, savings bank, and clothing club; and every material appliance is provided for the efficient and easy working of a large school. The gallery front and all the doors in the principal rooms are of pitch pine and of a very ornate character. The class rooms named, with those now in use, will enable the superintendent, after the opening service, to dismiss every teacher with his or her class to a separate room. This is the distinctive feature of construction. The works are now completed, and the total cost, as nearly as can at present be ascertained, including the heating, draining, lighting, repairs to old building, forms, fittings, and all extra charges, excepting professional, has been £2,440. The estimate made by the architect, Mr. Henry Fuller, of Manchester, being £2,470.

MANCHESTER CONFERENCE OF SABBATH-SCHOOL TEACHERS.—On Saturday, Feb. 2nd, a very large and important conference of Sunday school teachers was held in the Lever-street school-room, Manchester, (kindly lent for the occasion,) over which the Rev. W. Caine, M.A., presided. There were representatives from most of the Sabbath schools in the district, and the greatest unanimity and enthusiasm prevailed. The subject of the Conference was, "How to make our Sabbath schools more effective, with special reference to the Band of Hope movement." The following resolutions, moved and seconded by Sunday school superintendents and teachers, were

unanimously adopted:—1. "That this conference of Sabbath school teachers, deeply impressed with the solemn fact, constantly urged upon their attention, that large numbers of elder scholars, of both sexes, continually leave our Sabbath schools and fall into immorality and vice, desire publicly to express their full conviction, drawn from sad experience, that the temptations of the public house and beer-house, and especially the Sunday evening singing saloons in connection therewith, are the chief causes of this lamentable and increasing evil." 2. "That this conference, believing the Band of Hope to be one of the most powerful agencies for counteracting the temptations emanating from the pernicious drinking customs of society, so damaging to the real interest of the Sabbath school work, pledges itself to assist in the extension of this valuable and Christian movement to every Sabbath school, and earnestly appeals to our noble band of self-denying teachers by their example and efforts to aid in this work, and the entire removal of the greatest hindrance to every Christian effort." 3. "That this meeting cannot separate without expressing its deep feelings of joy at the formation of a powerful organization for 'stopping the sale of intoxicating liquors on Sunday,' which has received so cordial and unanimous a reception from the whole nation; and while tendering their warmest thanks to the executive of this association, pray God to bless their efforts to remove so unjust a monopoly."

BRADFORD.—The friends in the Bradford west circuit appear to have come near to a satisfactory solution of the important problem, "How to retain our elder Sunday scholars?" It is a pleasing feature in connection with the new and beautiful Annesley Chapel that in the Sunday school belonging thereto there is a class of young women numbering more than fifty, and one of young men numbering forty. One of the means used for thus retaining the young men in the Sunday school, and at the same time of preparing them for greater usefulness in the church and in the world, is a Young Men's Mutual Improvement Society.

## Correspondence.

### INFANT BAPTISM.

TO THE EDITORS--

Dear Sirs,—Infant Baptism being the very ground-work of the Popish system, it is not surprising that the Romanising Protestants of the present day should make every effort to uphold and extend that unscriptural practice; and what they lack in reason and argument they too commonly make up by abuse and misrepresentation of those who own no authority but that of the Master. The letter, of which I enclose a copy, was sent to a friend of mine, by whom it was forwarded to me with a request that I would obtain the information required. In referring to the letter I may say that notwithstanding the opinion stated in the last clause, the writer was shortly afterwards persuaded to have his children sprinkled by a Catholic priest of the Church of England.\*

On Christmas-day I went with the friend who first received the letter to see the little Sodom (as it had been represented, for the most abominable insinuations connected with it are not contained in the letter,) and informed some of the Baptist friends there of the bad reputation they sustained in a neighbouring county; they thought they did not deserve it, and that it would be as well if you would defend them and the denomination generally by noticing the matter in the Magazine.

I am, gentlemen,

Very truly yours,

S. TAYLOR.

Loughborough, Jan. 14, 1867.

\* As we have not room for the letter itself, we may state that its writer had clearly made up his mind to have his children baptized, and was seeking for something beyond the New Testament as a justification of his procedure. He therefore "asked for instances in which unbaptized children of Baptist parents had grown up more wicked than those baptized in infancy." To find these "sinners exceedingly" he was referred to *East Leake*, where it was said "the Baptists are predominant," and the inhabitants "notoriously immoral." His informant implied that the cause of this notorious immorality was to be traced to the neglect of infant baptism!!

Where the informant of this weak-witted man resides we are not told, but we are entitled to guess that he may have belonged to the neighbouring village of Gotham.—ED.

### PHYTOLACCA FOR THE VOICE.

TO THE EDITORS--

Dear Sirs,—“I speak as I find.” The wonder is that I can *speak* at all. A few months ago I thought my speaking was over for ever. Though it was the height of summer, and though I had used all known appliances (except, indeed, long-continued *silence*, which you know, to persons of our profession and propensities, is well nigh impracticable,) all seemed in vain. But being at Ripley, some of the kindest people in the county (again “I speak as I find,”) recommended me to try Phytolacca. This advice was backed by brother Needham’s testimony of the service it had rendered him. Though I had again to preach on Monday evening, I found, to my surprise and delight, the day following, that my throat was once more vocal—its strings had been retuned. Moreover, I obtained release from a pledge I had taken of total abstinence from singing with the congregation: and though, of course, people call me an old man, I have sometimes lately been talking for hours together without weariness. My voice again mingles with others in the pleasant and comely exercise of praising God for His goodness; and I have been awakening the echoes of Swiss forests with joyous shouts.

Gratitude to the author of so good a gift, as well as thankfulness to those who discovered and recommended it, induces me, in all charity to those who may suffer from aphonia, or clergyman’s throat, “to speak as I find.”

Phytolacca decandra can be procured in three forms from the homœopathic chemists. The most convenient form, I think, is in pillules.

I am, dear sir,

Cordially yours,

THOS. W. MATHEWS.

## Varieties.

### GEORGE MULLER, OF THE ORPHAN HOME, BRISTOL, ON BAPTISM.

ABOUT the beginning of April, 1830 (when twenty-five years old), I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about baptism, one of whom had been baptized after she had believed. When they had conversed a little on the subject, I was asked to give *my* opinion concerning it.

My reply was, "I do not think that I need to be baptized again."

I was then asked by the sister who had been baptized, "But *have* you been baptized?"

I answered, "Yes, when I was a child."

She then replied, "Have you ever read the Scriptures, and prayed with reference to this subject?"

I answered, "No."

"Then," said she, "I entreat you never to speak any more about it till you have done so."

It pleased the Lord to show me the importance of this remark; for whilst at that very time I was exhorting every one to receive nothing which could not be proved by the Word of God, I had repeatedly spoken against believer's baptism, without having ever earnestly examined the Scriptures or prayed concerning it; and now I determined, if God would help me, to examine that subject also, and if infant baptism were found to be scriptural, I would earnestly defend it; and if believers' baptism were right, I would as strenuously defend that, and be baptized.

As soon as I had time, I set about examining the subject. The mode I adopted was as follows: Repeatedly I asked God to teach me concerning it, and I read the New Testament from the beginning, with a particular reference to this point. But now, when I earnestly set about the matter, a number of objections presented themselves to my mind.

*First.* "Since many holy and enlightened men have been divided in opinion concerning this point, does this not prove that it is not to be expected we should come to a satisfactory conclu-

sion about this question in the present imperfect state of the church?" This objection was thus removed: If this ordinance is revealed in the Bible, why may I not know it, as the Holy Spirit is the teacher in the church of Christ now as well as formerly?"

*Second.* "There have been but few of my friends baptized, and the greater part of them are opposed to believers' baptism, and they will turn their backs on me." Answer: "Though all men should forsake me, if the Lord Jesus take me up I shall be happy."

*Third.* "You will be sure to lose one-half of your income if you are baptized." Answer: "As long as I desire to be faithful to the Lord, He will not suffer me to want."

*Fourth.* "People will call you a Baptist, and you will be reckoned among that body, and you cannot approve of all that is going on among them." Answer: "It does not follow that I must, in all points, go along with all those who hold believers' baptism, although I should be baptized."

*Fifth.* "You have been preaching for some years, and you will have thus publicly to confess that you have been in an error, should you be led to see that believers' baptism is right." Answer: "It is much better to confess that I have been in error concerning that point, than to continue in it."

*Sixth.* "Even if believers' baptism should be right, yet it is now too late to attend to it, as you ought to have been baptized immediately on believing." Answer: "It is better to fulfil a commandment of the Lord Jesus ever so late than to continue living in the neglect of it."

As soon as I was brought into this state of heart, I saw from the Scriptures that believers **ONLY** are the proper subjects for baptism, and that immersion is the only true scriptural mode in which it ought to be attended to. The passage which particularly convinced me of the former, is Acts viii. 36—38; and of the latter, Rom. vi. 3—5. Some time after I was baptized. I had much peace in doing so, and never have I, for one single moment, regretted it.



Before I leave this point I would just say a few words concerning the result of this matter, so far as it regards some of the objections which occurred to my mind when I was about to examine the Scriptures concerning baptism.

*First.* Concerning the first objection, my conviction now is, that of all revealed truths, not one is more clearly revealed in the Scriptures, not even the doctrine of justification by faith, and that the subject has only become obscured by men not having been willing to take the Scriptures alone to decide the point.

*Second.* Not one of my true friends in the Lord has turned his back on me, as I supposed, and almost all of them have been themselves baptized since.

*Third.* Though in one way I lost money in consequence of being baptized, yet the Lord did not suffer me to be really a loser, even as it regards temporal things; for he made up the loss most bountifully. In conclusion, my example has been the means of leading many to examine the question of baptism, and to submit, from conviction, to this ordinance; and seeing this truth, I have been led to speak on it as well as on other truths; and during the twenty-three years that I have now resided in Bristol, more than a thousand believers have been baptized among us.

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**CHEERFULNESS.**—The happiness of mature life does not show itself in marked, fussy expression; it may lurk even under some outward evidence of harassment. It is only the outside part of many a poor recluse that is merry while she laughs like a child, and finds her amusement and refreshment of spirit in childish things which have nothing in them for the woman to relish. But all the same we say that, if she would have been sad at her own old home—sad for the brother that has gone astray, for the sister drooping in premature decay, for the mother fretted into ill temper by her trials—and is now merry, having separated herself by one strong act from the tyranny of these carking cares, we see no particular reason to reverence her jollity, though we do not grudge it her. We will say also that, whatever she gains, she is losing one most important point of training—the sorrows and pains of the affections. She may serve the outer world, the poor and stranger, with

an energy of self-sacrifice; but she cannot love with quaking nerves and throbbing pulses any but the heart's natural belongings. And this fact will be written in the smiles of which so much account is made, which, however beautiful in themselves, do not cheer our spirits, for the very reason that there is, and can be, no sympathy and fellowship in them. But we have digressed, not only into gravity, but into polemics. We sometimes think that mankind must at one time have been endowed with a more robust cheerfulness than our civilization can boast, to carry them through the trials to which they were exposed in lawless times. History is such a succession of miseries, tyrannies, cruelties, and wrongs, that how people stood it and lived out their days is sometimes a marvel. But something constantly lets out that life under these conditions was vigorous—that people caught, with an alacrity foreign to us, the pleasures within their reach. Even where torture and hideous forms of death curdle the modern reader's blood, there are continually indications, if we look for them, of a somewhat jovial society in the thick of these horrors, and that not only among the victimizers. What a wild cheerfulness characterizes, in Mr. Motley's book on the Netherlands, all the actors principally and most fatally concerned! Spirits may be crushed in the end, but while there is hope, excitement will always engender cheerfulness, just as soldiers are cheerful; and probably both from the same necessity of "taking short views of life," while the present is occupied by stirring events. We may be a little over-educated for this frank, careless form of cheerfulness. Ours must be in some degree the result of rule and self-discipline, yet still the first qualification, the indispensable ally, must be courage. There can be no cheerfulness without it. We must have no bugbears, no frightful fiends in our rear which we dare not turn upon. The cheerful man must be able to look every thing in the face—take it in, in its just proportions, but not dwell upon it. Such remedies as occur to him he applies with promptness, but he broods upon nothing. Hence cheerfulness is most rare and difficult to an active imagination, unless this is allied to the most sanguine temperament. It is all very well to tell some people not to dwell on things, not

to look forward, not to devise terrors—they cannot help themselves. We perceive, therefore, that the cheerful man must be a busy one—not a drudge, but always with something in hand to engage and arrest the attention, and impart interest to the present. We do not much believe in that form of it which is fed by illusions. Charles Lamb describes a man who keeps himself and his household in supreme spirits by calling every thing by wrong names—asking, for example, for the silver sugar-tongs, when the thing indicated, and under the very nose of both host and guest, “was but a spoon, and that plated.” Real, lasting cheerfulness throws its own hue upon things, but it sees them in exact shape and proportion. It also is one of its secrets to esteem everything the more for the fact of possession. All the cheerful people we know think the better of a thing for being their own; disparagement is altogether alien to this temper, unless of things obviously beyond reach. Cheerful people, again, have few secrets, and no willing ones; they do not hug mysteries, and, in fact, have a

way of scattering them—perhaps for the reason that in its nature cheerfulness is akin to daylight, and while other humours shut up men, “each in the cave of his own complexion,” this brings him into the sunshine. We can see all round him and into him as well, and he is not only illuminated, but in his turn an illumination; so that it is wonderful what a change in morbid states of feeling and general misunderstandings the sudden presence of a cheerful spirit will bring about.

WHY WE SOMETIMES GO TOO FAR.—It happens in all heights and heats of oppositions as in *horse races*, wherein the rider, if he does not go beyond the post, cannot come to it so as to win; for being on the speed he must go beyond it in order to come to it, though afterward he may rein and turn his horse back again to the very place of the mark. Thus men, being in the very heat of the contest, and in the full career of their souls, because of their passions, cannot stop short at the point they aim at, but some extravagances must occur which they will afterwards amend.

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## Intelligence.

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### Denominational.

The next MIDLAND CONFERENCE will be held at Beeston, on Tuesday, March 5th. The Rev. W. Hill, of Barton Fabis, will preach in the morning; in case of failure the Rev. W. Bailey, of Wymeswold. The plans and proposals of the Midland Home Mission Committee will be submitted to this Conference.

MINISTERIAL BOARD.—The Association in 1865 appointed a Board of Reference for vacant churches which may be seeking ministers, and for ministers desiring to change their spheres of labour. As the names of those who were then constituted the Ministerial Board for the three following years were not republished in the Minutes for 1866, some of our friends are unacquainted with them. It is deemed advisable to mention their names in the Magazine, and to advert to the objects contemplated by the appointment of the Board. It was considered that direct ap-

plications, in the first instance, from vacant churches to settled pastors, might in some cases be indiscreet; and that asking the opinion and advice of individuals as to the means of filling up these vacancies imposed an amount of responsibility on such individuals which it is not pleasant to bear. On the other hand, it is scarcely modest for ministers to make personal application to vacant churches; nor is it quite decorous for any single minister, whether of shorter or longer standing among us, to recommend a personal friend. Experience having shown the impropriety and impolicy of methods which were becoming general, it was judged to be wise to select a few brethren, living in different parts of the Connexion, who might be consulted in confidence by churches and pastors as to the supply of their peculiar necessities. It is a noticeable fact that the Congregational body has come to see the need of a similar Board to assist churches in making a suitable choice of ministers, to help good ministers in finding right spheres of labour, and if possible,

to prevent evil men from finding access to any spheres at all. The brethren forming the present Ministerial Board among us are brethren Burns, of London; Mathews, of Boston; R. Ingham, of Halifax; and W. Underwood, of Chilwell College, who acts as Secretary.

**STALYBRIDGE.**—The friends in connection with this place of worship have, for many years, been burdened with a heavy debt; and they have resolved on trying to raise a Bazaar this year, in order, if possible, to rid themselves of this encumbrance. The chapel was opened in 1848, with a debt upon it of £2,400; of which sum nearly £2,000 have been paid. Last year we were compelled to have the place thoroughly cleaned, painted, &c., so that at the present time we owe about £550. The fearful cotton crisis prevented the church and congregation, which are composed almost entirely of working people, from doing what they would have done; and at the present time the uncertain state of the cotton trade causes many of our people to be short of employment; these circumstances make it very desirable that we should be freed from the necessity of having to pay interest for borrowed money, and we earnestly appeal to you for help. We are happy to state that one gentleman, who is not connected with our place of worship, but who is well acquainted with the circumstances of our case, has kindly promised to give us ten per cent. on all we can raise by this effort; and another has promised us five per cent.; which we hope will be an inducement to the friends in the body to render us what help they can, as it will most certainly be an incentive to us to do our utmost by way of helping ourselves. Donations of money or goods will be thankfully received by W. EVANS, Pastor, Wakefield Road.—[We invite the attention of our churches to the above statement, which all will read with pleasure, and which we trust will elicit a little help from many.—Ed.]

**WOODHOUSE LEAVES.**—On Tuesday, Jan. 22nd, deeply interesting services were held in the General Baptist chapel in connection with the settlement of the Rev. J. Cotton, formerly of Barton, as pastor of the church. In the afternoon a solemn and impressive address to the pastor was delivered by the Rev. I. Stubbins, of Quorndon; after which the Rev. E. Stevenson, of Loughborough, addressed the members of the church upon the duties devolving upon them, from the words, "Encourage him." The afternoon meeting was concluded with prayer for the pastor and people by the Rev. J. Mason, of Loughborough (Independent); after which upwards of a hundred sat down to tea,

provided in the adjoining school-rooms. At six o'clock a public meeting was held, addressed by the ministers and other friends; and at the close of the meetings it was felt by all present "that a day spent in God's house is better than a thousand." Mr. T. W. Marshall, of Loughborough, presided. T. B.

**ASHBY-DE-LA-ZOUCH.**—A united communion service was held in the Baptist chapel on Thursday evening, Jan. 21. The Rev. C. Clarke, B.A., presided. The Baptist, Independent, Wesleyan, and Primitive Methodist churches thus concluded a series of united and special services. Rev. T. Mays, Independent; Revs. R. Brown, J. Bunting, J. Stevinson, Wesleyans; and Rev. R. Parks, Primitive Methodist, took part. This was one of the most pleasing and profitable meetings held in Ashby for a long time.

**LOUGHBOROUGH, Wood Gate.**—Our annual members' tea meeting was held on Tuesday, Jan. 29, when there was a very good attendance. The tables were removed after tea, and a most excellent and interesting meeting held, during which a purse containing £6 10s. was presented to our pastor, the Rev. J. T. Gale, as a New Year's offering and expression of affection and esteem. Useful and spirited addresses were delivered on various topics by our pastor, Messrs. Marshall, Winks, Berrington, Kendrick, Baldwin, Harding, Gray, and other friends.

**BURTON-ON-TRENT.**—On Sunday and Monday, January 27 and 28, our annual Foreign Missionary services were held, when collections were made, which, with subscriptions, &c., reached the sum of £55. It is but right to say that £30 of this amount has been collected by juveniles in the Sabbath school. As they have commenced while young to do so much for the heathen, we hope they will never weary in well doing; and while endeavouring to enlighten the dark benighted nations of the earth, they may themselves in early life be led to seek that Saviour who has bid them come unto Him. J. B. H.

**NEW GENERAL BAPTIST CHAPEL, NETHERTON.**—Some of our readers will be glad to learn that Mr. David Skidmore, formerly a popular local preacher and lecturer among the Methodists, has just been baptized at this place by Mr. Rodway, of Coseley, near Bilston, and that he is now the acknowledged pastor of the church.

**LONDON, BOROUGH ROAD.**—We regret to learn that the Rev. J. Harcourt has been compelled by severe indisposition to think of resting for a time from his ministerial duties. The church are taking steps to obtain assistance for him, and he has generously offered to bear half the expense.

BARTON.—On Lord's-day, Feb. 17, after a sermon by the Hon. Captain Moreton, R.N., the sum of £9 11s. was collected in aid of the funds of the Leicester Infirmary.

The Rev. J. H. Wood, of Smarden, has accepted a cordial invitation to the pastorate of the General Baptist church at Wolvey, and is expected to commence his labours there on the fourth Lord's-day in March.

The Rev. E. Pike, B.A., is about to commence his ministry in Coventry.

The Rev. H. Angus, of Rugby, is about to remove to Shrewsbury.

BAPTISMS.

LOUGHBOROUGH, *Wood Gate*.—On Lord's-day morning, Feb. 3, after an excellent sermon from our pastor, the Rev. J. T. Gale, on the duty and privilege of a public profession by baptism of faith in Christ, six friends were baptized by Mr. Lacey. Mr. Gale welcomed them into the church with the right hand of fellowship at the Lord's Supper in the afternoon. B. B.

ASHEY-DE-LA-ZOUCH.—On Wednesday evening, Feb. 13, two young persons were baptized by the Rev. C. Clarke, B.A., after a sermon on Rom. vi. 4.

NOTTINGHAM, *Mechanics' Hall*.—On Wednesday evening, Dec. 26, five persons were added to us; and on Jan. 3) three others put on Christ by baptism. T.

LONGFORD.—On the first Sabbath in October four persons were baptized by the pastor, Rev. S. S. Allsop; on the first in November, three; December, three; and January, three.

PETERBOROUGH.—On Lord's-day, Feb. 3, two persons were baptized by Mr. Barrass, and received into the church.

BARTON.—On Lord's-day, Feb. 10, two young men were baptized and added to the church.

BERKHAMSTEAD.—Jan. 31, the Rev. J. Lawton baptized six young persons, three of whom were sisters.

CHESHAM.—Nov. 30, five were baptized and received into the church the following Sabbath.

THE COLLEGE.

<i>Current Account.</i>		£	s.	d.
Collection at Crich .. .. .		2	0	0
" Sutterton .. .. .		2	10	0
Loughborough, Baxter Gate ..		11	1	6
Rent of Cottages .. .. .		5	19	9
<i>Purchase Account.</i>				
Shore, per Rev. T. Gill .. .. .		2	2	0

As the time is coming near for fulfilling the promises relative to the remaining debt on the College property, the Treasurer respectfully invites attention to the subject,

and hopes to be enabled to announce that the whole burden is removed.

A present of about seventy volumes for the College Library has been received from the Rev. Dr. Burns, London.

Miscellaneous.

THE CHAIRMAN OF THE BAPTIST UNION.—We have great pleasure in making the announcement that the Hon. and Rev. B. W. Noel, M.A., has consented to accept the office of Chairman of the Baptist Union for the forthcoming year.

MODERN BISHOPS.—The novelties of doctrine and practice which are described under the title of "Ritualism"—novelties which are declared to be such by the bishops themselves, and which they condemn in the sharpest language—are not, on any account, to be interfered with. Oxford follows London, and Carlisle follows St. David's, in denouncing the Ritualistic system; but there the matter is to end. The laity are virtually told that they will not be protected, and that if they have put their faith in bishops, they might as well have put it in "princes." People, in fact, have altogether mistaken the character and the duties of the members of the State-Church Episcopate. They really don't believe in laws for the enforcement of religion; or, if they do, they are to be put in force against Dissenters only. Moral suasion is their remedy: "kindly remonstrance" is to avail. A bishop can only give good advice, and having given it, it may be taken or not. He sees, as he says, the flock wandering astray, and utterly misled; but he is not a shepherd that he can interfere. He is only a passing friend, or stranger, who will say what he thinks, and leave the sheep to go as they list. For this, and this alone, the nation pays him, and, as he no doubt thinks, will cheerfully continue to pay him. We do not say that we wish it otherwise; but the sooner this becomes the accepted theory concerning episcopal functions, the better for the laity. They will then know that they really have no alternative but to hear what they disapprove, or become dissenters. Whatever may be the Church's straits, the bishops will not help them. They can only give them something between a sermon and a review article, which, it is needless to say, they could obtain without paying a bishop for it. If the Tories should desire any aid to put down conscience clauses, to prevent the Christian burial of Dissenters, or to continue Church-rates, then the bishops will help them, and, twenty-one in number, as in the case of Mr. Hadfield's Quali-

fiction Bill, give that aid with all their heart. Whatever may become of episcopal functions, their functions as peers they have kept, and will keep, unimpaired.—*Liberator*.

It appears that in several places throughout England a movement is at work to increase ministerial stipends. Scotland also has taken the subject up. At the recent meeting of the Free Presbytery of

Dumbarton, the feeling was that £150 should no longer be spoken of as the desirable minimum, but £200 at least should be put in its place. Several speakers remarked that £150 was not now of more value than £120 twenty years ago.

The first General Baptist (Arminian) church is said to have been formed in London in 1607; the first Particular (Calvinistic) church in 1616.

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## Notes on Public Events.

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THE past month, if not remarkable for events of prime importance, has nevertheless been fruitful in occurrences of considerable interest. Parliament, that world-famous assembly of Englishmen, has once more met for despatch of business. It was opened by the Queen in person—the speech, however, being read, not as used to be the case by Her Majesty herself, but by the Lord Chancellor. The document was longer than usual, and certainly contained promise of many important and useful measures. Our Conservative ministers seem anxious to show what great things they will do for us, if the nation will but let them try. Pity it is that the Reform question, the great Tory difficulty, still blocks up the way!

On the earliest available evening of the session, Mr. Disraeli made a speech which it was expected would have stated definitely the views of Government on this subject. It was listened to with eager interest by a crowded and brilliant assembly of royal princes, noble lords, and faithful commons. In the Agricultural Hall at Islington a meeting of 20,000 working men was being held contemporaneously, to whom the contents were to be transmitted as soon as it should have been delivered. But, to the disappointment of almost everybody, the speech told next to nothing, save that Mr. Disraeli and his friends intended to continue in office as long as they could. To this end they propose, not themselves in the first instance to bring in a Reform Bill, but to ascertain by a series of resolutions the will of Parliament, and then to frame a measure in accordance. This course is certainly not altogether without precedent. It was the plan adopted subsequently to the Sepoy mutiny in framing a new Government for India. But still, the feeling is that it is an improper abdication of the functions of government, and contrary to Parliamentary traditions; and at the time we write the probability seems to be that the Liberal party will make a stand against this mode

of procedure, and that, as the result, a change of government may be looked for at no distant day.

That miserable delusion, Fenianism, has been occasioning both expense and trouble. In the south-west of Ireland, in a wild district not far from the celebrated Lakes of Killarney, from fifty to a hundred men, headed by one or two American-Irish ex-colonels or captains, endeavoured to effect a rising. They shot a mounted policeman, and created considerable alarm among the gentry of the neighbourhood; but the peasantry seem to have kept aloof, and a strong force of military making their appearance and seeking to surround them, the would-be rebels speedily became discouraged, and sought safety in flight. Arrests, however, continue to be made in Dublin, Limerick, and other places; and the Habeas Corpus Act, the suspension of which it was hoped might soon cease, will have to be continued a while longer. Surely this continued agitation and disaffection in the sister country will at length compel our legislators to enact some wise and thorough reforms touching the two great grievances of Ireland—the tenure of land, and the church-establishment! The Irish tenant-farmer needs to be assured that if he improve his land he shall not be liable to be turned out at a few months' notice without compensation; and the Irish Roman Catholic cannot see the reasonableness or justice of his church—which is the church of the great majority—being dependant on voluntary contributions, whilst the Protestant Establishment, regarded by him as heretical, and at best only the church of the small minority, is State-endowed. Some people speak of this as a mere sentimental grievance; but sentimental or not, it is one with which we English Nonconformists cannot help feeling sympathy.

Who would have thought of a Fenian insurrection in the quiet, ancient English city of Chester? Yet something of the

kind seems to have been very near happening the other day, when, to the wonderment of the inhabitants, 1300 or 1400 "roughs" from the neighbouring towns of Lancashire and Cheshire suddenly appeared among them. Various interpretations have been put upon the affair, some persons alleging that Fenianism had nothing to do with it; but circumstances that have come to light since make it, we think, pretty evident that serious mischief was intended. In Chester castle upwards of 800,000 rounds of ammunition are kept, under the charge of only some fifty or sixty men. Chester is on the highway to Ireland; and apparently the risings there and in Kerry were parts of a larger plan which failed through incompleteness of organization. At first we were disposed to smile at the vigorous measures taken by the authorities for the preservation of peace—especially the sending down the Guards from London; but certainly on reflection cannot but own that if there was error, it was error on the right side.

Within the last few weeks foreign affairs have become a little more interesting. A Parliament has been elected representative of the whole of North Germany, and it is expected that one of its first acts will be to proclaim King William of Prussia Emperor of the Germans. The Italian Parliament has been dissolved, and a modification effected in the ministry. The main question at issue, and on which an appeal is now made to the Italian people, seems to be this—Baron Ricasoli, the Italian premier, is anxious to effect at once two things, to relieve the national finances, and to separate church from state. For this purpose he proposes to appropriate one-third of the church property to secular uses, and to make over the remaining two-thirds to the bishops and clergy, accompanied with entire independence of state control. His motto is, "A Free Church in a Free State." But many of the Italians are fearful of the action of a richly-endowed church when independent of state control. They feel as many English dissenters do in reference to the English church being set free from the restraints of Parliament, and at the same time left in possession of a large proportion of the national wealth. They give Ricasoli credit for good intentions, but think he is being outwitted by a cunning priesthood. We should be glad for our own part to see the experiment proposed by him fairly tried.

In America the struggle between President and Congress still continues. We rejoice to have to record in connection

with this portion of the world another noble act of munificence on the part of Mr. George Peabody, the benefactor of our own London poor. He has just made over to trustees a sum amounting to about £500,000, which he desires to have expended on the education of the poorer people of the Southern States, without regard to difference of race or colour. Mr. Peabody's letter accompanying this gift is evidently that of an intelligent and very good man. He observes that to make the prosperity of America more than superficial, her moral and mental development must keep pace with her material growth; and he presents his gift with reverent recognition of the need of the blessing of God upon it, and with fervent prayer for His guidance to the gentlemen appointed as trustees.

In our last number we made some observations on the subject of masters and men, and the appointment of Boards of Arbitration or Conciliation. We are glad to find that the subject has since then repeatedly engaged the attention of Parliament, and a Royal Commission has just been appointed for the purpose of obtaining and sifting evidence relative to Trades' Unions, Strikes, and other connected matters. We trust the thing will be done fairly and thoroughly—indeed all we know of the leading men on the commission makes us believe it will be so—and then good must come of it.

About the time we went to press last month a Conference was being held in London, convened chiefly through the efforts of the Rev. Edward White, and intended to elicit information as to the reasons of the alienation of so many of the working-men of our country from religious institutions and services. Mr. Miall presided. The Rev. Newman Hall, Dr. Miller of Greenwich, Dean Stanley, Mr. George Potter, and other well-known persons spoke, and working-men themselves were specially encouraged to give expression to their thoughts and feelings on the subject. Very little was brought out that was not well-known before; still the discussion of the sad fact which led to the convocation of the assembly will not, we trust, be altogether in vain. In our opinion two things in particular are needed in order to bring about an improved state of things,—more consistent lives on the part of professing Christians, and a more earnest, hearty, manly style of preaching. Other things would, no doubt, be helpful; but these, it strikes us, are what are chiefly wanted. Let us who are ministers strive to make our discourses fuller of gospel

truth, vigorously expressed, and not shrink from faithfully pointing out the bearing of Christianity on all the facts of our daily life; and let our people preach by their beautiful, holy, Christ-like lives, and we should soon see a change for the better coming over the spiritual condition of English society in all its grades.

Speaking of Conferences we are reminded of the ecclesiastical gathering commonly denominated Convocation. This is an assembly of the Bishops and representatives of the clergy which meets for a short time after the assembling of Parliament. On the 13th of last month the Bishops deliberated for some hours on the vexed question of "Ritualism," and ultimately arrived at the following decision, "that no alteration from the long-sanctioned and usual ritual ought to be made until the sanction of the Bishop of the diocese has been obtained thereto." Seeing, however, that several of the bishops are themselves strongly tainted with Ritua-

lism, the Rev. Lord Sidney Godolphin Osborne does not derive much comfort from this judgment. We had noted several other things in connection with the doings of Convocation to which we should have liked to have called the attention of our readers, but want of space forbids.

We close our Notes this month with a cheerful piece of intelligence culled from an Australian newspaper. Who that has friends or kindred in Australia will not be glad to read it? "The good times' seem really to have come at last for the majority of the working-classes in Victoria. It must be under very exceptional circumstances indeed that either skilled or unskilled labourers, able and willing to work, are unable to secure employment. This is notably so in Melbourne; and in the agricultural districts a bountiful harvest not only furnishes plenty of work, but also cheap food." Would that it were the will of Providence that "good times" might once more return to Old England!

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## Marriages and Deaths.

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### Marriages.

BAILEY—DERRY.—Jan. 8, at the Mission Chapel, Cuttack, India, by the Rev. J. Buckley, uncle of the bride, assisted by the Rev. G. Taylor, the Rev. Thomas Bailey, of Berhampore, Ganjam, to Mary, only daughter of Mr. William Derry, of Barton Fabis. No cards.

ARCHER—PUDEPHATT.—Jan. 22, at the General Baptist Chapel, Chesham, by the Rev. I. Preston, Mr. Charles Archer to Miss Sophia Puddephatt.

PAGE—PAGE.—Jan. 24, at the General Baptist Chapel, Chesham, by the Rev. I. Preston, Mr. John Page of Bellingdon, to Miss Sarah Page, of Chesham.

CARTER—TENNETT.—Feb. 2, at Tetley Street General Baptist chapel, Bradford, by the Rev. B. Wood, Mr. T. Carter to Miss Tennent.

NORTH—BARKER.—Feb. 9, at Tetley Street General Baptist chapel, Bradford, by the Rev. B. Wood, Mr. W. North to Miss H. Barker.

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### Deaths.

LYGO.—Dec. 9, aged 73, Mary Lygo, at Latimer House (where Latimer was born), Thurcaston, Leicestershire. An earnest Christian and zealous General Baptist.

HEWITT—WARD—DARLISON.—Jan. 24, Charlotte Taylor Hewitt, aged 30; on the

26th, John Ward, aged 35; and on the 27th, John Darlison, aged 58. These were all consistent members of the General Baptist church at Longford, and their removal, as well as the death of two young persons who were regular and hopeful hearers, was improved by a sermon from 1 Thessalonians iv. 13, 14, to a large congregation.

ROGERS.—Jan. 26, after a long and painful affliction, Maria Rachel beloved daughter of Mr. Rogers, Ford, near Aylesbury. "Her end was peace."

NEWMAN.—Feb. 14, at Loughborough, Jane, the beloved wife of Mr. Newman, High Street, and daughter of Mr. W. Bennett, greatly regretted by her relatives and a wide circle of friends.

CHAPMAN.—Feb. 19, at Melbourne, in the house of his father, the Rev. W. Chapman, Wallis Chapman, lately a student in Chilwell College. This lamented youth entered the College in 1864, but in the early part of 1866 he was obliged to suspend his studies through failing health, and was never sufficiently restored to enable him to return. Though much worse shortly before death his friends had no idea of his being so near his end, not having kept his bed a single day. He was remarkably studious in his habits, of a cool and quiet disposition, of very superior classical attainments, and an advanced biblical scholar.

## Missionary Observer.

### GUNGA DHOR;

OR, THE EPENETUS OF ORISSA.

*Being Extracts from a Sermon preached on the death of Gunga Dhor, at Melbourne, by Rev. W. Chapman.*

"Salute my well-beloved Epenetus, who is the firstfruits of Achaia unto Christ."—Rom. xvi. 5.

GUNGA DHOR was the Epenetus of Orissa—the firstfruits unto Christ. Before his conversion he had been a high caste brahmin. To use an English illustration, Gunga Dhor was not only one of the aristocracy of Orissa, but also one of the highest class. He was not a knight, but a duke. He was a thoroughly educated man. In a letter to Mr. Peggs, written in the year 1833, he mentions a large number of shastres which he had read while under the instruction of his father, and concludes by saying that he had read more than two hundred of the Hindoo scriptures.

Having finished his education he became an instructor of others, and for some years he obtained his living by reading and explaining to others the sacred books of the Hindoos. He then became a devotee, and according to his own account ran far into the ways of sin. Thus he continued, conscious of his wickedness, sometimes under the influence of profound remorse, and at times anxious to learn the right and to secure happiness, until the period of his conversion. That conversion he explains thus: "As when the moon is absent, and the darkness is complete, a man looks earnestly for the sun's first morning beams, so beholding the darkness of the world I longed for the light of truth; and behold, by the little tracts—Ten Commandments, Jewel Mine of Salvation, and Holy Scriptures—falling into my hands, the light of truth shone brightly, and I beheld the rays of divine mercy." By a diligent perusal of these tracts his mind laid fast hold of the truth—the truth in relation to himself as a sinner, and Christ as a Saviour. Among human helpers in bringing him out of the darkness of heathenism into the glorious light and liberty of the gospel, he makes special mention of the late Mr. Lacey, and some Bengalee Christians with whom

he once met on a visit at Calcutta. At length he clearly discovered that beside Jesus Christ there was no Saviour for his sinful soul. He embraced that Saviour, and was determined to avow him as his Lord.

His baptism took place in the river Mahanuddy, on the 23rd of March, 1828. He was then about thirty-five years of age. Gunga wore his poita, or brahminical thread—a badge of divinity—until he stood in the water prepared to put on Christ. He then took it off in the sight of the multitude, and gave it into the hands of the minister, and was immediately baptized. He had no sooner come up out of the water than his friends departed from him, and *some of them for ever*. We sometimes sing—

"Should it rend some fond connection,  
Should I suffer shame or loss," &c.

In the case of Gunga these were not contingencies, but painful realities.

Gunga, having received a good education, having long acted as a religious teacher, and being gifted with great natural eloquence, began to address his countrymen on the subject of salvation even before his baptism; and about six or seven years after his baptism he was ordained to the missionary work among his own countrymen; and with the exception of a short interval or two he continued to labour in word and doctrine from that time till his death.

You have often heard Gunga spoken of as the Spurgeon of India; and certainly the descriptions given of his eloquence by those who have heard him are marvellous. One says—"In the bazaar, in his best moods, he is an extraordinary speaker. His powerful voice, energy of manner, and mastery of the language, command attention. I have seen them writhe and smile at his exposure of their delusions—writhe at the severity of the lash, and smile at the cleverness with which it has been inflicted." "No one," says another, "can see this man without interest; everything about him is uncommon. I shall never forget his finish to an address after a stormy time in the market. With his eyes and countenance darting fire, every muscle of his almost naked legs and body distended,



his hands erect, his whole frame eloquent, with an energy impossible to describe, he said—"Well, I have told you the truth; I have declared the word of the eternal God. Whether you believe it or not, it is the word of salvation. If you believe you will find eternal joy when this world is burnt up; but if you despise and reject it, you are hopeless and miserable for ever." Another says—"Gunga, inimitable Gunga, is still the prince of preachers in Orissa. Hundreds and thousands, perhaps, of times, as I have heard him, I rarely ever have wished him to finish. He does not merely speak or read, he acts out his parables and statements. He has just delivered the parable of the talents in such style, we might see the Mahajun and his debtors, and the carrying off the wicked and slothful servant."

I will now give you a few specimens of the eloquence of this "prince of preachers."

"The words of Jesus are sweet to the true believer as the mother's milk to the new-born babe."

"As a mountain stream, widening and deepening as it pursues its course, spreads blessings wherever it flows, such is the Gospel. This life-giving stream has blessed many a thirsty land. At length it flowed into Orissa, and I and others have drunk of its waters."

On one occasion, while preaching, a brahmin interrupted Gunga with the objection that Christianity could not prevail, and that he could not expect the people to give up the religion of their forefathers, to lose caste, and to forsake all their former ways, for this new religion. Gunga replied, "O yes, we do, because this is the true light. Suppose a large continent had been in darkness, and no one knew how to get a light, and some one came from the sea with a light, the light would spread. One would come and light his torch, and then another, and another, and they would carry the light with them, and the light would spread all over the land. Well, the Padre Sahib has come with the light of truth from England; I light my lamp from his lamp, and you take your light from mine, and thus it will spread; and by this light we shall see that caste is nothing, and that Christ is all."

One more example. "If a king's son should offer to take the place of a common malefactor, how all would admire

and wonder! but how much greater is the love of Christ? And this is our constant theme. Christ died. Bampton Sahib came to this country; Peggs Sahib also came; they preached Christ, but they are gone. Lacey Sahib came—he is; then Sutton Sahib came—he lives; after these others came, but all proclaim this—Christ died for the salvation of sinners, and rose again. Men of wisdom! tell me where you find such love, and I will sit and listen. Did any of the ten incarnations die to save another? Did any of the gods or goddesses? Where is such a history written? Ah! you cannot find it anywhere upon earth; this is heavenly love. He who formed you died in your stead. He who gave you existence parted with His own life to redeem you from hell. You think and care little about hell; you laugh and sport while sinning, but it will be weeping and wailing when you bear its punishment in hell."

While thus speaking a brahmin interrupted him by asking some foolish question about God, which called forth an indignant rebuke. "Can an ant measure a mountain, or describe the depth of the sea? Can the embryo in an egg tell what its future condition will be? You—a man—an insect—a worm—talk in this way about the God who made you and the Saviour who died for you!"

"But how can we know and understand?" inquired the brahmin. "Read, and you will know; here is a book—take it—I will give it you; you will find the history of Christ, His birth, miracles, discourses, death, resurrection, &c. Read it, and you will understand."

Gunga, thinking it was now his turn to ask questions, inquired, "Do you regard the Bhagabat?" "Of course I do," was the reply. Gunga, with that sarcasm which was a part of his nature, but which he sometimes carried to an extreme, disposed to show him up, appealed to the bystanders. "You all hear what this man says: he regards the Bhagabat! What an excellent person!" Then turning to the man with great gravity he made his namuskar, saying, "I salute you, brahmin. I make my namuskar to you; you regard the Bhagabat; tell me why?" Brahmin—"It tells us all that is true, and shows us what we ought to do." Gunga—"You can give us a verse or two of these good and proper things." Brahmin—"If it

was not true?" "Nay," said Gunga, "that was not what I said; I did not say if it was true, or if it was not true, but that you might give us a verse or two of these excellent things." But unfortunately for the poor brahmin the verse would not come. "See," said Gunga quietly, "he is a learned man! he knows the shastres; he is especially familiar with the Bhagabat." Gunga then pointed out to them the evil of their ways, preached Christ as the only Redeemer, and showed them that the alternative was to receive Christ and be saved, or to reject Him and perish.

These remarks, and these examples of his eloquence, will help you to form some faint conception of Gunga Dhor. This Epenetus of Orissa is now dead. After seventy-three years of tossing on the great ocean of life, and thirty-eight years of Christian profession, he has ceased both to work and live. When and how he died you may learn from the Magazine of last month.

Gunga Dhor was thus not only the firstfruits of Orissa unto Christ, but to the entire missionary band he was the well-beloved Gunga. He was not without his faults and his failings, but he occupied a high place in the esteem of the missionaries. Many of them never seem to tire of talking of him; and this speaks loudly not only for his preaching ability, but also for his piety. His name has been as ointment poured forth to many in our own land, and among the members of our churches. To the fathers and founders of our Mission, to our ministers, subscribers, and collectors, young and old, he was the well-beloved Gunga Dhor. References to him for the last thirty-eight years have been frequently made, and illustrations of his powerful eloquence have been often given, which have led us as a denomination to glorify God in him, and which have cheered many a heart, brought tears from many eyes, and strengthened many a feeble purpose.

#### LETTER FROM MISS DERRY TO MR. AND MRS. WILKINSON.

(Continued from page 6A.)

WE have been highly favoured with Christian society and spiritual privileges, and these have indeed seemed inexpressibly sweet and precious far from my beloved friends, isolated, as it were, from

the world and from all the hallowed associations of my home and childhood, and from the religious privileges of the Sabbath in highly favoured England; I have nevertheless often thought, since on board ship, that I had never before so sweetly realised the presence of Christ, or felt Him to be so precious to my soul. Yes, I shall always look back with feelings of grateful emotion on the seasons of delightful Christian communion and spiritual refreshment I have enjoyed on this voyage, and I earnestly hope and pray they may be the means of fitting me for future life and labours in the dark land I hope soon to reach.

There has also been no lack of Christian work in which to engage. I have felt great pleasure in gathering round me on the Sabbath a class of dear children, reminding me so forcibly of my beloved class in the Sabbath school at home; then on the week-days, in connection with two other pious young friends, I have had a class of the sailors; and as many by whom I am surrounded, and with whom I am brought into daily contact, are destitute of a Saviour's love in their hearts, it has been my privilege, again and again, to speak a word for Christ, and to invite these to come unto Him who alone can give them true peace and happiness. Oh that the words spoken in much weakness and imperfection may be blessed by God's Holy Spirit to the good of their souls.

The study of the Oriya language has furnished me with a very pleasant occupation of my time. Two or three hours a day being usually devoted to it, we have read and translated the Gospel of John twice through and a part of the Acts of the Apostles. I have also learned through the Grammar, and a great number of Oriya sentences, and am now myself translating and parsing the Gospel of John. Mr. Taylor also kindly exercises me in a little conversation sometimes; but while I can read and understand it very well now from the New Testament, I am sorry to say I do not feel quite so ready at conversation, but this, I hope, will come to me more easily when I get amongst the natives and am constantly hearing the language spoken. It is now more than fifteen weeks since we set sail from Gravesend, and by the time we expect to land we shall have been sixteen weeks at sea. You will not wonder that we are rejoicing at the

prospect of again setting foot on terra firma, of once more beholding the hills and valleys, the trees, flowers, and verdant earth, and, above all, of receiving letters from our beloved friends, from all communication with whom we have been for so long a time cut off while voyaging on the great deep.

Nov. 28th.—After being baffled about by contrary winds for some time, we have at length during the last twelve hours been favoured with a steady breeze, and are making good progress towards Calcutta. As we near the shores of India my feelings are most peculiar and indescribable; now that my heart's long cherished desires seem about speedily to be fulfilled, I feel as though I could scarcely realize it, but it appears rather like some pleasing dream that soon I hope to reach that land of pagan darkness and superstition, of idol temples and cruel rites, the thought of which has almost from childhood stirred my inmost soul. Let me earnestly ask an interest in your prayers, my dear friends; for while my heart rejoices that I am permitted to go forth to tell of a Saviour's love to the poor heathen, I also most deeply feel my own weakness and insufficiency for so great and solemn a work, and can only gather encouragement from the promised all sufficient grace and strength of our Almighty Saviour.

Dec. 3rd.—We are to-day anchored off Saugor island, and very delightful is it to gaze upon land again after being so long at sea—sixteen weeks to-day since we came on board. The island appears to be one long line of jungle, the only building visible being the telegraph station. Yesterday afternoon we met with a steamer, and in the evening took the pilot on board. In consequence of its being low water, we are obliged to remain here until to-morrow. Several boats filled with natives have come round us, bringing fish for sale. I was much struck with their appearance: their dark brown almost naked bodies shining so brightly in the sun, their jet black hair and beautifully white teeth, together with the peculiar position in which they sit down on the ground—these whom I had hitherto seen only in pictures and heard and read descriptions of, now for the first time to behold for myself, and to think that these were the people amongst whom my future lot is to be cast, my heart thrilled with delight

as I thought of the glad tidings of salvation through Jesus Christ we were come to make known to them; for the darkness and superstition of the people is a sad, sad contrast to the fair and beautiful land they inhabit.

Dec. 4th.—The scenery as we sailed up the Hooghly was very pretty indeed, so entirely new to me, and so thoroughly oriental in its character. The beautiful palm and cocoa-nut trees, with the huts of the natives clustered in little groups under their shade, looking in the distance almost like large bee-hives, with here and there a noble white mansion, the residence of some European; the fields of rice just being cut, in appearance very similar to the fields of yellow grain in England; the short green grass with the cattle feeding upon it, and the dark-skinned natives running about among them; the boats crowding round our vessel filled with natives, bringing the fruits of India for sale—oranges, plantains, pine-apples, guavas, &c.—raising the noisy clamour so characteristic of the Hindoos; all these things combined seemed to give me to realize that I am indeed in India, that the dreams of my childhood and youth are at length fulfilled.

Many thanks for your very kind letter, which reached me in the river the day before we landed. I was indeed rejoiced to receive it, with fifteen or sixteen besides from my beloved friends; and very thankful do I feel after so long a separation to have received good news from all those so dear to me in England and India. Thanks for the information you gave me about the Friar Lane chapel, and the new church. I rejoice they are going on so successfully.

About eleven a.m. on Wednesday, Dec. 5, we landed at Calcutta; Mr. Sykes and his brother came on board to meet us and convey us to his house, where we are all staying until the 1st of January, when we expect to leave by steamer for Gopalpore. We had intended to travel by dawk to Cuttack, but in consequence of the terrible famine which has been raging, the Oriya bearers are almost all swept off, and those who are left, it is said, are too weak to carry a palkee. Mr. Sykes assured us the postal authorities would not undertake to lay a dawk for three palkees, so that to go by water to Gopalpore seems to be the only practicable way for us to get down the country.

## CONTINUED DISTRESS IN ORISSA.

## FAMINE COMMISSIONERS AT CUTTACK.

Cuttack, Jan. 17, 1867.

THE state of the grain market is still very unsatisfactory. Rice is selling now at eight seers to the rupee—dearer than it was even a year ago. I cannot account for this, as a few weeks ago it was much cheaper, and sold at fourteen and even fifteen seers; and as the harvest has, by God's blessing, been an abundant one, with the exception of those places where it was destroyed by the flood. Government is still sending rice, and will, I have no doubt, have to continue it through the year. While the present high prices prevail there must be a good deal of distress.

The Famine Commissioners have been at Cuttack for three weeks, and left four days ago. They did not remain many days at Pooore, nor is it expected that they will stay long at Balasore, where they now are: so that their report may soon be looked for, and will no doubt be presented while Parliament is sitting. I think the examination has been a thorough one. All who had information to give were invited to give it. Mr. Miller's examination occupied three hours; and mine three hours and twenty minutes. The questions, especially about the early period of our troubles, were very close and sifting. I shall wait with much interest for the official report. On one point your readers may be confidently assured. It will be seen that this frightful calamity has not been exaggerated, but that the darkest descriptions have been the truest. I

estimated the mortality at *one-fifth* of Orissa all over, and thought the estimate a very moderate one. I hear that the Commissioner of Orissa estimates it at one-fourth. Many will be anxious to know the sentiments of the Commission on the questions, Were the Government measures adequate to the crisis, and were they commenced as soon as they should have been? It is, I think, only candid to admit that considerable vigour and energy were displayed when the gravity of the crisis was understood, but the existence of famine should, in my judgment, have been admitted at the end of March instead of the end of May. Two precious months were lost, and the difficulty of shipping rice, as we soon found to our sorrow, was greatly increased after the monsoon had burst. On the question of the blame to be attached to the Governor-General, or the Lieutenant-Governor, or the local officers, the Commissioners, with all the papers before them, will be better able to give an impartial judgment than the rest of us. I think it will be found that the local officers did not at an early period see the coming storm, and the importance of preparing for it so clearly as some of us did.

The Commissioners came to see our orphanages, and on the day of departure Mr. Justice Campbell, the President, called to say good bye, and said that he could not leave without expressing his "admiration" of our "successful efforts" for the benefit of the poor starving children. As a practical expression of his sympathy and interest he gave us one hundred rupees (£10) which he requested Mrs. Buckley to devote to their benefit. JOHN BUCKLEY.

## Foreign Letters Received.

CUTTACK.—T. Bailey, January 12, 17  
" J. Buckley, January 12, 18

CUTTACK.—J. O. Goadby, December 31  
PPPLEE.—G. Taylor, January 1

RUSSELL CONDAH.—J. O. Goadby, January 8.

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM JANUARY 20th TO FEBRUARY 20th, 1867.

BURTON-ON-TRENT.		STANTONBURY.				£	s.	d.
Balance of Collections	£ s. d.	Sunday School, for	£ s. d.	Duffield	...	0	5	0
and Subscriptions	39 2 5	Orphan	5 0 0	Hallifax	...	2	14	5
<b>HALIFAX.</b>				Holbeach	...	0	6	0
Little Books, on account	6 5 0	<b>SACRAMENTAL COLLECTIONS</b>		Kirkby Woodhouse	...	0	4	0
<b>HUGGLESCOTE.</b>				Langley Mill	...	0	6	0
Cash on account	20 0 0	<b>FOR</b>		London, <i>Praed Street</i>	...	1	10	0
<b>KIRKBY AND KIRKBY WOODHOUSE.</b>			<b>WIDOWS' AND ORPHANS' FUND.</b>	Long Whatton	...	0	3	6
Collections and Sub.	14 19 0			Loughboro', <i>Wood Gate</i>	...	2	0	0
<b>LEICESTER.</b>				Louth, <i>Northgate</i>	...	1	10	0
Mr. E. Wood, by Rev.				Maltby	...	1	10	0
N. Haycroft, M.A.	0 10 6			New Basford	...	0	17	6
<i>Dover Street.</i>				Nottingham, <i>Stoney</i>	...	0	2	0
Mrs. Livens, for Orphans	6 0 0	Arnold	0 5 0	<i>Street, J. A.</i>	...	0	16	0
		Bacup	0 2 6	Quorndon	...	0	10	0
		Beeston	0 11 0	Rocester	...	0	10	0
		Birmingham, <i>Longmore</i>	0 10 0	Sheepshed	...	0	3	6
		<i>Street</i>	0 12 0	Sutton St. James	...	0	7	0
		Bradford, <i>Tetley Street</i>	0 12 0	Tydd St. Giles	...	0	4	8
		Burnley, <i>Enon Chapel</i>	1 0 0	Walsall	...	1	0	0
				Wendover	...	1	0	0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. PIKE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

## GENERAL BAPTIST MAGAZINE.

APRIL, 1867.

## JOYOUS SPRING: ITS SPIRITUAL SUGGESTIONS.

BY ONE OF THE EDITORS.

"Through the lucid chambers of the South  
Looked out the joyous Spring, looked out, and smiled."

THE mildest and best of our hibernal seasons are dreary and depressing. Rarely, if ever, do we apply the epithet "lovely" to the finest days in winter. To mitigate their natural unpleasantness, and to make them thoroughly enjoyable, is no easy task to any, and is altogether impossible to some. In this matter the most incapable are the sickly, the aged, and the poor. But others besides these feel it to be a real mercy to be permitted truthfully to exclaim, "Lo! the winter is past." Even to certain diminutive creatures, winged like the locust, or apterous as the dormouse, the departure of winter is observed as a high festival; for then they lose their temporary lethargy, and get back their latent powers of locomotion. As the warmth of spring restores elasticity to their wings, or agility to their feet, they hail the return of that enlivening glow by resuming the active habits which are proper to their nature. The same vernal influence is still more perceptible in making "the flowers appear on the earth, and the foliage adorn the trees, and in giving promise of

timely increase to every fruitful field." Now is the period when "the earth bringeth forth her bud, and when the garden causeth the things that are sown in it to spring forth."

But is all the vivifying energy of this delightful season limited to God's lower works and inferior creatures? Does it not extend to the human frame, and even to the heart of man? Was Milton mistaken when in his description of the "delicious Paradise" which Adam occupied he said—

"And of pure now purer air  
Meets his approach, and to the heart inspires  
Vernal delight, and joy able to drive  
All sadness but despair?"

The spring bears the same relation to the rest of the year that morning bears to the other parts of the day, and that youth bears to the after stages of life. Hence that beautiful phrase, familiar to every Scripture reader, "the dayspring from on high;" and hence the appropriate line of Cowper, "The spring-tide of our years," &c. From this analogy many practical lessons might be learned were we as much

addicted as we should be to moral reflections, and were we anxious to turn our natural pleasures into means of spiritual improvement.

The design of this article is not so much to invite the reader to meditate as to moralize upon spring : to consider it not in all its influences and aspects, but only in its more general feature as a time of revival in nature ; and thus as suggestive of a quickening which is spiritual in its character, and gladdening in its effects.

At this interesting season we behold the Maker of the earth visiting it, renewing its face, and blessing the springing thereof. These providential acts are so conspicuous, and bespeak such bounty on the part of God, as to attract the thankful notice of many undevout minds. But from us who are called to be saints they demand more than ordinary attention and common gratitude. Extending our thoughts beyond the kingdom of nature, we should think of that other realm into which God has translated us—"the kingdom of his dear Son." And we should desire as real and as visible a revival of true godliness in regenerated souls, and in that "field" where the "seed of the kingdom" is sown, as is the revival of all kinds of vegetation in the literal earth. Religious revivals, which in the days of our youth engrossed the thoughts, and evoked the most ardent prayers and efforts of both pastors and churches, are now but little esteemed, and scarcely sought after. The very name has grown stale and insipid, and the things themselves are nearly gone out of favour. But have they deserved to sink so low in Christian estimation ? And is our present silence respecting them quite proper ; or is the absence of all attempts to promote a higher type of them strictly right ? That they ceased from self-exhaustion, or sunk by a weight of evil imposed upon them

by imprudent advocates and unworthy votaries, may now be admitted. For many revival services were scenes of wild excitement, in which the weakest minds rose the highest, and men least qualified to hold any prominence stood foremost. That such excitement should end in rank enthusiasm, and its attendant irregularities in disorganization, was not surprising. Yet their failure was only partial, and their accidental issues were as nothing compared with their essentially good results. The remembrance of some of these results, though not unalloyed, is sufficiently pleasing to make us sigh for the return of days equally happy.

A state of piety uniformly and continuously lively is doubtless to be preferred ; but the history of the church supplies few, if any, instances in which that has been realized. Such a rate of prosperity in the work of converting sinners and edifying saints as would render revivals no longer necessary has probably never yet been given by the Head of the Church. Just as in nature there never has been what Milton calls "Eternal spring," so in the church there has been nothing like a perpetual revival. Hitherto revivals have been *special* seasons in which the minds of the people have been more than commonly susceptible of impressions from the Word and Spirit of God—in which ministers have been intensely anxious for the salvation of souls—and, while conscious of their own insufficiency for their work, have reposed unwavering confidence in the divine help and blessing. This right state of thought and feeling and action within the church has found some correspondence among those who were "with-out." The unconverted have manifested more "readiness of mind" in receiving the word ; listening to it more eagerly for its own sake than on account of those who preached it ; and having more regard to their

profit than to any inferior end. It is generally found that when believers are alive to God, and earnest in His service, there is some awakening among the unconverted. When the "light" of Zion shines, the surrounding people come to it. And when the prayers of all saints are called forth, the word of the Lord has free course and is glorified.

What is now the state of things amongst us? A few congregations are entitled to be considered good; but the many are painfully small. The preaching of the word is in some instances made effectual in the conversion of numerous hearers; but generally it seems to be of no avail either in arousing the conscience or regenerating the soul. Many of those who are called regular hearers are apparently as little affected by what is spoken as the pews in which they sit; and preaching to them is nearly as discouraging as talking to empty seats. The conduct of church members is another subject of complaint, for it either creates doubt as to the genuineness of their piety, or it gives positive proof that their religion is low in its character and little in its amount. Such ignorance of the Scriptures, such frequent absence from the sanctuary, such listlessness and apathy when present, such want of attachment to those whom they are bound to love with a pure heart fervently, such a lack of interest in the well being of the church, so little liberality in contributing either to the ministry or to the institutions which require to be maintained, to say nothing of more serious faults, and of falls into positive sin, are truly deplorable; for these things our sighs are many, our hearts are faint, and our eyes are dim. Never was there a more obvious or a more urgent need of a divine reviving amongst us than at this moment. Our spiritual inclosures present an appearance analogous to what may

be seen in nature when winter, which our poets call "churlish" and "surlly," has sent over it his "ruffian blasts."

"Stripped of her ornaments, her leaves and  
flowers,  
She loses all her influence."

But as joyous Spring fully restores that lost influence, waking up the vital energy which sleeps in unpropitious winter, stirring into lively motion what was in a state of cold stagnation, and clothing with verdure and varied beauty branches and shoots once naked and barren; so may there be given to our churches a time of reviving which shall produce an equally complete transition from dearth to plenty, and from death to life. In nature the annual spring-tide flows independently of our volitions, and simply by the will of Him who hath put all the seasons into His own power. But helpless as we are to hasten or to hinder the coming on of the vernal period, we have earnest wishes respecting it which we deem it quite rational to indulge; and any tardiness in its return excites a longing for its advent which soon becomes intense and universal. Experience has also taught us that without some cost and culture—some toil and skill on the part of man, the most propitious spring time will return in vain. If the pasture-lands are not enriched by suitable composts—if the soil of the corn fields is not "dressed" by the proper implements of husbandry—if all kinds of seed are not duly deposited in the bosom of the earth—if there is no budding and grafting of some trees, and no pruning of others—the dews may distil, the rain may descend, the sun may shine and the temperature may be most genial, and yet all will not suffice to insure the desired fruitfulness and the needful increase.

In the world of mind God is supreme, and He does according to the good pleasure of His will. All

souls are His, and He loves them all. Those souls are lost, and He wills their salvation. The acceptable year of the Lord, long since proclaimed, is now affording its seasons of grace and days of hope. These seasons and days are not all alike in our experience. Some are cold and dark, like the time of winter. Others are milder and lighter, like the days of spring. The rest, in their effulgence and fertility, most resemble those of summer and autumn. While the darker days are passing we should be alert in watching for opportunities of doing good. But we should be anticipating the season of brighter sunshine, and softer showers—of more abundant labours, and of richer blessings from above. "Israel shall blossom and bud, and fill the face of the world with fruit." That prophecy belongs to the class

of divine predictions which may receive repeated fulfillments. As there is an annual return of spring in nature, so may there be countless recurrences of religious revivals. But these latter cannot reasonably be expected unless efforts to promote them are as general and hopeful as are the labours performed by the husbandmen in tilling the earth, and in caring for that which cometh out of it. Let those who have been "labouring much in the Lord," whether by preaching or by teaching, sowing their seed in winter—"the winter of the heart"—now labour fervently in prayers that their humble work may be crowned with holy fruits, and that the Spirit, who quickeneth, may come without delay, and in his love and mercy

"Breathe softly o'er each willing mind  
As earliest breath of spring."

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## Glow-worm Papers.

No. IV.

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### RITUALISM IN THE EARLY CHURCH.

PAUL AND PETER AT ANTIOCH; OR, JUSTIFICATION BY FAITH IN CHRIST ALONE  
THE ONLY TRUE GROUND OF CHRISTIAN LIBERTY.

Galatians ii. 11—16.

THE place mentioned in the passage under consideration is Antioch. There are two cities of this name referred to in the New Testament. One was in Pisidia. This city was visited by Paul and Barnabas in their first missionary journey, and in the synagogue of which Paul delivered a remarkable historical address to the Jews. The other Antioch was situated in Syria, and was the metropolis or chief city of that country. It is to this city that reference is made in the passage before us. Antioch in Syria, in the time of the apostles, was one of the most remarkable cities of the East. It was built on the banks of the river Orontes, and was sheltered from the north by lofty mountains. By means of the noble river on which it was built, it was open to the entire traffic of the Medi-

terranean Sea. All the surrounding cities and towns had access to it. It was the thoroughfare of nations. It has been called an Oriental Rome, and the gate of the East. Its inhabitants were chiefly Greeks, but with these, the city contained a large number of Jews. It was noted for its commercial activity. The surrounding country was beautiful, magnificent, and sublime. In its suburbs was a temple dedicated to Apollo and Diana. "The temple and village," says Gibbon, "were deeply bosomed in a thick grove of laurels and cypresses, which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool impenetrable shade. A thousand streams of the purest water issuing from every hill preserved the verdure of the earth, and the temperature



of the air." For centuries after Paul and Peter visited Antioch, the city maintained its commercial celebrity and literary fame. Religion flourished here, and several martyrs sealed the truth with their blood. Ignatius witnessed a good confession in it, before Trajan, the Roman Emperor, and was sent thence to be given to the lions at Rome. Chrysostom, the golden-tongued, was born at Antioch, and delivered many of those sermons and orations in it which have made his name immortal in the annals of oratory.

It is interesting and instructive to notice how the gospel was first introduced into this far-famed city. It was not taken in the first instance by apostles; they were at Jerusalem when the gospel was first preached at Antioch. Persecution was the means used by God for diffusing the life-giving word. "Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Antioch, preaching the word to none but Jews only." The next statement is important; much hangs upon it in relation to the planting of the first church in this city. "And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians preaching the Lord Jesus." Some read, instead of Grecians—Greeks. Grecians were Hellenistic, or Greek-speaking Jews—Greeks were Gentiles. If the correct reading be Greeks instead of Grecians, then the gospel was preached by these men of Cyprus and Cyrene to the Gentiles as well as the Jews. At all events, the gospel took a deep hold on society. It wrought a revolution in the thoughts and feelings of the people. It was the power of God unto salvation. The message of these men made them more than men in power and influence. "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." As Antioch was connected with all the surrounding cities by commercial relations, what took place there soon became known in distant parts of the civilized world. The intelligence of this religious revolution reached Jerusalem. It is difficult for us to say in what spirit the church there received the news. Much depends on the read-

ings Grecians and Greeks. If the former be accepted, the church might receive the intelligence with gladness; if the latter, there might be hesitation and doubt in their minds as to what steps they should take. The church at Jerusalem was essentially conservative. It took a long time for the Sun of gospel light to melt away hard Jewish prejudices. Whatever their feelings were on the arrival of this intelligence, they determined to send a deputation to see how things stood. Whom shall they send? The mission will be a delicate and probably a critical one, and it is very important that the right man should be found. The right man was chosen,—a man of large heart and catholic sympathies,—a man in whose nature was the milk of human kindness; the Son of Consolation was to be the deputation. "And they sent forth Barnabas, that he should go as far as Antioch." A hard, crabbed, bigoted, and exclusive man might have upset the whole work; but Barnabas was a man of broad and generous nature. "He was a good man, and full of the Holy Ghost and of faith." It did his loving heart good to witness the power and grace of the gospel. He cared little, I think, for the distinction which existed between Jew and Gentile. Envy and jealousy had no place in his heart. "When he came, and had seen the grace of God, he was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."

The vital power of the gospel widened on every hand. The harvest was great and the labourers few. Barnabas needed help in conducting forward the great work which had commenced. Here is an open field for a warm-hearted, earnest young man, who has power, and culture which shall fit him to preach the gospel to the thronging multitudes which visit this city. Where shall such a man be found? Not long ago Barnabas had seen such a young man. He had listened to him as he told the thrilling story of his conversion. While the other apostles drew back from him, the loving Barnabas took him by the hand. That young man has been tossed about a good deal. He has made several attempts to preach—in Damascus, Jeru-

salem, and other places—but has not yet found his appropriate sphere of labour. He is now at Tarsus, probably with his parents, awaiting the divine call. Barnabas felt that he would be just the man for the work if he could secure him. “Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people.” To this statement the historian adds a fact which will always make Antioch famous in the annals of Christianity—“And the disciples were called Christians first in Antioch.”

Hitherto Jerusalem had been the great centre of gospel light and influence. The streams of the living water had gone out from Jerusalem into the surrounding districts. Up to this time the Holy City had been the divinely-appointed radiating centre of the Christian church. The apostles had received orders from their Master to begin their labours at Jerusalem. But a change is now to be made, a wider radius of action is to be taken. The uncircumcision are to be made partakers of the blessings of the gospel as well as the circumcision. In the unfolding history of the church Peter is to give place to Paul. The old centre of action is to be, in a great measure, abandoned for a new one, and that new one is Antioch. The gospel is for every creature. The old barriers of a narrow exclusiveness are to be broken down. The stars are for the nations, but the sun is for the world; and the Sun of Righteousness has now risen with healing in His wings. The isles of the sea are waiting for Him. He is the desire of all nations. The mighty deep, the high road of nations, is to take the bread of life to all parts of the world; and Antioch, the great Eastern seaport, is chosen by God to be the second home and radiating centre of that gospel which is designed to bless the world.

From this city the first gospel missionaries went forth to preach to heathen nations. They were separated to the work, and sent forth by the Holy Ghost. Paul and Barnabas left this city for a time, and visited Cyprus, Antioch in Pisidia, Iconium, Lystra, and Derbe, and then returned

to Antioch in Syria, “from whence they had been recommended to the grace of God for the work which they fulfilled.” Here they held the first missionary meeting. They told the story of their labours, sufferings, trials, and joys. “And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.”

It was while they abode long time with the disciples at Antioch, that the facts recorded in the passage before us occurred. But before we come to the scene itself, it will be necessary to pass rapidly along the chain of events, and glance at some things which transpired immediately preceding the occurrences which we have more minutely to consider.

While Paul and Barnabas continued at Antioch, certain men came down from Judea, and taught the brethren the necessity of circumcision. Their doctrine was expressed thus—“Except ye be circumcised after the manner of Moses, ye cannot be saved.” This ritualistic teaching was the occasion of “no small dissension and disputation” in the church. The minds of the disciples became unsettled and perplexed, and it was determined to send “Paul and Barnabas, and certain others” to Jerusalem, that the subject might be argued and finally adjusted by the apostles and elders. The deputation from the church at Antioch came to Jerusalem. A council was called. The matter was thoroughly discussed. Several took part in the debate, prominent among whom was Peter. A decision was come to. The substance of this decision was, that the Gentile converts to Christianity were not under any obligation to observe the Mosaic ceremonial law. The solemn judgment and decree of the council was embodied in a letter, and sent to the church at Antioch by Paul, Barnabas, and a deputation from the mother church. One would have thought that the matter now was for ever settled, and that we should hear no more of it in the history of the apostolic church.

When Paul and Barnabas with the other brethren arrived at Antioch, a

large meeting was called. A multitude was present. All were anxious to hear the result of the visit to Jerusalem. In breathless silence the letter was read to the assembly. It gave great and general satisfaction. "They rejoiced for the consolation." The meeting broke up. Judas, who had accompanied the apostles, returned to Jerusalem; "notwithstanding it pleased Silas to abide there still." The Providence of God has a wheel within a wheel. The reason of Silas's detention comes out in the after history. The excitement of the church subsided. Controversy ceased. All settled down and went to work as usual. "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also."

Now probably it was at this period in the history of the church at Antioch that the apostle Peter paid a visit to Paul and his colleagues who were labouring in this busy and important city. Three years after his conversion, Paul had visited Peter at Jerusalem. "He abode with him fifteen days." Think of these two notable men living together for a fortnight. What conversations

they would have about Jesus, and the nature and design of the gospel! What a story of love and patience would Peter unfold to Paul! What a tale of marvellous religious experience would Paul relate to Peter! Would not the hours glide by as they talked of the great things of God? Might not the morning light sometimes surprise them that the night was passing, and the day approaching? Those fifteen days stand out among the memorable epochs in the church of God. These apostles had met again, compared notes, and exchanged sentiments on religious matters at the great council at Jerusalem. They had both received extraordinary communications from heaven on the all-absorbing topic of salvation for the Gentiles. In the nature of things there must have been a strong bond of sympathy between these two men. It must have been a high day, therefore, with Peter when he left Jerusalem to go to Antioch to see how his beloved brother Paul was getting on in his work. We have no doubt that Paul, Barnabas, Silas, and the brethren tendered to him a warm reception, and gave him a most hearty welcome into their midst.

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## Biographical Sketches.

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### MR. ALPHEUS HARRIS,

WHOSE sudden death was announced in the February number of this Magazine, was born at St. Albans, Herts, on the 18th of January, 1807. He is said to have been distinguished from childhood by the meekness and gentleness of his spirit. He was brought up religiously, his father being a man of eminent piety; but the seed sown seemed to "fall on stony ground, where it had not much earth, and took no root." Very often did he express his regret that his early years were not consecrated to the service of Christ, and most solemnly and impressively did he warn the young against the fascinating influence of worldly pleasure, which, he said, was once a great

snare to him. It was not till he had reached the age of thirty years that he began seriously to reflect upon his spiritual condition. The reading of a little book by the late Dr. Leifchild, entitled "Man's obligations in regard to death, judgment, and eternity," powerfully impressed his mind; and the impressions thus produced were deepened and rendered happily permanent under the earnest and searching ministry of the Rev. Edmund Hull, formerly of Watford, where Mr. Harris at that time resided. He was for some months in great distress of mind, feeling that he had sinned against much mercy and much light; but he was brought at length, as a broken-hearted penitent, to the cross of Christ, and found peace through a sense of

pardon. He was baptized by Mr. Hull, and received to the fellowship of the church at Watford, Oct. 29, 1837. Before his conversion he was esteemed on account of his cheerful disposition and upright conduct; and after his avowed decision for Christ his friends were delighted to witness his deep concern for the welfare of others. He took an active part in the Sunday school, and frequently accompanied the brethren who went to preach in the surrounding villages. One who was an intimate companion at this period, and who continued an affectionate friend to the last, says—"In all our intercourse there was ever the desire for spiritual improvement, for growing holiness. Often did his tears flow freely when speaking of the infinite love of Christ in dying for sinners, and when expressing his regret that he did not do more for such a Saviour, and that he did not make greater progress in the divine life."

In the summer of 1841 he came to reside at Chesham, having received the appointment of manager of Messrs. Butcher & Sons' bank. He held this situation until his death, and by his fidelity and devotion to their interests, won the confidence and esteem of the firm he served; while his friendly counsel, his urbanity and readiness to oblige, gained him the profound respect of all who had transactions with the bank. It was a source of regret to Mr. H. on his coming to Chesham, that he and Mrs. H. could not sit down at the Lord's table together with the church of the other section of Baptists, under the pastoral care of the Rev. W. Payne—Mrs. H. being a Pædobaptist, and the church at that time strict in its communion. He therefore threw in his influence among the brethren of the Independent denomination, and for several years worshipped and laboured with them. About eleven years ago circumstances induced him to leave that body. He then commenced attending the General Baptist chapel, and eventually joined the church. In the autumn of 1859, his affectionate wife, after a long and painful affliction, was taken from him, leaving to his sole care an only and beloved child, then in her twelfth year. Just four years after this, October, 1863, he had

the happiness of witnessing his daughter's baptism; and it was a source of unspeakable pleasure to him in his later years to observe her interest in the church, the Sunday school, and the Institutions of the denomination.

In the month of January, 1866, Mr. H. was most cordially elected, with two others, to the office of deacon. His anxiety for the peace of the church, for the comfort of the pastor and the success of his work; his generous support of the cause; the interest he took in those who were under religious concern; his kindly disposition towards every one; the propriety, the fervour, and the pathos of his prayers; his truly Christian spirit and conduct, endeared him to all his brethren, who felt towards him a growing attachment and confidence, and fondly anticipated from him important service to the church for years to come. We rejoiced to perceive his heavenly-mindedness increasing, his piety maturing—little thinking that he was fast ripening for another sphere. Many of us, indeed, apprehended, from certain symptoms that occasionally manifested themselves, that the end might come suddenly, but we all hoped in our hearts—*not yet*, and were terribly shocked when it did come. Friday, the 18th of January, was his 60th birthday. He was at the weekly prayer meeting that evening, and took part. He was in his place on the Sabbath. On Monday evening he appeared very cheerful, and retired to rest in his usual health; but long ere the morning dawned the finger of God was laid upon his heart, and its pulsation ceased. A post mortem examination showed that the cause of death was ossification of the arteries of the heart. It was awfully sudden, but the only sudden death to be dreaded is that for which the individual is unprepared. In the case of the watchful Christian, sudden death is sudden glory. We have no dying sayings of our friend to record, but he "walked with God," and we have no misgiving about the character of his death. To himself there was special mercy in the circumstances of his departure. He was naturally of a nervous temperament, and had a great dread of pain, and of the agony which frequently

accompanies dissolution. How much was he indulged! We are reminded of our Lord's declaration—"Verily I say unto you, If a man keep my sayings, he shall never see death." We may almost say that there was no struggle with the king of terrors, no breasting of the waves of the dark river, no passage through the dreary valley, none of those paroxysms of pain which sometimes, by their force and continuance, becloud the intellect of the departing saint, as clouds conceal the glory of the setting sun.

"Life's labour done, as sinks the clay,  
Light from its load the spirit flies;  
While heaven and earth combine to say,  
How blest the righteous when he dies!"

Testimonies to the worth of our friend, and grief on account of his removal, have been marked and abundant. As the mournful tidings spread, every countenance became sad. His death was spoken of as a universal loss. And certainly his daughter has lost a tender and indulgent father; but her father's God will be a Father to her. His servants say that they have lost one who was more like a father to them than a master. His pastor, the church, and many others have lost an invaluable friend, and the town one of its most respected inhabitants; but our loss is his gain. Many ministers who have visited Chesham, and enjoyed his company and hospitality, feel that a blank has been created. Hundreds attended his funeral on Monday, the 28th of January, and his death was improved on the following Sabbath morning to a crowded congregation. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

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WILLIAM GOLLING.

THE subject of this brief notice died at Knipton, on the 26th of January, 1867. His death was sudden and unexpected. He was taken ill on Wednesday evening, and died on Saturday at ten o'clock p.m. His sufferings were intense, but he bore them with unrepining patience and Christian fortitude, and died evidencing his humble but implicit trust in his Saviour. His death makes a great gap in our little church at Knipton. Thirty years ago he gave his

heart to God, and united with His people; from which period to the day of his decease he was a pillar in the church, freely subscribing according to his means to its support, and entertaining the majority of those who ministered in the gospel there. During the greater portion of that time he held the office of deacon, and, under the difficult circumstances of denominational isolation, but very few members, a great scarcity of available preachers, and the stern claims of his secular calling upon a portion of his Sabbath time, he used it well. He was "faithful unto death."

In the church at Knipton there now remains only one male member, our valued friend James Newton (who is blind), upon whom of necessity the office our departed brother has vacated will devolve. For several years past preaching services have been held fortnightly on the Sabbath evening; but on the first Sabbath in this year preaching every Sabbath evening was commenced. The death of our brother, it was feared, would seriously affect this new and desirable arrangement, but it is a matter for much gratitude that he has left the funds of the church in so satisfactory a state, that without difficulty the arrangements for the year can be carried out.

By death and removals during the present denominational year, this church loses three of its members; but a reliant spirit characterizes those who remain, and the star of hope shines amid the gloom of its present depression. Believing that benignity and graciousness are veiled in the mystery of this dispensation, they expect to be guided in their extremity and blessed in their effort; and they look in faith for the time when of their little Zion it may be said, "The time to favour her, yea, the set time is come."

Hose.

F. M.

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JOSEPH BARROW JENNINGS,

SON of Daniel and Ann Jennings, was born at Crich, Feb. 20, 1831. In early life he went to the Established Church school. His parents became members of the General Baptist church, Kirkby, so that when about nine years of age he was removed to the Baptist Sunday

school, where he continued for several years as a scholar. He left the school when about fourteen. It was well for our friend that he had pious parents, for by their example and entreaty he generally attended the public means of grace. For many years he was careless and indifferent, and sought eagerly the pleasures of the world. At length God met him in mercy, and revealed to him his true state through a sermon preached by Mr. Mee, now resident minister at Isleham, from "Is the young man Absalom safe?" Our friend never rested after this sermon until he found rest in Jesus. He was baptized August 26, 1855. On his admission to the church he became a Sunday school teacher, then secretary for the school, the church, and the mission. He was elected to the office of deacon, and sustained it till the day of his death. Our friend was a thorough Liberal in politics; so anxious was he for the return of the two Liberal candidates, Messrs. Paget and Morley, for the Borough of Nottingham, that his friends thought it somewhat hastened his end. For a long

time he had been in a weak state of body, and it would appear that he had some forebodings of the near approach of death. He was punctual in his attendance on the public means of grace, and was careful to secure a good supply for the pulpit. He cultivated a liberal spirit in relation to the cause of Christ, and was always pleased to see the church's funds prosperous. Especially was he interested in the Foreign Mission, encouraging the young to collect, and securing a good sum to be acknowledged in the Report. His end was somewhat unexpected. He was attacked by severe diarrhoea, and in a few days sank beneath the fatal disease. A friend who stood at his bedside asked him how he felt in his mind, and he replied, "I am all right." He still lives in the hearts of surviving friends. He has left a widow and an only daughter to mourn his loss. He died July 13, 1865, and was interred in the Baptist chapel yard by the writer. His death was improved by Mr. Ferneyhough, of Nottingham, to a large congregation.

W. S. R.

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## Criticism.

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**PUBLIC WORSHIP: THE BEST METHODS OF CONDUCTING IT.** By the Rev. J. Spencer Pearsall. *London: Jackson, Walford, & Hodder.*

THIS is emphatically a book for the times, as opportune, as popular, as readable, and as much adapted for usefulness as anything we could desire. It is so comprehensive in its range as to omit nothing of importance belonging to the subject treated of. It is so pertinent in its observations on nearly every topic touched upon that it never seems to ramble and to run off into the irrelevant. Its tone is as devout as its views are scriptural. There is no carping in its criticisms, and nothing dictatorial in its counsels. It deals less in censures of what is wrong, than in suggestions of what is right. Where it fails to convince it can scarcely offend; but both the matter and manner of the

work are of a nature eminently fitted to conciliate, to admonish, to amend. The origin, and plan, and purpose of the book are stated in a short preface. In Part I. we have an Introductory Chapter, and another on the Minister Conducting Religious Service. Other chapters succeed on Public Prayer—the Reading of the Scriptures—Teaching—Singing—the Lord's Supper—Miscellaneous Remarks—Spiritual Life Essential to Public Worship—Jesus only. Part II. contains chapters on Controverted Points—Primitive and Modern Worship—How to Conduct Prayer Meetings and Family Worship.

As the avowed aim of the author was to produce a work unsectarian in its sentiments and useful in its tendency, and as this worthy aim has been well secured, we are constrained by a sense of duty to advise our readers

to procure it, and to circulate it as widely as they can.

FREE CHURCH SERVICE BOOK. London: John Snow & Co.

THE compiler of this little book is the Rev. Newman Hall. It consists of selections from the Book of Common Prayer, and contains matter for five services. It has a short preface, not merely to state the object of the compilation, but to vindicate the combination of formal with free prayer. This is certainly an age of compromises in politics, and of admixtures in religion; and if they can be justified it is well for us to be shown the grounds on which they are based. Most of us are greater slaves to custom than we are always willing to admit, and our objection to many things is not that they are evil, but that they are new and strange. Probably it is harder work to reconcile those who never used a liturgy to the introduction of one, than it is to gain the consent of liturgists to the discontinuance of the forms which they have always employed. Mr. Hall is neither all for nor wholly against forms of prayer. He thinks they do not lessen but enlarge our freedom in worship—that there is less of priestism in their partial use than in their disuse—that they do not lower the spiritual life of a church, and that as the most devout ministers are sometimes fettered in their prayers, forms would be found a relief to them, and a benefit to their people. He further remarks that “hymns are a form. If God can be worshipped acceptably by a form of *praise*, why not by a form of *prayer*? But many hymns are *prayers*. If, then, a form can be a vehicle of spiritual worship when the prayer is *sung*, why not when the prayer is *said*? And are not those who ask liberty to read precomposed prayers less ritualistic than those who maintain that such prayers should only be *sung*; in other words, chanted or intoned? A hymn of supplication sung is a chanted prayer. Why, then, should those who derive pleasure and profit from singing prayers in the form of hymns object to the more simple method of saying prayers in the form of prose? And if it is urged that familiarity with a form

diminishes its force, I ask, does this apply to hymns? On the contrary, are not those hymns which we sing most frequently, and know the best, the hymns which we love the most, and which most aid our devotion?” These appeals to our reason and to experience are very properly put; and we commend them to the unprejudiced consideration of our readers. The censure of what we do not like, if not discriminating, is unjust; and preferences, however strong, ought not to be blind and capricious. Personally we desire no other service-book but the Bible. We admit that there is much of biblical sentiment in the Book of Common Prayer; but the forms in which it is presented do not command our assent. Take for instance the Litany, which some call so “beautiful.” There all that falls to the part of the minister is excellent; but to be interrupted no less than eight times in the first comprehensive sentence by the congregation saying, “Good Lord deliver us;” and in the following portion to have to wait while the people *eighteen* times say, “We beseech thee to hear us good Lord!” this would be to us a “yoke of bondage.” Let those who think the yoke easy test it by taking it upon them. We hope and believe that but few amongst our nonconforming fellow-worshippers are sufficiently tame in their devotions to tolerate it. If devotional feeling has a tendency to sink into a low state *without* a form, we are persuaded that it would sink lower still *with* a form. And although the bookless mode of praying is always arduous, and sometimes not a little harrassing to the anxious mind of a minister, he may find sufficient assistance, and adequate relief, not by resorting to the best human compositions, but by receiving, directly from God, according to his promise, “the spirit of grace and supplication.”

TRUE WORSHIP SPIRITUAL: a Sermon by J. H. Hinton, M.A.

THIS twopenny discourse on true worship as distinguished from the false worship which has grown so fashionable, and which threatens to be so fatal in the Anglican Church, was preached by its venerable author to

his new congregation at Reading. It clearly expounds the doctrine of the spirituality of God, and strongly enforces the applications of the principle derived from it. But while marked by the characteristic excellences of the preacher it is not entirely free from what we may call his individualities. Mr. H. never seems fully to agree with anybody, and within the limited range of religious thought occupied with this production, his dissent from commonly received views is perceptible. When, in explaining the nature of a type, he asserts that it is "essentially a carnal thing so framed as to be the representative of a spiritual being;" and when he says that "the whole Jewish dispensation was carnal, and its worship necessarily carnal too," he contradicts the avowed opinions of theologians, and, as it seems to us, the evidence of the Bible itself. A type, either in the biblical or theological sense of the name, is a something in which there is a designed and preordained resemblance to that which is to be. As, for instance, something under the law which has been chosen by God to be a resemblance in form or in spirit to something under the Gospel. This very relation of the type to the antitype is fatal to the idea that the former is *essentially* carnal. It exhibited the very same elements of truth as are embodied in the antitype, and it ministered as really, though in a far inferior degree, to the spiritual wants of mankind. "Now we know," says Paul, "that the law is spiritual:" and if it had not been so it could not have prepared the way for the gospel revelation. Then, as to the carnality of the Jewish dispensation—was it so? How, then, could any who lived under it be spiritual men? To be obliged to state that some of them, as the priests, were "holy in a carnal sense," is to be reduced to a poor shift. And what of the truths taught by the prophets, and of the prayers and praises embodied in the Psalms? are these all carnal effusions? Was the broken-heartedness of the Hebrew penitent a carnal contrition? and was the joy which followed his forgiveness a carnal blessedness? and were all the grateful acts of duty which followed carnal obedience? Still further, we may notice that Mr. H., in this sermon, re-

peats, in a milder form, his startling declaration made at Liverpool last year, that "public worship is a solecism in thought, and a hypocrisy in act," for he says that it "seems to be a just matter of regret that the element of worship should ever have been introduced into the conduct of promiscuous assemblies," &c. We wonder whether, when he "eateth with sinners," he ever utters or unites in thanks for the provisions with which the tables are furnished? Or whether, when he is from home, he ever prays with the families where there may be any unconverted members present? Or whether, by and bye, he will leave out the prayers at the services in the public sanctuaries where he may officiate; and so conform to what he asserts to have been the practice of our divine Lord, who "preached to great multitudes, but never prayed with them?" Whatever may be the opinions or acts of our venerable friend in relation to these things, we hope their influence will not injuriously affect any others; but that all pastors and teachers will "give themselves continually to prayer and to the ministry of the word." If preaching must be public in order to the salvation of those who are yet in their sins, praying may be equally so, and for the same great end.

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EIGHT ACROSTICS ON THE BIBLE. By G. T. Congreve, Superintendent of Rye Lane Sunday School, Peckham.

WOULD that every Sunday School had a superintendent as well fitted for his duties as Mr. Congreve is here proved to be. Between him and those whose illiterateness provokes a laugh whenever they attempt to "give an address," the difference is immense. Besides the marks of superior intelligence in this work we have much that is ingenious and inventive. We like it for many reasons. It is the fruit of actual experience in the difficult art of interesting and instructing Sabbath scholars by set periodical addresses. Following the example of a great master in this art, the late Alexander Fletcher, Mr. C. persevered for nearly two years in using the pictorial method of presenting his thoughts to the



assembled school. It contains a happy mixture of biblical truth and general information which quite frees it from any charge of mere childishness. It breathes an earnest desire for the spiritual benefit as well as the mental entertainment of the young. And lastly, its pictures are so well fitted to the lessons they are meant to illustrate, that the whole effect of the little work is eminently pleasing and useful.

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### CONDENSED CRITICISM.

PUTTING ON CHRIST—a Discourse at the baptism of some young members of his congregation. By J. C. Means, pastor of the General Baptist church, Worship-street, London. This discourse, printed in a neat and cheap form for general distribution, treats of the spiritual significance of the baptismal rite, and censures that wide spread and long enduring corruption of religion which attributes a saving power to some outward act. Full of scriptural sentiment expressed in chaste language, this sermon would be suitable at any time, but it has in it a special adaptation to correct the false views which find favour at the present day. It is published by the General Baptist Juvenile Fund. The same Fund has issued a number of tracts, written principally by Mr. Means, some to the unconverted, but most of them to professing Christians, in a style much superior to that of similar publications by larger societies.—Two other tracts, entitled, “HOW THE APOSTLES PREACHED CHRIST,” and “THE FRUITFUL AND UNFRUITFUL BRANCHES,” have appeared more recently from the pen of the Rev. E. Hammond, of Besseles Green. They are well written, and what is much better, they are full of Christ; and have scarcely anything in them, except the publishers' names, to identify them with Unitarian Baptists. Mr. Hammond is also the author of a sixpenny pamphlet on “THE CONDITIONS NECESSARY TO THE FULL DEVELOPMENT OF THE RELIGIOUS SENTIMENT.” The contents were first given as a sermon before the General Assembly of Baptist Churches, and next as a paper before the London Con-

ference of Unitarian Ministers. The conclusion at which he arrives is *that the religious nature of man can be only adequately developed in connection with the conviction that there has been some actual communication from God to man through the medium of language.* “The Divine Speech as a reality, and not a metaphorical abstraction, is the one great condition of the highest religious development; and to this we may add our own conviction, in harmony with the sentiment of the entire Christian church down to the present time, and which we cherish as the foundation of our religious life, that such needful communication from God to man has actually been made through Jesus Christ our Lord.” Considered in its intellectual and literary qualities this pamphlet is a highly creditable production; and for the measure of religious truth which it advocates and enforces we give it our hearty commendation. But we cannot quite accept the views on mental philosophy which are put forth in its earlier pages; and we are not satisfied with the modicum of theology, or gospel, whichever it may be called, which the later portions of it present to us. We doubt whether the simple fact that “God is in real communication with mankind through Christ,” is capable of sustaining the religious life of the soul, and that by its aid alone “a blessed sense of God's love, and of entire oneness with Him, can be attained.” We are thankful for this fact, and for all its quickening and sustaining influences and effects. But there are other things of equal value, and of greater efficacy, which we hope Mr. Hammond either does, or will, understand, and which form a still more material part of what we regard as “the glorious Gospel of the blessed God.” Christ is our life, not simply as He by whom God has spoken to us “in these last days,” but as the Redeemer and Saviour who died for us and rose again. A consciousness of being “reconciled to God through the death of His Son,” and a conviction that “we shall be saved by His life,” are, in our judgment, some of the conditions necessary to the full development of the religious sentiment in us.

## Poetry.

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### THE PILGRIM'S FAREWELL TO THIS WORLD.\*

FAREWELL poor world! I must be gone,  
 Thou art no home—no rest for me;  
 I take my staff and travel on,  
 Till I a better world may see.

Why art thou loth, my heart, say why  
 Thou dost recoil within my breast?  
 Grieve not, but say farewell, and fly  
 Into the ark, and find thy rest.

I come, my Lord, a pilgrim's pace;  
 Weary and weak, I slowly move;  
 Hoping, ere long, to reach the place—  
 The gladsome place of rest above.

I come, my Lord, the floods here rise,  
 These troubled seas foam nought but  
 mire;

My dove back to my bosom flies,  
 Though heaven is still its chief desire.

"Stay, stay!" says earth; "whither fond  
 one?"

Here's a fair world; what wouldst thou  
 have?"

"Fair world!" ah no; thy beauty's gone;  
 A heavenly Canaan now I crave.

Thus ancient travellers—thus they,  
 My Lord, my rest, sighed after Thee;  
 They're gone before—I may not stay  
 Till I both Thee and them shall see.

Put on, my soul, put on with speed!  
 Though sad the way, the end is sweet;  
 Once more, poor world, farewell indeed;  
 In leaving thee my Lord I meet.

\* An Ancient Hymn, from the Editor's Portfolio.

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### THE PRESENT HOUR.

BY NICHOLAS MICHELL.

THE present hour—small fragment—speck of time,  
 What human joy, what agony, what crime,  
 It doth condense!—thought terrible, sublime!

This hour, to us so brief, perchance while flying  
 Earthquakes shake islands, towns in ruin lying;  
 Thousands to life are springing, thousands dying.

What multitudes this moment feast and drink,  
 Or lightly tread the dance, nor pause to think!  
 What multitudes shed tears, or, starving, sink!

How many in luxurious rooms recline  
 On couches soft, while lamps above them shine,  
 Listening to melting music, airs divine!

How many, the same instant, on the wave  
 Are toss'd by storms—they shriek, but none can save,  
 And shrieking, sink in ocean's greedy grave.

What virtuous spirits sorrow, wronged, oppressed;  
 What hearts, long parted, meet supremely blest;  
 What bitter sad farewells pierce many a breast!

E'en as these pulses beat, how many a sigh  
 Of piety ascends! how many an eye  
 Is raised in meek devotion to the sky!

O'er desert moors what houseless wretches wend !  
 From beds of anguish what sad groans ascend !  
 What mothers o'er their dying offspring bend !

All this, all this, while a few moments fly ;  
 Moments so full of fate to heaven that cry,  
 Charged with all passions, bliss and misery !

We talk, feast, laugh, enjoy the sun's glad light,  
 But little dream what scenes, the dark, the bright,  
 Are crowded in one hour's eventful flight.

## Family Circle.

### MOTHERS LEARNING FROM THEIR LITTLE ONES:

I AM alone in the house this Sunday morning with my little James. How sweetly he sleeps!—safe in having felt *her* near when the little eyelids dropped, and the clenched hand softly opened, like a night-blowing bud, as his sleep came on.

How sweet to feel myself so much to him! "As one whom *his mother* comforteth, so will I comfort you." God speaks so. He knows all hearts—the mother's tenderness; her baby's eager search for her soothing; the father's heart, pitying his children, and giving "good things" to them. All these are known to Him—given us by Him as lessons in His word—and repeated to our very hearts in the sight and sound of these, His little messengers. So He teaches us to understand *His* love. *His* children shall be comforted, "as one whom his mother comforteth." And how is it? See how in all annoyance, pain, and weariness, the little one turns to *his mother*. She alone can soothe; she alone can satisfy. The sight of her loving face is the delight of his eyes. Her tender voice is his music. Her arms his cradle of rest. Truly she is the type of what God is to His children—"a very present help in time of trouble." What honour to be appointed to shadow forth such high spiritual realities! what earnest diligence and care are required to bear the honour, and fulfil aright the charge so given!

Lord, make me such a mother to my

little one! Lord, be Thou to my soul all that I am to him! Lord, make me learn of him how I ought at all times to turn to Thee, cry after Thee, and be satisfied with nothing but Thee! May I learn of him to rest in Thee, and, having this portion, to seek no other!

How many lessons these little ones teach us! "As new-born babes," says the apostle, "desire the sincere milk of the word, that ye may grow thereby." An older child might have this or that substitute for milk, and would grow the better for it. "To everything there is a season." But the apostle expressly says, "as *new-born babes*"—making the power and strength of his exhortation to spring out of very feebleness. So, he tells us, must we "hunger and thirst" after heavenly knowledge, so shall we be filled, and nourished, and "grow thereby" unto the "full stature of perfect men in Christ."

Then there is the next stage in the little life, spoken of by the Psalmist in the 131st Psalm. "Surely," he says, "I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child." In the verse preceding we learn what is the behaviour ascribed to the little child "weaned of his mother"—"Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me." Here again we find the type perfect. It is God's child—the child as it should be—that is described; humble, lowly, quiet, and contented, full of love, and trusting without ques-

tion: such a little one as Jesus took in His arms and blessed, and of whom He said, "Of such is the kingdom of heaven."

The little child does not reason about his sorrow. He does not think or know that he is to profit by the change—that he needs it—is ready for it. Yet so it is. But these are "things too high for him." He only knows that it is *his mother* who takes from him what has seemed at once his necessity and his right—that *she* gives him something else instead. And in his love and trust he receives it, and "quiets himself" with it. Oh for such a spirit! When God takes away my blessings—so long possessed, perhaps, that I have learned to count them *mine*, needful to me, a *right*—oh to be able to quiet myself as the child does, in the simple loving trust in the hand and heart that takes them away!

Let me learn this, too, from the text, that, as a mother deprives her babe of its first food, she does so but to provide some other kind, different, but better suited to its growing wants. She loves it none the less, when she steadily denies it what she knows it is wise to withhold. Nay, she proves the greatness of her love in so paining her mother's heart, that yearns to soothe her darling, and see it smile again.

So the Lord chastens His children. So He weans them from the world, in whatever form they may be satisfying themselves with it. Yes! He even takes from them good things that they may seek and find *better*. He would have them seek higher food, and hunger after "the bread of life," with which they shall be filled. Let me believe it and trust it, even where my weeping eyes cannot see it clearly. He has a better to give for every good He takes away. And oh, may I ever seek to "quiet myself" even "as a child weaned of his mother," "for of such is the kingdom of heaven!"

My little baby speaks not,  
Save with her pleading eyes,  
Her fingers' earnest clasplings,  
Her eager, plaintive cries.

Yet many a holy lesson  
My baby teaches me—  
How dear the little teacher!  
How sweet her lessons be!

She tells me what is prayer;  
Not words or sounding speech,

But just the spirit wrestling,  
As best its wants may teach.

She tells me not to slacken,  
Nor cease my earnest cry,  
Until the needful blessing  
Be granted from on high.

She tells me how confiding  
A child-like soul may rest,  
Trusting the sleepless watchings  
Of Him who loves us best.

These, and yet other lessons,  
My baby teaches me;  
How dear the little teacher!  
How sweet her lessons be!

#### MOTHER PRAYING FOR A SON AT A BALL.

"WHEN I was about eighteen years of age," says a blind preacher, "there was a dancing party in Middleborough, Massachusetts, which I was solicited to attend, and act, as usual, in the capacity of a musician. I was fond of such scenes of amusement then, and I readily assented to the request. I had a pious mother; and she earnestly remonstrated against my going. But, at length, when all her expostulations and entreaties failed in changing my purpose, she said, 'Well, my son, I shall not forbid your going; but remember that all the time you spend in that gay company, I shall spend in praying for you at home.' I went to the ball, but I was like a stricken deer carrying an arrow in his side. I began to play; but my convictions sank deeper and deeper, and I felt miserable indeed. I thought I would have given the world to have been rid of that mother's prayers. At one time I felt so wretched and overwhelmed with my feelings, that I ceased playing, and dropped my musical instrument from my hand. There was another young person there who refused to dance, and, as I learned, her refusal was owing to feelings similar to my own, and perhaps they arose from a similar cause.

My mother's prayers were not lost. That was the last ball I ever attended, except *one* where I was invited to play again, but went and prayed and preached *instead*, till the place of dancing was converted into a Bochim, a place of weeping. The convictions of that wretched night never wholly left me, till they left me at the feet of Christ, and several of my young companions in sin ere long were led to believe and obey the gospel also."

## Correspondence.

### THE UTTERANCES OF HUMAN CONSCIOUSNESS AS REGARDS THE FREEDOM OF THE WILL.

TO THE EDITORS—

Dear Sirs,—With respect to the utterances of the human consciousness as regards the freedom of the will, can you, or any of your learned readers, tell an *Anxious Inquirer* which of the two-following learned men is in the right?

"I know it is said that consciousness only gives our mental actions and states, but not the cause of them. This I deny, and affirm that consciousness not only gives us our mental actions and states, but it also gives us the cause of them; especially it gives the fact, that we ourselves are the sovereign and efficient causes of the choices and actions of our will. In our passive states we can almost always recognize the cause of these phenomena. At

least we can very often do so. I am as conscious of originating in a sovereign manner my choices, as I am of the choices themselves."—*Finney's Lectures on Systematic Theology*, p. 419.

"This is a subject (the cause of volitions) on which consciousness considered in itself says nothing, and can say nothing. It may testify in regard to the existence or non-existence of such or such a mental state, but it can say nothing directly as to its being or its not being necessarily connected with some other phenomenon, and that possibly lying out of the field of consciousness. In order to discover whether there be such a connection, we must resort to other processes, when we find that the institutions revealed by consciousness, as well as the observations founded on consciousness, lead us to believe that the will itself must have a cause."—*The Method of the Divine Government, Physical and Moral*. By Dr. McCosh. 4th Edition, p. 277.

## Varieties.

### HOW TO GET GOOD SERMONS.

"We had an excellent sermon this afternoon," said Mr. Ford to his neighbour, Mr. Hall, as they walked homeward together; "I wish our minister would give us such sermons."

"Your minister did not preach, I conclude," said Mr. Hall, who was a member of another congregation.

"We had Mr. P., from L."

"Does your minister never give you a sermon equal to the one you heard this afternoon?"

"He does sometimes, but not very often. If we had such sermons all the time, our congregation would present a different appearance from what it usually does. I saw no one asleep this afternoon."

"I am afraid your congregation do not understand the way to get good sermons."

"The way is plain enough. It is to get a minister who will preach them."

"I am afraid you do not understand

how to get good sermons from your minister. It seems he does give you good ones sometimes."

"If there is any secret about it I should like to know it."

"I do not know that there is any secret about it."

"Well, then, let us know what it is."

"In the first place, if you want your minister to preach good sermons, you must pray for him a great deal."

"We ought to pray for ministers, to be sure, but that will not help their heads."

"It will help their hearts, and a warm heart will prompt the head to an activity which it would not otherwise reach. The power of a sermon is two-fold, intellectual and moral, so to speak. Of two discourses, the result of an equal degree of intellectual power, that which is instinct with pious feelings will be far the most interesting and effective. The better element depends upon the state of the writer's heart. The people, therefore, who pray much for their

minister, are taking a very direct method to get interesting and effective sermons from him.

"In the next place, the congregation should apply to the minister the necessary stimulus."

"In what way?"

"By being present in the sanctuary, and giving him a respectful and earnest attention."

"If a minister writes first-rate sermons, people will go to meeting, and pay good attention."

"It is true that good sermons commonly have that effect, but we were considering how good sermons were to be had. Next to a sense of duty (which may be quickened by the prayers of his people), the sight of a large and attentive audience is the strongest stimulus to exertion on the part of a public speaker.

"In the third place, you must give your minister time to write good sermons. You must not make him preach three or four times in a week, and spend all the time in visiting into the bargain. A good sermon cannot be produced without time and toil. President Davies remarked that he had never prepared a sermon worthy of being preached which had not cost him four days of hard labour."

"A minister could not write two sermons a week at that rate."

"True enough; and you must not expect to get two first-rate sermons from a man in a week. It is not possible in the nature of things. President Davies had a powerful and rapid mind, and if he required four days to write a good sermon, you must not expect a man to write two good ones in six days, in addition to his pastoral duties.

"In the fourth place, you must give your minister a competent support. No man can concentrate his mind upon the exhausting labour of original composition who is burdened with debt, who is anxious and harassed in his pecuniary relations. To write a good sermon requires the utmost concentration of the mind upon the subject, and calmness and freedom from anxious care are indispensable to serial concentration. Many congregations neglect their promises to such an extent, that half the energies of their minister are lost in consequence. If congregations would pay attention to

the particulars I have mentioned, they would have good sermons. The sermons would be better than they are now, and they would be heard a great deal better. We all know that much depends upon the hearer. By pursuing the course I have marked out, both speaker and hearer would be placed in circumstances most favourable to good preaching and good hearing."—*New York Observer*.

THE REV. HENRY WARD BEECHER ON THE DIGNITY OF THE PASTORATE.—In these times, when it would seem as though men turned aside and ran away from the ministry, as from a thing not to be chosen; when men seem to consider the office of the minister as a servile office, without liberty and without joy, I wish to bear witness to the honourableness of this vocation, and to say that it is more fruitful in liberty and more fruitful of joy than any other. There is no calling that is so refreshing to the soul, so ennobling to the better feelings, so strengthening to the moral nature, so coincident with the highest sense of one's own dignity and well-being, or so full of satisfaction, as that of the ministry. It has its cares; but not half so many as some other pursuits. I am ashamed to see ministers going around with crooked shoulders, and to hear them complaining that the work of the ministry is full of burdens. It has its burdens, it is true; but what are burdens to one who is filled with the Holy Ghost? They are but as specks of dust that settle on the garments of the warrior in the heat of battle, which he does not think of. There is nothing that taxes every part of a man so wholesomely, and rewards him so well, as the genuine preaching of the Gospel, with a sincere purpose of converting men and building them up in holy love. And if there are present any young men who have looked to the store, to the forum, to various secular callings, for wealth and honour, let me tell you, you have passed by the highest calling. The noblest ambition is to be a worker together with God for the salvation of men. And now, when the fields are white to the harvest; when society is to be reconstructed on half a continent; when the troubled waters need the voice of Christ, or of His ministry; when there is sorrow everywhere to be assuaged; when there is

ignorance to be illumined; when foundations are to be relaid; when a work of your own fatherland is to be done which might make angels envious of the workmen, would that men would come forward and offer themselves to labour in their Master's cause, instead of seeking worldly pelf and their own petty interests. It is a time for Christian parents, with tears and prayers, to consecrate their children to the ministry, or for young men to give themselves up to the work of the ministry. It is a great day of the Lord. His banners are flying, and His trumpet is calling. But, alas! how few are mustering! May God, that has inspired some, give a pentecostal baptism; and may we have ministers in proportion to the crying needs of the church and the country!

**THE LACK OF LABOURERS.**—In an able article in the *Presbyterian Messenger*, it is stated that the supply of students in our theological colleges is on the decrease, and that the immediate result is already beginning to be felt—the difficulty of finding ordained ministers to fill home pulpits or foreign stations. All Christian communities are threatened by the same evil—are in the same strait, and a well-grounded alarm is spreading among the friends of truth. It is mentioned as both sad and singular that this lack of candidates for the ministry should occur at a time like the present, when Christians are engaged in vaster operations than at any former period, and require a more extended and powerful agency to occupy the ground they cover, and to meet hostile efforts. The causes of this deficient ministerial supply are considered to be—that the world now competes with the church more powerfully than ever for young men of promise—that the spiritual life of the church is feeble—that parents and children are not properly dealt with on this point by ministers and office-bearers—that little heed is given to the notable words of Christ commanding prayer for the increase of labourers—that there is a lack of provision to enable those whose means are small to pass through the years of preparatory study—and that the prospect of future support in the ministry is so unpromising. If this subject deserves, as we believe it does, the attention of all denominations, it is especially entitled to deep and devout consideration in our Connexion.—ED.

**ANECDOTE OF THE LATE REV. D. MASSON.**—This lamented young missionary, who was washed overboard on the 10th of last November in the Chinese seas, when near to his destination, is said to have had all the qualifications for his expected position which his friends could desire. Dr. James Hamilton, who gives an interesting sketch of him, says: "He used to smoke. Coming to London, at some station he asked the guard to put him into a *second* class carriage where he might enjoy a cigar. No sooner was he ensconced on his wooden sanctum than he found he had only a single fusee! As everything depended on it, he struck it cautiously and struck off its head. In vain did he grope on the floor in search of any stray lucifer which some smoking predecessor might have dropped: so there for the next two hours he was committed to solitary imprisonment, in a cushionless carriage, away from his companions, in the dark and cold, for he had left his wraps in the other compartment, depending for warmth on his cigar. He improved the interval by ruminating over the habit itself, and considering whether it would not be better to do without it. The upshot was, that before he reached the next station he had made up his mind to smoke no more." Dr. H. observes that to some this may appear a trivial occurrence, but that it impressed his friends as *the trail of a strong character*. The first day after embarking on his voyage to China he states that he had made a conquest over one of his fellow-passengers, who was from Switzerland, who gave away his tobacco, and threw his pipe into the sea.

**PASTORS AND PEOPLE.**—If people understood how great a labour the pastor's must be both to the mind and body, they would both pity and encourage their ministers in their work. God move your hearts to it whom he has blessed with faithful labourers: help them in their study for you, by easing them of their worldly care for themselves. Some people may thank themselves that their provisions are so mean, by being accessory to the minister's distractions in his work and diversion from his calling, for by their oppression, or purloining his livelihood, they force him to turn worldling; and the time which he should spend in providing bread for their souls

is laid out to get bread for his family's bodies.

**DISCRIMINATE GIVING.**—Archbishop Whately said that during his archbishopric at Dublin he had given away £4,000, but he added: "I thank God I never gave a penny to a beggar in the street." The wittiest mendicant could as soon have moved a wall as obtain anything from him. He warmly supported the Mendicity Society, but held with many of the most charitable men the opinion expressed by Charles Lamb, that "giving to beggars is in fact paying wretched beings for living in filth and idleness." Thomas Fuller said, "Charity is an alms ill-bestowed on those beggars who are lame through laziness."

#### ANECDOTES OF OLD DIVINES.

*Dr. Cotton*, bishop of Exeter in 1598, was in his old age apoplectical, which malady deprived him of his speech some days before his death, so that he could only say, "Amen, Amen," often reiterated. Herenpon some scandalous tongues broached this jeer, "that he lived like a bishop, and died like a clerk." Yet let such men know that no dying person can use any word more expressive, whether it be an invocation of His help in whom all the promises are Amen; or whether it be a submission to the Divine Providence in all, by way of approbation of former, or option of future things.

*Dr. L. Andrews*, who died in 1626, was an inimitable preacher in his way; and such plagiaries who have stolen his sermons could never steal his preaching, and could make nothing of that whereof he made all things as he desired. Pious and pleasant bishop Felton, his contemporary and colleague, endeavoured in vain to assimilate his *style*, and therefore said merrily of himself: "I had almost marred my own natural trot by endeavouring to imitate his artificial amble."

*Dr. John Davenant*, once invited by Bishop Field to dinner, and not well pleased with some roisting company there, embraced the first opportunity to depart. When bishop Field proffered to light him with a candle down stairs, Dr. Davenant said, "My lord, my lord, let us lighten others by our unblameable conversation!"

#### THE CONVERTED NEGRESS IN A STORM.

SOME few years since a minister was preaching at Plymouth, when a request was sent to the pulpit to this effect: "The thanksgiving of this congregation is desired to Almighty God by the captain, passengers, and crew of the — West Indiaman, for their merciful deliverance from shipwreck during the late awful tempest." The following day the minister went on board, and entered into conversation with the passengers, when a lady thus addressed him, "Oh, sir, what an invaluable blessing must personal religion be! Never did I see it more exemplified than in my poor negress, Ellen, during the storm. When we expected every wave to entomb us all, my mind was in a horrible state—I was afraid to die—Ellen would come to me and say, with all possible composure, 'Never mind, missee: look to Jesus Christ. He made—He rule de sea.' And when, sir, we neared the shore, and were at a loss to know where we were, fearing every minute to strike on the rocks, poor Ellen said, with the same composure as before—'Don't be fear, missee: look to Jesus Christ—He de Rock: no shipwreck on dat Rock; He save to de utmost. Don't be fear, missee; look to Jesus Christ!'"

The minister of course wished to see this poor, though rich, African. She was called, and, in the presence of the sailors, the following conversation took place:—

*Minister.*—Well, Ellen, I am glad to find you know something of Jesus Christ.

*Ellen.*—Jesus Christ, massa! Oh, He be very good to my soul! Jesus Christ! Oh, He very dear to me!

*Minister.*—How long is it since you first knew the Saviour?

*Ellen.*—Why, massa, some time ago me hear Massa Kitchen preach about de blessed Jesus. He say to we black people, de blessed Jesus came down from de good world; He pity we poor sinners; *we die*, or *He die—He die, but we no die*; He suffer on de cross—He spill precious blood for we poor sinners. Me feel me sinner; me cry; me pray to Jesus, and He save me by His precious blood. He very good—save me!

*Minister.*—And when did you see Mr. Kitchen last?

*Ellen.*—Sir, de fever take him; he lie bed; he call we black peoples his children. He say, Come round de bed, my



children ; he den say, My children, I go to God ; meet me before God ; and den he fall asleep.

*Minister.*—Oh, then, Ellen, Mr. Kitchen is dead—is he ?

*Ellen.*—Dead, sir, oh no ! Massa Kitchen no die ; he fall asleep ; and he sleep till de trumpet of de archangel wake him, and den he go to God. Massa Kitchen no die ; he fall asleep.

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SPRING.

BEAUTIFUL Spring !  
Beautiful Spring !

Coming again on the wandering wing,  
Sunshine, and beauty, and pleasure to bring ;  
Gladly we welcome thee, beautiful Spring.

Virgin of purity, beauty is thine,  
Bright is thy brow, as the lore of the mine,  
Fair is thy cheek, as the flush of the rose,  
Sweet is thy smile, as an infant's repose.

Robed with a mantle of gorgeous array,  
Girded with tendrils of amarants gay ;  
Gemm'd with bright flowerets of every hue,  
Fresco'd with sunbeams and spangled with dew.

Genial laughter and frolicsome mirth,  
Herald thy coming again upon earth,  
Welcome thee back to thy throne in our bowers,  
Queen of the empire of beauty and flowers.

Everything beautiful, noble, or grand,  
Wakes into life at the wave of thy wand ;  
Earth dons her mantle of radiant sheen,  
Azure, and purple, and scarlet, and green.

Hedgerows and forests burst out into bloom,  
Flowers load the air with delicious perfume ;  
Winds hail thy coming with boisterous cheers,  
Clouds in their gladness gush out into tears.

Birds sing thy praise with a sonorous voice,  
Trees clap their broad waving hands, and rejoice,  
Lambkins and fledglings the chorus prolong,  
Streamlets gush out into rapturous song.

Mortals, enamour'd, bow down at thy shrine,  
Painters portray thee a goddess divine,  
Poets, the landmarks of every clime,  
Praise and extol thee in epic sublime.

Everything beautiful, noble, or bright,  
Hails thy approach with a shout of delight,  
Welcomes thee back with a jubilant ring,  
Radiant, sunny-eyed, beautiful Spring !

*George Heath.*

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## Intelligence.

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### Denominational.

THE MIDLAND HOME MISSION.—It is requested that all collections and subscriptions to the Midland Home Mission (which comprehends the General Baptist churches in Nottinghamshire, Derbyshire, Leicestershire, Warwickshire, and Staffordshire), be paid to H. Webster Earp, Esq., Melbourne, near Derby, the Treasurer of the Mission, before the end of May next, that the yearly accounts may be made up before the Association.

C. CLARKE, *Secretary.*

THE MIDLAND CONFERENCE met at Beeston on Tuesday, March 5th, 1867.

At the morning service the Rev. I. Stubbins, of Quorndon, read the scriptures and prayed. The Rev. W. Hill, of Barton Fabis, preached from James v. 20. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The Rev. W. Underwood, D.D., presided over the afternoon meeting. Mr. T. W. Marshall, of Loughborough, offered prayer.

The reports from the churches were more than usually interesting and encouraging. Since the last Conference in September, 1866, it was reported that fifteen had been restored to church fellowship ; one hundred and two were candidates for baptism ; one hundred and eighty-three had been baptized. The doxology was sung with heart and voice, all representatives present feeling that there was cause for deepest gratitude to Him who had crowned the labours of His servants with so much success.

The Minutes of the last Conference were taken as read.

The sub-committee appointed at the last Conference to consider the question of the proposed union of the Baptist churches in the Nottinghamshire, Derbyshire, and Lincolnshire Association with the churches of this Midland Conference, recommended the following resolutions to the Conference as the result of their inquiries and deliberations :—

*First.*—That the members of this Conference believing in the duty of sympathy and co-operation among Christians ; specially deeming it desirable that English Nonconformists of the same faith and church-order should heartily unite both for

defence against the hostility of the State-Establishment in the rural districts, and for aggressive inroads upon the worldliness and irreligion of the country generally; believing, moreover, that there is no sufficient reason why the churches of the Baptist denomination in the midland counties should any longer remain apart in two sections, and that such continued separation is a source of weakness to both parties, respectfully and affectionately invite the brethren composing the Nottinghamshire, Derbyshire, and Lincolnshire Baptist Association to unite with us in an endeavour to combine the said Association and the General Baptist Midland Conference so as to make of the two one union of Baptist churches in the Midland district.

*Second*,—That in case the invitation should meet with favour among the brethren of the Nottinghamshire, Derbyshire, and Lincolnshire Association, we request them to appoint two or three friends to confer with an equal number from ourselves in order to arrange the terms of the proposed union.

The above two resolutions, recommended by the sub-committee, were cordially and unanimously adopted by the Conference, and the brethren who compose that sub-committee, viz., Revs. W. R. Stevenson, M.A., S. Cox, H. Crassweller, B.A., W. Underwood, D.D., were requested to meet and confer with those friends who might be appointed by the aforesaid Association.

The Baptist church at Longton, Staffordshire, and the Baptist church at Smalley, Derbyshire, were admitted into the Conference.

The Secretary of the Midland Home Mission reported that the Mission had been reorganized,—that there were seventy-two General Baptist churches in the new district,—that sixteen churches only of that number contributed to the funds of the Home Mission last year,—that the Committee had determined to grant £40 to the church at Longton, Staffordshire, for one year, (this grant to be renewed so long as circumstances are satisfactory,)—that if the churches would only contribute £100 more per annum, then the Committee would feel at liberty to entertain two other urgent applications for help, viz., from Swadlincote, Derbyshire, and Carley-street, Leicester,—that the facts connected with these places would be published and sent to the churches, and an appeal be made for help.

After hearing the above statement of facts the following resolution was unanimously adopted,—“That the Conference is interested to hear of the proceedings of the Midland Home Mission Committee, and trusts that the churches will respond

liberally to the appeal that may be made to them for additional monetary help.”

The following resolution of the Midland Home Mission Committee was read to the Conference:—“Resolved, that the appointment of the Treasurer, Secretary, and the Committee, be under the control of the Midland Conference; that three members of the Committee retire annually; that they be eligible for re-election; that such election or re-election take place at the Whitsuntide Conference.”

H. Webster Earp, Esq., Melbourne, near Derby, is the Treasurer. The Rev. C. Clarke, B.A., Ashby-de-la-Zouch, is the Secretary. The Committee are Messrs. C. Stevenson, Derby; J. Earp, Melbourne; W. Bennett, Sawley; T. Hill, Nottingham; H. Jelley, Loughborough; W. Burchinal, Stanford; J. Noble, Leicester; T. Thirby, Normanton-le-Heath; J. Wilford, Leicester; J. Roper, Leicester; T. Haydon, Birmingham; T. Marshall, Walsall.

A vote of thanks was given to the Rev. W. Hill for the sermon he had preached in the morning.

The next Conference will meet at Quorn on Whit Tuesday, June 11, 1867. The Rev. W. Salter, of Coalville, to preach in the morning; in case of failure the Rev. J. Baxendall, of Wirksworth.

A short paper was read by the Rev. T. Stevenson, of Leicester, on “The propriety of admitting persons of good Christian character to commune with us at the Lord’s table.” Resolved, That the paper be printed in our Magazine, and that it be discussed at the next Conference.

The Rev. W. Chapman, of Melbourne, preached in the evening.

CHARLES CLARKE, *Secretary*.

CHESHAM.—We cannot give the exact date of the establishment of the General Baptist cause here, but there are documents which show that a society was in existence in 1676. In 1712 a small chapel was built on the site of the present one. It was enlarged in 1735. A further enlargement took place in 1835. In 1850 a new school-room was erected, and the old one added to the chapel. Once more we have found it necessary to provide increased accommodation; besides which we have lowered and modernized the pews, and improved the approach to the premises. Upwards of £300 was subscribed before the alterations were commenced; but about £150 more was required. It was resolved to attempt to raise not less than £100 by public collections, and the unanimity and heartiness with which the matter was taken up by the whole congregation was most delightful to witness. On Sun-

day, March 10th, after two sermons by the pastor, collections were made which amounted to £104 4s. 8½d. The senior deacon of the church, J. Garrett, Esq., who had been seriously ill for some months, but was just then somewhat better, although still unable to be present at the services, generously added £50 to the collection, thus making the total amount £154 4s. 8½d.

WENDOVER.—On Wednesday, March 20, deeply interesting and profitable services were held in the General Baptist chapel, in connection with the settlement of the Rev. J. Sage, formerly of Kenninghall, as pastor of the church. In the afternoon a most suitable and powerful sermon was preached by the Rev. J. T. Wigner, of London, from Acts i. 8—"Ye shall receive power after that the Holy Ghost is come upon you." Afterwards, upwards of a hundred sat down to tea, the trays for which were given. In the evening a public meeting was held, over which Rev. J. T. Wigner ably presided. After brief statements made by one of the deacons and the pastor, the Rev. W. Hood, of Ford, welcomed Rev. J. Sage to the neighbourhood, and offered prayer. Useful and appropriate addresses were then delivered by the Revs. J. B. Marriott, of Missenden; J. T. Wigner; J. Butcher, of Weston-Turville; R. Shindler, of Tring; W. Norris, of Little Kingshill; and J. Lawton, of Berkhamstead. The attendance at these services was good, and the spirit which pervaded them was eminently hallowed and edifying.

LOUTH.—United services in connection with our Foreign Mission were held on Sunday, March 17, and two following days. On Sunday, Rev. W. Bailey preached in the Eastgate chapel in the morning, and in the Northgate chapel in the evening; and Rev. T. W. Mathews preached in the Northgate chapel in the morning, and in the Eastgate chapel in the evening. In the afternoon the scholars belonging to the various dissenting schools in the town met in Northgate chapel, and were addressed by the Rev. W. Bailey. On Monday a public meeting was held in the Eastgate chapel, T. Sharpley, Esq., M.D., in the chair, when addresses were delivered by Revs. W. Bailey, T. W. Mathews, W. Orton, C. Payne, J. Taylor (Alford), W. Herbert (Independent), and W. Newman, Esq. There was a very good congregation notwithstanding the unusual severity of the weather. On Tuesday afternoon a "Missionary Tea" was provided for a very large number in the Northgate school-rooms, after which there was another public meeting, presided over by Rev. W. Orton, at which spirited addresses were

given by the deputation and other ministers. The Sunday collections at Eastgate chapel amounted to nearly £9, and at Northgate chapel to £10. At the public meeting on Monday night £9 5s. were collected.

DERBY, *St. Mary's Gate*.—On Tuesday evening, Feb. 26, a united Communion Service was held in this chapel, on which interesting occasion the following ministers took part:—Rev. H. Crasweller, B.A.; Rev. W. Jones, Osmaston Road chapel; Rev. W. Crosbie, M.A., Victoria Street (Congregational); Rev. H. Ollard, F.S.A., London Road chapel (Congregational); Rev. W. Griffith, Becket Street chapel (Methodist Free Church); Rev. J. Merwood, Chester Place chapel (Congregational). Deacons from each of the respective churches distributed the bread and wine to the considerable number of members present, who were admitted by tickets specially prepared for the occasion.

W. W.

MACCLESFIELD.—The anniversary services in connection with the General Baptist chapel at this place were held on Lord's-day, March 10. The afternoon sermon was preached by the Rev. G. Scott, D.D. (Wesleyan), and that in the evening by the esteemed pastor of the church. Notwithstanding the depressed state of the town, it is pleasing to record that the congregations were large and respectable, and the collections larger than for many years past.

HUGGLESCOTE.—On Wednesday, March 6th, two excellent sermons were preached in the Baptist chapel by the Rev. J. P. Chown, of Bradford. Though the weather was inclement, the congregations were good, and all were highly gratified by the visit of our talented and esteemed brother. The collections, which will be appropriated to the reduction of the chapel debt, amounted to £35.

SAWLEY.—On Shrove Tuesday, March 5, a literary and musical entertainment was given in the school-room, presided over by our minister, the Rev. E. H. Jackson. The meeting was a very pleasant and interesting one, and, considering several unfavourable circumstances, was well attended. The profits were devoted to the reduction of a standing debt.

LONDON, *New Church Street*.—*Sunday School Anniversary*.—The sermons were preached by the pastor, Dr. Burns, Feb. 24th; and on March 3rd an admirable address was given on Christian Education by Mrs. C. L. Balfour. The collections amounted to £41 12s.

REV. W. ORTON, of Louth, has accepted a cordial invitation to the church at Bourne.

REV. J. TAYLOR, of Alford, having received a cordial and unanimous invitation from the church at Sutterton, near Boston, has accepted it, and terminates his ministry at Maltby in June next.

#### BAPTISMS.

DESFORD. — On Lord's-day afternoon, March 17th, after a sermon by Mr. Hill, seven believers were baptized, and in the evening, with one baptized the previous day, were added to the Barton church. As this was the first believers' baptism which had taken place in our new chapel, and indeed in the village, the event excited great interest, the chapel was crowded to excess, and many went away not being able to gain admittance.

LEICESTER, *Friar Lane*. — Thirteen friends were baptized by the pastor on Wednesday evening, Jan. 30th. Two of them were considerably advanced in life, and had attended the chapel for many years; the others were mostly from the senior classes of the Sabbath school.

AT MACCLESFIELD four young persons connected with the Sunday school, and one young man connected with the cause at *Poynton*, were baptized after an excellent sermon by the Rev. J. Maden, on Wednesday evening, Feb. 27.

AT NOTTINGHAM, *Prospect Place*, five were baptized by Mr. A. Brittain, after a sermon from Rom. vi. 3, 4. One was the firstfruits of an attempt to raise a new interest in *Sneinton*.

AT FLECKNEY one female, formerly a scholar and now a teacher, was baptized and received into the church by Mr. Mee, of Leicester, on March 17.

AT BRADFORD, *Telley Street*, three were baptized by Rev. B. Wood, and one restored, on March 3.

AT DERBY, *St. Mary's Gate*, eighteen were baptized on Wednesday evening, February 27.

AT BOURNE five were baptized on Wednesday evening, Feb. 20.

AT HALIFAX three were baptized by the Rev. J. Atkinson, on Feb. 27.

#### THE COLLEGE.

THE TREASURER begs to acknowledge the following sums received on

	Purchase Account.	£	s.	d.
Rev. R. Hardy, Queensbury	..	1	0	0
Rev. T. Barrass, Peterborough	..	2	0	0
General Account.				
Quorndon .. .. .	..	9	4	6
Sheffield .. .. .	..	8	12	0
Coventry .. .. .	..	2	13	0
Queensbury .. .. .	..	1	12	3
Nottingham, Stoney-street	..	6	1	8½

#### Miscellaneous.

THE REV. DR. GRAHAM has recently settled in the city of Chicago as pastor of a new church, and as editor of a religious newspaper similar in character to the *Morning Star*. The title of the new paper to be edited by Dr. Graham is the *Christian Freeman*. A stock of ten thousand dollars was subscribed at the end of January last, and a second thousand was shortly anticipated as a basis for the establishment of the paper. It is intended to be the organ of the churches in the West—a thousand miles away from the place where the *Morning Star* is published. Dr. G. is a native of the West, and began his ministry there. His return after twenty years' absence seems to himself a gratifying event, and full of hope to the denomination in those parts. The reasons for originating the *Christian Freeman* are candidly avowed, and are regarded by all as valid and forcible. The Freewill Baptists have already in the West a membership of over 18,000, with 530 churches and more than 500 preachers; a college established at an expense of 150,000 dollars, and with an attendance of between 600 and 700 students, with six or seven smaller literary institutions auxiliary to the college; a Home Mission Committee which expends several thousand dollars annually. Chicago itself, in less than forty years, has risen from an Indian trading post to a great commercial metropolis. Five years ago its population was 109,420. In Hillsdale, where the college is situated, the village church is about to erect one of the largest sanctuaries in the denomination—*sixty by one hundred and twenty feet!*

DR. FAIRFIELD, President of the college, has been lecturing nearly every night during the winter on his travels in the Old World. The Rev. R. Dunn, one of the college Professors, has been doing much of the same kind of work; and his son, Mr. Francis Wayland Dunn, who was with him at our last Association, has commenced his career as a lecturer on subjects connected with foreign travel, in the Metropolitan Hall of Chicago.

THE REV. DR. BUTLER, of the Biblical School, Hillsdale, Michigan, and Author of "Theology," was to embark from America on the 20th of March on a visit to this country. We have no doubt any of our churches which he may be able to visit will give him a similar Christian welcome to what previous visitors from the Freewill Baptist churches have received.

## Notes on Public Events.

WHEN will the long dreary winter end? As we write the ground is covered with snow, and still, as for hours past, the white flakes steadily descend. It is well for us to remember that we are in the hands of a wise and loving Father, or the prospect would be very gloomy. Already the autumn-sown corn is said to be somewhat injured; with a late spring we shall most likely have a late harvest, and as the yield of wheat last year was under the average it is pretty certain that, for the next five months at least, we shall have dear bread. This, combined with the continued depression in many branches of trade, is not very pleasant to think of. We can only say, "It is the Lord, let Him do what seemeth Him good!"

We regret to have once more to chronicle trouble arising out of the Fenian folly. On the morning of March 6th we were startled by the sensational announcements in the papers—"General Rising in Ireland,—Telegraph-wires cut,—Sanguinary fighting." And truly for a day or two matters looked serious; and although there was never any doubt of the final issue, it seemed for a time as though order would not be restored without much misery and bloodshed. The attempt at insurrection was confined principally to the counties of Limerick, Tipperary, and Cork, in the south-west of Ireland, and to Drogheda and to the neighbourhood of Dublin in the east. In most cases the insurgents showed very little courage, usually running away after firing the first shot; and a dozen armed policemen were commonly sufficient to cope with a hundred and fifty rebels. Many of these misguided men have been taken prisoners, and are now awaiting trial. It is probable that the leaders will, as they deserve, be severely punished; but it is said that the greater part will be indicted under what is termed the Whiteboy Act, the penalty in which is whipping and imprisonment with hard labour. Peace is now everywhere restored; but a feeling of uneasiness and insecurity prevails, as it must do for some time to come, in the disturbed districts; and years must elapse before the country fully recovers from the shock which public confidence, and thereby commerce and manufactures, have received. May our rulers learn a lesson, and be led to adopt measures which shall go to the

root of the evil! We want no patronage of Popery, and should protest with all our heart and soul against the endowment from public property of the Romish priesthood; but there *must* be the dis-establishment of the Irish Episcopal Church. We believe that Dr. Moriarty—Roman Catholic bishop though he is—gives an accurate account of the state of feeling in many parts of Ireland when he says, that "though the people shrink from a participation in riot and revolt, yet there was and is sympathy with rebellion, simply because of its antagonism to an authority they hate, and which they hate because it maintains, in the face of reason and justice, a Protestant ascendancy by the Established Church. Many," he adds, "will think that we dream when we assert that there is a connection of cause and effect between Protestant ascendancy and Fenianism. We know full well that the leaders and organisers of the Fenian movement care not for the ascendancy, or perhaps even the existence, of any church; but it is equally certain that if the traditional hatred of the English government was not perpetuated in this country, they would not have found followers." As Dr. Moriarty has been one of the most loyal and courageous opponents of Fenianism in the recent outbreaks his testimony is worthy of regard.

In connection with the great Reform question the aspect of things has changed almost daily during the last month. In our last number we stated that Mr. Disraeli's proposal to proceed by way of preliminary resolutions did not meet with much acceptance. Since then the resolutions have been withdrawn, and a Conservative Reform Bill has been introduced in their place. It proposes—how would the good old Tories of the last generation have stood aghast at the announcement!—*household suffrage* for boroughs, and a £15 rating franchise for the counties. But, to neutralise the too democratic character of the measure, it limits the Borough suffrage to householders paying rates personally, and not in their rent, and who have resided in the borough at least two years. It proposes to give a double vote to payers of Income or House Tax, and also contains several of what are called, in the language of the day, "Fancy Franchises." At present the Bill finds little favour except with

the immediate followers of Government. The Liberal party says, "Omit the double vote, strike out the rate-paying clauses, give up all the fancy franchises except the educational one, insert a lodger franchise, make far more sweeping changes in the distribution of seats,—in short, transform the measure until its parents shall be unable to recognize their own child, and the thing may pass muster, but not otherwise." At a large meeting held at Mr. Gladstone's on March 21st, it was agreed by the Liberals to allow the Bill to pass a second reading, and then to amend it in Committee. If, however, Government refuse to adopt the amendments they will make an effort to turn out Bill and Government together.

It is well known to all observers of Parliamentary proceedings that for some years past it has been the custom to devote Wednesday afternoons to the discussion of Bills introduced by private members, many of which have had reference to Ecclesiastical questions. In the days of the last Parliament the Church and Tory element was so strong, that almost every Wednesday some act of intolerance was perpetrated in the defeat of measures intended to advance the cause of religious liberty. Thank God, the tide has turned, and "Black Wednesdays" are beginning to be a thing of the past! In particular, March 20th was signalised by a majority of 76 in favour of Mr. Hardcastle's Bill for the Total Abolition of *Church Rates*. This was for the second reading. That the measure will pass the Commons' House there can now be no reasonable doubt; how it will fare in that last refuge of religious bigotry, the House of Peers, remains to be seen.

The Princess of Wales, from the time when the British people first became acquainted with her, has been a popular favourite. It has been therefore with great concern and sympathy that they have heard from time to time during the last month of her serious illness. That fears must have been entertained with respect to the result is evident from the fact that the Princess's parents, the King and Queen of Denmark, were sent for, and have arrived in this country. We are unfeignedly glad to be able to report that danger is now considered to be over, and recovery morally certain. One of the Princess's symptoms was an acutely painful rheumatic affection of the knee.

Glancing for a few moments to foreign countries, we are first of all gratified by

observing the changes that have been going on in Hungary during the past four months. Proverbially unteachable as the Austrian princes are, adversity seems at last to have taught Francis Joseph some good lessons. Ever since his crushing defeat by the Prussians at Sadowa, he has shown himself inclined to listen to the claims of his Hungarian subjects, and at length has yielded wholly to their demands, giving them the constitution for which they have been asking and struggling these twenty years past, and promising to be crowned as their constitutional king in May next. The Hungarians themselves are almost wild with enthusiasm and loyalty, and intend that whenever the said coronation comes off, it shall be a scene of splendour such as the world has not lately seen. A correspondent of the *Daily Telegraph* sends a very interesting account of the reception of Francis Joseph at Pesth and Buda, the twin capitals of Hungary, on the 12th inst. "Arrived," says he, "at the Burg, we mounted the broad stone staircase, lined with life-guards, leading to the state apartments; upon entering which, at a glance could be seen assembled the whole of Hungary and Transylvania's proud nobility, clad in garments of such variety and richness that in sheer despair I forbear attempting to give anything like an adequate description of them. Diamonds, gold, furs to make a Russian empress's mouth water, velvet mantles of triple pile and deep rich hues, jewelled scymitars, collars of noble orders in gold and brilliants, waving plumes: such was the view that greeted me on my entrance into the throne-room. A few minutes, somewhat hot and nervous—for how many years of suffering were to be pardoned, what floods of tears and blood dried up for ever in the event of the next moments!—and a roar from the hill-side told us the King was crossing the bridge. Another short interval of breathless suspense, and the military bands struck up the Austrian Hymn; a carriage wheels into the spacious court-yard; we range in double line along the three rooms through which the King must pass ere he reaches his throne-room; another minute and he is among us, very pale, evidently agitated, but bowing gracefully from side to side. The cry of 'Welcome' is carried up from the hall to the doorway; it catches, it spreads like fire in a thatch, till it gains the whole assembly of nobles; plumes wave wildly in the air; the King looks proudly about him for a second; again the shout bursts out with one acclaim—he is forgiven! and the great magnates of his mightiest kingdom throng on his footsteps to pay him heartfelt

homage. Shall it be wondered at if such a scene caused the tears to flow down more than one aged and venerable face, considering the memories of 1848 and the sufferings of later years?"

In France, Holland, and other countries, one cannot but lament the revival of the war spirit. Should the French Emperor's plan for the reorganization of his army be adopted, the whole able-bodied male population of France will be bound to military service of one kind or another between the ages of 20 and 30. According to the *Moniteur*, it is intended to maintain 400,000 men under colours, 430,000 in the reserve, and 408,000 in the National guard—in all, 1,238,000! Let us not enter with them into the mad race for military glory, but strive as a nation to "do justly, love mercy, and walk humbly with our God;" then if we are ordinarily prudent and courageous, we may safely leave the rest to Providence. The process by which the enormous force just mentioned will be raised, can hardly fail to be exhaustive to France; and with all his ability, the Emperor certainly does not seem to have solved the problem how to reconcile industrial strength with military efficiency.

Much painful interest has been excited by a report of the murder of Dr. Livingstone, the celebrated African traveller and missionary. As, however, the report is still without full confirmation, we cannot but cling to the hope that it may prove untrue. For the present, therefore, we withhold further comment.

We conclude our Notes this month with a reference to a speech made by the Duke of Argyle a few days ago at a Sunday school meeting at Mile-end. As the Duke is one of our foremost and most enlightened statesmen, his views will be regarded with interest even by those who do not wholly agree with them. He said that he believed the time was coming when a more truly national system of Education would be pressed for by the people, and he believed that they would look for the adoption of the system of the United States of America, where education was supported out of the public rates. If our Parliament should adopt this system, education would be more or less disconnected with the religious bodies, and then the Sunday school work would never cease to have its importance in the State. The common school system in the United States he regarded as one which did immense good, and facilitated the religious instruction of the scholars. Though he was in favour of a system of education in connection with denominations as far as it could be carried out, yet he could not think that a purely secular education on week-days was antagonistic to religious teaching. He had no fear of any such teaching, and he urged that if that system should be established in this country, the churches should set their shoulders to the wheel to supplement that education by dogmatic teaching. *He considered it an especial duty—a duty which was becoming more and more incumbent upon every Christian congregation—to establish more efficient Sunday schools.*

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## Marriages and Deaths.

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### Marriage.

SMITH—THIRLBY.—March 26, at the Baptist chapel, Ashby-de-la-Zouch, by the Rev. C. Clarke, B.A., Jabez, youngest son of the late Mr. Joseph Smith, of Packington, to Clara Jane, youngest daughter of Mr. Benjamin Thirlby, Stone House, Packington.

### Deaths.

GOLLING.—On Jan. 26, at Knipton, William Golling, aged 61, head dairyman to the Duke of Rutland at Belvoir Castle for thirty years, and for a long time past the only deacon of the ancient General Baptist church at Knipton.

WOODHEAD.—On Feb. 17, at Low Moor, near Bradford, Thos. Woodhead, Esq., in his 66th year, a liberal supporter of our Institutions, and highly esteemed by his circle of friends.

BUCKLEY.—At Hollins, near Oldham, at the residence of her nephew, Mrs. Ann Buckley, mother of the late Mrs. Miller, missionary, on March 4, aged 78.

WOOD.—March 10, at Beeston, Mrs. Ann Wood, aged 76.

ASTEN.—At Bradford, on March 17, the Rev. H. Asten, aged 81 years, formerly pastor of the church at Clayton. He was an amiable Christian, a sound theologian, and a useful minister.

## Missionary Observer.

### THE FAMINE MEETING AT CALCUTTA.

*Our readers will be interested with the following particulars of the great meeting at Calcutta in the month of February in reference to the Famine in Orissa. The account is taken from "The Overland Friend of India," which journal remarks, "At last the authorities have risen equal to the frightful emergency in Orissa."*

On Tuesday evening, Feb. 12, a meeting was held in the Town Hall of Calcutta to promote subscriptions for the orphans and the destitute of Orissa. His Excellency the Viceroy and Governor-General and staff arrived a few minutes after half-past eight, and took his seat on the platform. Around and in front of the Right. Hon. Chairman were the Lieut.-Governor of Bengal, His Excellency the Commander-in-Chief, the ordinary members of Council; the Chief Justice, Sir Barnes Peacock and the Judges of the High Court; Brigadier-General Welchman; the various Secretaries to the Government of India; the Advocate-General and other members of the Bar; Messrs. Schiller, Scott, Moncrieff, Skinner, and the leading merchants of Calcutta; Messrs. George Dickson, Gallo-way, Sawers, and other bankers; Dr. Fayrer and other members of the medical profession; several of the clergy of all denominations; Rajah Kali Krishna and several native gentlemen. A large number of ladies was present.

The VICEROY, who was received with much applause, said:—Ladies and gentlemen—The object for which you have been called together this evening is one which I feel certain will enlist all your sympathies, and all your benevolence. It is an object, I venture to say, on which there ought to be no difference of opinion, no scope for controversy. It is for a purpose in which all men can heartily unite, whatever may be their race or creed. We are anxious to collect money with which to assist the State in relieving the great, the terrible distress which still prevails in parts of Orissa; and more especially to obtain funds for the support of the numerous orphans whom the dire calamities of last

year have deprived of their natural protectors. I will here remind you that in 1865 there was a general failure of the crops in the three districts of Orissa, followed by very indifferent harvests in 1866, while in the autumn of that year a large part of the province was also inundated. The floods of the Mahanuddee and other rivers broke through their embankments, and submerged extensive tracts of land in their vicinity. All the crops in these localities were spoiled; and property which had escaped the famine was carried away or destroyed. What the drought had spared was engulfed in the wide vortex of waters. In this way one-half the District of Cuttack alone, extending over an area of 1,500 square miles, has been devastated. From the most reliable accounts it is estimated that from one-fifth to one-fourth of the population of the province has already perished. What famine and starvation began, disease and pestilence have completed. Through the length and breadth of the land the desolation is general. While the next harvest, however, in many parts promises well, the surviving population of the tracts which have suffered from inundation is in a very miserable condition. Some time ago the Government of Bengal deputed Mr. Schalch, one of the Members of the Board of Revenue, to visit Orissa, and ascertain on the spot what should be done in this crisis to help the people. Mr. Schalch has executed his work efficiently and promptly. His report has been published, and gives a sad picture of the wretched condition of many of the people in Orissa. It is estimated that we may have to import into the Province not less than 1,200,000 maunds of rice, equal to about 27,000 tons. We have already arranged for the introduction of half that quantity by the 1st of April; and the rest will follow as rapidly as may be found to be necessary. The Government will supply this food at its own charge, selling it at a moderate rate to those who are able to purchase; and will distribute it gratis to the destitute. The Government will also give employment to all the people who are willing and able to work. All this will probably entail a loss of about



twenty lakhs of rupees, £200,000. We shall also have to make some remission of land revenue. We have also agreed to continue the existing assessments which are about to expire for twenty years longer; and we have offered to lend the Irrigation Company any money which may be required for the prosecution of their works this year, an offer which the agent has accepted. But, independent of all this outlay, a further demand arises. There are already upwards of fifteen hundred orphan children to be provided for, which may increase to two thousand or more, whose parents have died during the famine. These little creatures are utterly destitute and helpless. It is estimated that £100,000 (ten lakhs of rupees) are required for their maintenance. I suggested, some days ago, to the Secretary of State, that subscriptions should be raised in England to help us; but I have learnt that much distress also exists at home, and that we must not expect any aid from that quarter. This should, however, only incite us to be up and doing. It makes it the more incumbent that we should do all we can to collect subscriptions in India. I have much hope that many of the princes, and chiefs, and great landowners and bankers, will come forward to help their countrymen in this overwhelming crisis. I trust that what will be said this evening will induce every one to subscribe in a liberal spirit, gladly contributing to relieve the awful miseries which God, in his inscrutable decree, has inflicted on the wretched inhabitants of Orissa. The people of India are proverbially charitable and beneficent, and the relief of those who are in want is inculcated in their sacred writings, and in their moral precepts, as a paramount duty. This is a case in which their own countrymen, their own brethren, are concerned; and I have a confident expectation that on this occasion they will maintain their ancient reputation.

The Honourable MR. MAINE moved the first resolution—"That this meeting recognises the necessity of reopening a public subscription for the relief of the destitute persons and those who have become orphans through the famine." Mr. Maine expatiated on the extraordinary liberality already shown by the Indian public, glanced at the difficulties which might hereafter arise as to the education of the orphans, and showed the wisdom of Government in interfer-

ing as little as possible with the grain trade, the greatest in India. "The extent of the calamity last year was the measure of every man's duty this."—MR. F. SCHILLER, seconded the resolution, although he did not agree in the relief measures adopted. Government had too much discouraged private enterprise and the agricultural education of the people.—RAJAH KALI KRISHNA supported the second resolution, "That special efforts be made to obtain continued subscriptions as well as donations for the support of the orphans," by quotations from Asiatic authors, Hindoo and Mussulman. In seconding this the Rev. MR. BROMHEAD alluded to the extent to which the charities of Calcutta were suffering, but hoped that this urgent necessity for Orissa would be met once for all. The motion was supported by Baboos Kissory Chand Mitter and Degumber Mitter.

The Honourable SETON KARR, with his usual eloquence, urged the third resolution, and was followed by BABOO KRISTO DASS PAL, who called on the native nobles of India to help.—MR. SCOTT MONCRIEFF, in a most effective speech, submitted a resolution not in the programme, "That the Editor of *The Times* be asked to invite the assistance of England, since the Lord Mayor and Lord Cranborne had failed us."—A resolution for the appointment of a Committee having been adopted, the VICE-ROY expressed his assurance of the success of the meeting, which, he hoped, would reverberate throughout the land to the advantage of Orissa. Already eight firms had put down their names for 2,500 rupees each, and as he wished to follow so good an example he would contribute 10,000 rupees.

#### CONFERENCE AT CUTTACK.

AFTER a year of unexampled suffering and trial, we have been permitted, through the abounding mercy of our heavenly Father, again to meet in Conference at Cuttack. Our sittings commenced on Dec. 21st, and with some unavoidable interruptions continued till the 27th. Mr. Taylor, who had arrived two days before, was chosen to preside over our sittings, and we sang a hymn peculiarly appropriate to the circumstances of our meeting—

"And are we yet alive,  
And see each other's face," &c

After which thanksgiving and prayer were offered, and we attended to the business of the Mission.

We felt that *our first duty* was deeply to humble ourselves in remembrance of the awful visitation of God which had befallen Orissa during the year, and by which, I may add, in the opinion of the highest Government officer of the province, a fourth of the population has been carried away. No calamity of equal magnitude has befallen any country for a hundred years past. The great famine in Bengal, nearly a century ago, is the only event in history in these latter ages with which it can be compared. The records of that frightful catastrophe are by no means so accurate and full as could be desired, but the mortality was reckoned by millions, and some supposed that a third part of the population of Bengal perished from starvation. The Lord alone knows the anguish and sorrow of our hearts as we recall the distressing scenes of the past year, but these have been described in former letters, and need not be enlarged on here. We thankfully acknowledged the goodness of God in the preservation of our native christians, and recorded our earnest hope that as the result of this solemn visitation, increased interest would be felt in Orissa, especially in the efforts to bless its population with the gospel of Christ; and I am sure we all warmly cling to the hope that much precious and saving fruit will in due season be gathered from the hundreds of poor starving children which this frightful calamity has thrown on our care. It was also our grateful duty to acknowledge the liberal help which at this time of distress most seasonably came to hand from many friends, and many widely distant places. The help which came from England was very opportune. It is to me a solemn and touching recollection that the *first* assistance received more than a year ago was from a warm friend of the Mission who is now with Christ—G. F. Cockburn, Esq. Your readers will know that Mr. Cockburn was for several years Commissioner of Orissa, and was deeply interested in all that related to its welfare. His name and memory will be affectionately cherished by thousands. His motto might have been, "Not slothful in business, fervent in spirit, serving the Lord." He was a man of large-hearted sympathies; and though an attached member of the

Church of England, and though he left a large family to mourn a loss that can never be repaired, he expressed his earnest desire for the success of the Mission by a legacy of 2,500 rupees (£250). In prospect of death, meditation on "the life of Christ on earth," and "the words of Christ" recorded in the Gospels, especially in the Gospel of John, was peculiarly sweet to him. Well do I remember how precious to him in his alarming illness six or seven years ago was the doctrine of Christ crucified. "The memory of the just is blessed."

The *first organized effort* to grapple with this frightful calamity was by the Famine Fund, originated about the middle of April by Messrs. Sykes & Co., Calcutta, and distributed by missionary agency, aided, as it was at Cuttack, by valued friends in the Government service and in the Irrigation Company. Incalculable suffering was averted or mitigated by means of this Fund, and many lives were saved. One aspect of the case not adverted to in any of my letters may be mentioned here. Some of us, myself especially, had for the first few weeks to encounter no small amount of abuse from the newspapers, though I ought to state that the *Friend of India* was an honourable exception. Some of the papers allowed their correspondents to insinuate suspicions as to the honourable and upright conduct of the missionaries in the distribution of the monies entrusted to them; and one Editor, in a leading article in which I prominently figured, described me as "filling the mouths of hungry converts," and "resolutely shutting my eyes to the destitution and disease of the heathen, refusing to assist them at all." The Editor added that it was "no less strange than true, that the adjustment of the spotless linen about the clerical neck seemed in not a few instances to stifle generous impulse, and to seriously impede the reciprocity between heart and brain." None of these things moved us; we quietly and steadily pursued our course, relieving the utterly destitute without distinction of race or creed, according to the means placed at our disposal; and anonymous slanderers, whom in our hearts we despised, were soon silenced; and it is now, I think, pretty generally admitted that we have all sought, as conscientious christian men, to discharge the duties devolved upon us by this terrible crisis.

The first church to send help to our suffering christians was the church at Circular Road, Calcutta; and to its honour be it spoken it sent help thrice. Soon after, Lall Bazaar church, Calcutta, remembered us; then Union chapel, Calcutta (Independent); Bhowanipore, near Calcutta (Independent); Cannanore (Independent); Masulipatam (Church Mission) sent help twice. Burmese christians of the American Baptist Mission remembered their suffering brethren in Orissa. Friends at Dooma-goodium sent aid repeatedly for "Cut-tack native christians," but though inquiries have been made, I am unable to give any information about these friends; but the Lord will remember their work of faith and labour of love. I have received letters with remittances from the Neilgherries in the south, and others from the mighty Himalayas in the north; while Sumbulpore and Nag-pore in the west have not forgotten Orissa in the day of her calamity; nor should I omit to notice that some, I may say many, of these letters have been from gentlemen or ministers of whom I had no personal knowledge. The correspondence which all this has occasioned has been no light or inconsiderable labour; but it has been a labour of love, and has brought its own recompense with it. The contributors to the general fund were of all classes, from the Governor-General and the Lieutenant-Governor downwards; while I have received help from generals in the army, officers in the Civil Service, Medical Service, and Survey. Our brethren in Christ of every denomination nobly came forward with practical expressions of their sympathy in the time of our adversity. This is pleasing; and it was fitting that it should be suitably acknowledged.

The next part of our business related to the return of Mr. and Mrs. Taylor to Orissa, and the arrival of Miss Derry. Our dear friends reached Cuttack on Wednesday, Dec. 19, about two o'clock in the morning—two days before Conference commenced. We warmly welcomed back to Orissa our beloved friends, with whom we were previously associated in the work of the Lord, and rejoiced in the evident tokens of his Master's blessing which Mr. Taylor enjoyed in his work at Norwich. He has returned at a crisis in the history of the Mission. Shall we be equal to the

duties and responsibilities of this solemn period? And will the friends at home be so? We never needed help so urgently as we need it now. We affectionately welcomed our dear young friend, Miss Derry, with the earnest prayer that she might be very useful in the good cause. Many who read this letter will know the expectations with which our beloved niece came to India, and for their information I add that she has ceased to be a spinster, and has signed her name, Mary Derry, for the last time. On Jan. 8, in the Mission chapel, Cuttack, and in the presence of a goodly number of friends, European and native, Thomas Bailey took Mary Derry to be "his lawful wedded wife, promising, through divine assistance, to be a faithful and loving husband;" and Mary Derry took him to be "her lawful wedded husband, promising, through divine assistance, to be unto him a faithful, loving, and obedient wife;" and in each case the promise was made till it should "please the Lord by death to separate them." It was my privilege as the officiating minister, after pronouncing them man and wife, to be the first to express my kindest wishes and prayers for the bridal pair, and many of my readers will readily believe that I did it with deeper emotions of pleasurable interest than ordinary. May God bless them both and make them blessings to each other, and to the dear cause to which they are devoted! All who know them will say, Amen, and Amen!

*(To be continued.)*

### SERIOUS ILLNESS OF MR. BROOKS.

OUR friends will learn with much regret that Mr. Brooks's health has so seriously failed, that his immediate return to England was urged in the strongest manner by his medical adviser. At a special meeting of the brethren for consultation, held at Cuttack, Jan. 7, the following resolution was adopted:—

"Agreed,—That with deep sorrow we record our conviction that the return of our dear brother to England is imperatively necessary. In the present state of the Mission, and in the urgent necessity for more labourers, we have come to this conclusion with extreme reluctance; but the case, as it appears to us, does not admit of delay. We would bespeak for our beloved brother and sister, in

their deeply afflictive circumstances, the affectionate sympathies and prayers of the churches, and on their arrival a hearty welcome. We trust, if it be the will of the Lord, that their severance from the work to which for a quarter of a century they have been devoted, will not be final."

It will awaken sympathetic emotions in many friends to learn that when they were in the midst of preparations for their speedy departure, their second daughter sick, and our brother greatly enfeebled, a telegram from Calcutta was received by the senior brother with the unexpected and painful tidings of the death of their youngest daughter, and adding, "Break it gently to her parents." It was a heavy blow, and fears were entertained lest they should be "swallowed up with overmuch sorrow," but it pleased the Lord to be gracious in the time of deep sorrow.

A letter from Cuttack, dated Jan. 17, says—"Our beloved friends left us this afternoon. It was a sad and sorrowful time. Many tears were shed at parting by young and old, by those who left and those who remained, by our native friends and by ourselves. In the present circumstances of the Mission, it is a very mysterious and painful dispensation. May the God of Abraham be their shield and their exceeding great reward. They have had sorrow upon sorrow, and the sympathy felt by all here for them has been very great. How sweet at such seasons of sorrowful separation to remember the precious truth that nothing can separate us from the love of Christ, and to rejoice in the hope of meeting when the toils of life have ceased in our Father's house above! It is expected that our beloved friends will leave on the *Hotspur*, which will sail in the month of February."

### Foreign Letters Received.

CALCUTTA.—W. Brooks, February 7  
 " W. Miller, January 15  
 RUSSELL CONDAH.—Miss Packer, January 26.

CUTTACK.—J. Buckley, February 6  
 RUSSELL CONDAH.—J. O. Goadby, Jan. 17

### Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
 FROM FEBRUARY 20th TO MARCH 20th, 1867.

BACUP. £ s. d.		HOVERINGHAM. £ s. d.		NOTTINGHAM, <i>Prospect Place.</i>	
By Mr. W. Crossley ...	1 0 0	J. Nall, Esq. ...	2 0 0	Collections ...	2 18 5
<b>BEESTON.</b>		<b>LANGLEY MILL.</b>		<b>WOLVEY.</b>	
Collec. and Subscrips.	15 15 9	No particulars ...	2 4 0	Collec. and Subscrips.	15 18 1
<b>BILLESDON.</b>		<b>LEICESTER, <i>Archdeacon Lane.</i></b>		<b>WYMESWOLD &amp; WYSALL.</b>	
Collec. and Subscrips.	11 19 11	Collec. and Subscrips.	47 5 0	Collec. and Subscrips.	13 16 7
For Famine ...	2 5 0	Juvenile Society ...	29 11 8	<b>SACRAMENTAL COLLECTIONS</b>	
	14 14 11		76 16 8	<b>FOR</b>	
<b>BIRMINGHAM, <i>Lombard-st.</i></b>		<b><i>Dover Street.</i></b>		<b>WIDOWS' AND ORPHANS' FUND.</b>	
Collec. and Subscrips.	37 12 9	Collec. and Subscrips.	22 18 7	£ s. d.	
<b>CAVERSHAM, <i>near Reading.</i></b>		Juvenile Society ...	18 14 10	Hinckley ...	0 12 0
E. West, Esq. ...	5 0 0		41 13 5	Leicester, <i>Dover Street</i>	1 10 0
<b>CHELLASTON.</b>		<b><i>Friar Lane.</i></b>		Lineholme ...	0 10 0
From Sabbath School...	1 0 0	Cash on account ...	35 2 10	Louth, <i>Eastgate</i> ...	0 18 6
<b>DOWNHAM.</b>		<b>LONGFORD.</b>		Northallerton ...	0 3 6
Mrs. Mawby ...	1 0 0	Cash on account ...	25 0 0	Pinchbeck ...	0 5 0
<b>FLECKNEY.</b>		<b>LONG WHATTON &amp; BELTON.</b>		Sutton-in-Ashfield ...	0 8 8
Collections, &c. ...	1 2 0	Collec. and Subscrips.	6 2 6	Tarporley ...	1 0 0
<b>GAMBLESIDE.</b>		<b>MAGDALEN.</b>		Todmorden ...	0 10 0
By Miss C. E. Foulds ...	0 13 0	Juvenile Books ...	2 4 6		
<b>HALIFAX.</b>		<b>MALTBY.</b>			
Juvenile Society, on acct.	5 0 0	Juvenile Books ...	0 17 6		

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.

## GENERAL BAPTIST MAGAZINE.

MAY, 1867

## OUR DEACONS—THEIR DUTIES AND DEFECTS.

BY ONE OF THE EDITORS.

THE religious periodicals which are patronized in nonconformist circles are seldom free, for any long time together, from dissertations and discussions respecting the Deaconship. Some writers content themselves with considering the sphere assigned to deacons in the New Testament as special, and their action within that special sphere as intended to meet a temporary emergency. Others, less regarding the account of the specific appointment of deacons given in the Acts of the Apostles, and looking mainly at the mention of their qualifications in Paul's Epistles, consider them as nearly equal to bishops in their relation to the churches—as comprehended with bishops under the common title of "elders"—and as having "an authority over the churches which their fellow elders, the pastors, should respect, and which the people should obey.\* Others again, accepting the name deacon in its strictly literal sense, as a general designation for a servant or minister, desire that the brethren appointed to the diaconate should adapt and address themselves to *any* service which is required to be done in the ever-varying circum-

stances of the churches. That service may be the erection, or enlargement, or improvement, of places of worship; the collection and expenditure of monies for the maintenance of ministers, and the carrying on of the services and institutions of the churches; the provision and distribution of the bread and wine at the Lord's table; the relief of poor members out of the "contribution" made in their behalf; assistance to the pastors in their spiritual oversight of the people; procuring supplies for the pulpit when there are not stated ministers to fill them; or yet further, it may sometimes be required in deacons to conduct the public services personally, preaching the faith like Stephen, the proto-martyr, and Philip the Evangelist. This enlarged view of the deacon's sphere and duties appears to us the most rational and scriptural, and we long to see it universally entertained.

The extensive prevalence of other opinions about deacons is, however, but too evident; and they are traceable in part to the misconduct of some who have been elevated to the office. From this misconduct the pastor is often the greater sufferer, although eventually the church is called to sustain most serious damage.

\* See a scholarly pamphlet by R. F. Weymouth, M.A. London: E. Stock.

When diaconal influence becomes thus disastrous, occasion is afforded, to all whose minds are warped and prejudiced by anti-scriptural notions, to denounce the office itself as a needless and mischievous thing. In the weekly organ of the united Baptist body—*The Freeman*—two leading articles have just appeared entitled, “Our Deacons,” from the second of which we borrow the following paragraphs:—

“As all human actions are necessarily defective, and spiritual concerns of Christ’s church must also, of necessity, often be managed in a defective manner; so that while we are prepared on the one hand to hear often of the defects of Christian ministers, we must expect often to have to listen also to a recital of the defects of Christian deacons. Most of our readers are familiar with the utterances in which, like ‘straw in amber,’ the misdeeds of deacons are preserved and denounced. One tells us of a minister being ‘torn to pieces by wild deacons,’ another records the dictum of good Mr. Jay, of Bath, that ‘many a deacon has been the death of his minister, and the worst of it is we can’t hang him for it;’ while a third gives a short catechism upon the matter:—‘Why is a deacon worse than Satan? Because Satan, if you resist him, will fly *from* you; but if you resist a deacon he will fly *at* you.’ Such utterances as these are merely exaggerated expressions of the opinion that there have been, and still are, deacons unworthy of their sacred office—a proposition which we are not inclined to controvert, seeing that there have also always been ‘sons of Belial’ among the priests of the Lord, and that the ‘College of the Apostles’ contained the betrayer of Christ. We think we possess an average acquaintance with the working of Dissenting churches, probably more than an average acquaintance; and we do not hesitate to record our deliberate

opinion that ‘the majority of deacons use their office well,’ are thus a great help to the pastors of our churches, and render invaluable assistance in the great work of ‘perfecting the saints’ and converting the unsaved. All honour to them! And may they never cease from the midst of us!

“We trust our ministerial and diaconal brethren will kindly ponder a few words of advice in reference to their mutual co-operation. 1. It should, of course, be ever borne in mind that the pleasure and profit of the co-operation will be in proportion to the high tone of piety which is mutually cultivated. The force of natural laws may bind together things which have no chemical or vital affinity, and Acts of Parliament may *seem* to secure spiritual agreement and co-operation; but apart from the existence of ‘the life of God in the soul,’ all church organizations will only prove *like* the united parts of a sapless tree, like the united members of a lifeless body, or, perhaps, like the incongruous contents of a pond united by a sharp frost. Piety! piety! and again piety! must be the motto of all ministers and deacons who would work harmoniously together, and not in vain. 2. We would also counsel habitual reticence in reference to all official conferences. No man is fit for any important office in Church or State who has not learned the value of the now hackneyed saying, ‘Speech is silver, but silence is gold.’ Every politician knows with what care all ‘Cabinet secrets’ are supposed to be kept, and how dishonourable their divulgence is considered among ministers of state; and we certainly think that every deacon of a Christian church should put the seal of secrecy upon all official consultations between himself, his fellow deacons, and the pastor of the church. 3. We would also earnestly advise that no matter of any moment be brought before the church without previous

consultation and agreement at the deacons' meetings. Immature measures and divided counsels have proved the bane of many a church; and if history will frown upon the vacillations of our present political guides, surely similar scandals deserve to be discouraged in the management of a Christian society, the most important of all earthly communities.

"Perhaps some of the readers of *The Freeman* would like to hear the question discussed, For how long should a deacon be chosen,—for a year, for seven years, or for life? We have no decided opinion upon the point, and certainly the Scriptures are silent upon it. The most honourable and esteemed secular officers are probably the English Judges, and as they are appointed for life, on condition of 'good behaviour,' probably the general practice of congregational churches in reference to their deacons is the best one, namely, the choice of them for life, subject to the future approval of the members. Of course no honourable man would remain in office after an adverse vote of the church. If such a state of things does anywhere exist, it needs no prophet to foretel

that such a society will soon be smitten with spiritual paralysis,—the premonitions of spiritual death. '*Absit omen!*' May the curse be averted from all our churches! May they be blessed with such 'Bishops and Deacons' as that 'the word of God may be increased, and the number of disciples multiplied greatly.'"

The publication of the "utterances" concerning the misdeeds of deacons does not imply the slightest sympathy with them, as may be gathered from the general strain of the article. But it appears to have moved an esteemed brother, the Rev. W. Robinson, of Cambridge, to write a good letter on the subject, which he concludes by expressing his amazement and indignation at the flippancy and impertinence with which some nonconformists have presumed to speak of deacons. He affirms his belief, based on many years' experience, that our deacons, as a body of men, are the most deserving of profound esteem and fervent love. "They are the elect of the elect—the pillars of the churches—the glory of Christ—and when we cease to hold them in honour we may write Ichabod on our doorposts!"

## ON THE STUDY OF PROPHECY.

*A Sermon preached before the Lincolnshire Conference at March, in June, 1866,*

BY THOS. W. MATHEWS.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed. . . . Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 *Peter* i. 19—21.

BEFORE I attempt to urge you to imitate the practice commended in this passage, it will be proper to premise one or two emendations of the text.

I think the words, "more sure word of prophecy" should be placed in the following order, viz., By the manifestation of the glory of the Lord Jesus made to us in the

mount "we have the word of prophecy made more sure"—that is, confirmed. Not only do we know by the testimony of the old prophets that Christ was to be a King, the King of kings and Lord of lords; but of that important truth our assurance is strengthened by the fact that we have been actual eye-witnesses of His majesty; having

seen Him in that same majestic appearance, which He *will* have when He comes in His kingdom; and when all his saints, like Moses and Elijah in the mount, "shall appear with Him in glory." And the expression, "whereunto ye do well that ye take heed till the day dawn and the day-star arise in your heart," would, I think, be more happily rendered thus, "whereto ye do well that ye take heed in your hearts, till the day dawn."

And again the words, "No prophecy of the scripture is of any private interpretation," mean, I believe, that it was not given for the particular benefit of any one individual, but was communicated to the prophet by that one Holy Spirit, who bestows His gifts on *some for the benefit of all*. As Paul says—"The manifestation of the Spirit to every one (who has it) is to profit withal;" that is, that by means of it he may be of service to others. So that we do well to study these prophecies, now confirmed afresh, in as much as they were designed not more for the benefit of the prophets themselves, than for *our* edification.

The honour here put on the written prophecies of the Old Testament is universally attributed to them in the New. The more recent revelation is, as it were, built on the older;—both of them on the rock of eternal truth. The Lord Jesus and His apostles uniformly appeal to the words of the Old Testament as to an ultimate authority. "The scripture cannot be broken." Take all or none. They are as the stones which compose an arch—remove one, and you demolish the whole structure.

This whole Epistle of Peter is an earnest affectionate exhortation to Christian disciples to be decided, persevering and ever advancing in the career of true spiritual religion,—believing in Jesus as the divine, the only, the all-sufficient Saviour,—and awaiting His return in the glory

and majesty of His kingdom. With this object specifically in view, the apostle both commences and concludes his letter. See chapter i. 5—11; and iii. 12—17.

He says he is animated to give them this exhortation, not only by the consideration of the terrors of the day of the Lord, and of the dangers besetting the way to the kingdom, but also by the anticipation of his speedy martyrdom; which indeed took place, it is said, about a year afterwards, under the tyranny of the cruel Emperor Nero. His exhortation, therefore, besides being to us a voice from heaven, is invested with the additional interest attaching to the last utterances of a dying friend. And he says, that as he was himself about to seal his testimony with his blood, it was not improbable some of them would be called on to do the like. So he exhorts them to an unconquerable firmness, because what they believed was infallibly true, and the things they hoped for were worthy of all they might be called on to endure on their account. Ye know, saith he, Christ's power and His coming, (ii. 16) both by *our* declaration, and also by the foretellings of all God's holy prophets who have been since the world began; now then, "ye do well to take heed to them, as to a light shining in a dark place."

The "dark place" is this world, this present life, the state of mortals unenlightened by divine revelation. Man knows not the things which it most concerns him to know. Arts, however accomplished; philosophy, however sound; knowledge, however various, accurate, and profound; have never taught him what he chiefly needs to learn;—viz., the forgiveness of sins, the ennoblement of his moral powers, the elevation of human society, and the destiny of man's immortal nature. But by God's merciful interference, there has been introduced into this gross



darkness some heavenly light. That light is to no small extent given in the form of prophecy. And it is to this *prophetic* form of light that the apostle says we do well to take heed.

The point, therefore, brethren, which I seek to enforce is this, the importance and advantage of studying the prophecies of Holy Scripture, both the fulfilled and the unfulfilled. It is in a high degree delightful and confirming to mark how history has verified many of the prophecies—Edom, Nineveh, Jerusalem, to wit, and many others. And these foregoing fulfilments give assurance that all the remaining predictions shall be accomplished in due season. And in the accomplishment of *these* we have, and ought to *feel* that we have, a direct and personal interest.

My remarks on this subject will be contained in the three following propositions:—

I.—God has seen fit to communicate to us a very considerable portion of His revelation in the form of prophecy.

II.—For this arrangement there must have been adequate and important reasons.

III.—On account of these reasons we shall do well to study the prophecies.

I.—With regard to the first. If you take the Old Testament, you will find that the five Books of Moses occupy about a fourth part. The histories occupy a third. The books of poetry, devotion, &c.—(Job, the Psalms, Proverbs, &c.)—about a sixth;—and the *prophecies* the remainder—more than a wholequarter. Should we be wise, dutiful, or even guiltless, if we carelessly passed them by? or only read them with a perfunctory feeling of duty, and leave our mind in contented ignorance of their meaning?

2. Observe, also, that with every other portion of the scripture very

striking and most important prophecies are interwoven. In the very commencement of Genesis we meet with the first and perhaps most comprehensive of all the divine prophecies;—“The seed of the woman shall bruise the head of the serpent.” In Genesis vi. is foretold the coming of the flood;—on which, while *it was yet an unfulfilled prediction*, Noah acted to the saving of himself and of his household, and indeed of the whole human race. It will be universally acknowledged that Noah did well to take heed to prophecy. In Genesis xii. is recorded the grand prophecy of Abraham’s great descendant, “in whom all the families of the earth are to be blessed.” In the fifteenth of the same book we have the prediction of Israel’s enslavement, and of their emancipation after four hundred years. In the sixteenth, Abraham was informed of the future history of Ishmael and the nations which should proceed from him. And subsequent chapters present us with the prophetic dreams of Joseph, and their historical accomplishment.

In Exodus the deliverance of Israel from Egypt is both foretold, and narrated.

In Leviticus, though the book is chiefly mandatory, we find the prophecy of the still continued dispersion of the Israelitish people among all other nations; and the “Golden Af,” as they call it, in xxvi. 44, which contains the divine assurance of their restoration.

In Deuteronomy are contained several predictions, especially that signal one of the “great prophet like Moses,” whom God would afterwards raise up unto them.

In the histories of Samuel, David, Ahaz, and Hezekiah, several prophecies occur.

The Book of Psalms is not only poetical and devotional, but largely and decidedly prophetic; and as such, is quoted both by the Lord

Jesus, and by his apostles Peter and Paul.

Now when to all this we add the *typical* character of the ceremonial institutions of Moses, which were not only an external shadow of internal truths, but also a foreshadowing of "good things to come;" we shall probably not be far wrong in asserting that *one third part of the Old Testament is occupied by predictions.*

3. Prophecy also forms no inconsiderable portion of the New Testament. The last book of it is avowedly and almost exclusively prophetic. Besides several short and speedily accomplished predictions, there are some large declarations of future events which were not to be fulfilled for many ages, when the times of the Gentiles should be ended; such are the words of Christ in Matt. xxiv. and Luke xvii. and xxi.

Acts xx. contains Paul's prophecy addressed to the bishops of the church at Ephesus. 1 Thess. iv., the gathering of the departed as well as of the surviving saints to meet the Lord in the air, at the time of the "first resurrection." 2 Thess. ii. exhibits the grand apostasy, the rise of the Man of Sin, and the destruction of Antichrist. 2 Tim. iii. warns us of the perils and deceits of the last portion of the Christian dispensation; and Romans xi. tells us of the future restoration of Israel to faith and salvation.

4. And I beg to call your attention to the instructive and very assuring *diversity in the length of time* which had to pass between the utterance and the fulfilment of several of these prophecies.

Some required ages, and some were (what I may call) short-lived. And those that went speedily to their maturity are very satisfactory evidences of the truth of those others which required a longer space of time for their accomplishment. Let us glance at a few of them.

The prophecy to Eve was 4000 years old before it was even partially fulfilled, and it is by no means entirely fulfilled even now.

That to Noah respecting the flood required 120 years.

The promise of the birth of Isaac, only one year.

The dreams of Joseph, 22 years.

The emancipation of Israel did not take place till 430 years after it was foretold to Abraham.

Isaiah's prediction to Hezekiah was in part fulfilled in a few days,—in part about a hundred years after.

The same prophet called Cyrus by name 170 years before that great monarch was born.

Jeremiah's word to the false prophet Hananiah was literally fulfilled in less than *one* year. Some of his words to King Zedekiah in *two* years. The promised return from Babylon, 70 years. This was the portion of his Book which another prophet was dutifully studying; by occasion of which, though not as yet fulfilled, he was stirred up to penitential and loving prayer and intercession, and then received that memorable communication from heaven which is recorded in the ninth of Daniel. We may well say that *Daniel* did well to take heed to the prophetic words of Jeremiah, although then unfulfilled.

Now of Daniel's own predictions, one was fulfilled the same night; some in two years; that respecting the building of the wall, in 80 years. Some, which unfolded a large series of events, continued for successive ages to receive their gradual accomplishment, during the reigns of the Babylonian monarchs, those of Media and Persia, of Alexander and the Seleucidæ, and then of the iron rulers of Rome. Whilst the dominion of the "little horn," though most remarkably realized in part, is being still carried on, and is not terminated even now. Respecting this, indeed, the prophet himself declared "the time was long."

Now the speedy fulfilment of some of these wondrous utterances, and the more tardy but exact fulfilment of others after the lapse of years and even of centuries, equally confirm us in the assurance, that those which extend, perhaps, into long ages yet to come, shall all in due time be verified by the event.

5. This remark applies with equal force to the foretellings of the New Testament. *He* who could inform the two disciples that at their entering into the city they should meet a man bearing a pitcher of water, who would show them a guest chamber prepared for their accommodation, could also tell them beforehand that in three days he should be betrayed and crucified. He who could assure Peter that on letting down a hook into the sea he should catch a fish with a piece of money in its mouth, could also assure His disciples that in other three days He should rise again from the dead. He who could certainly foresee the utter destruction of Jerusalem after 37 years, can likewise give assurance of the preservation of the Jews in their universal dispersion, and of their eventual restitution as a nation, and of their being regathered in the mountains, plains, and cities of the Holy Land, and that He Himself would "sit on the throne of His father David."

We have thus seen the truth of the first proposition, that the blessed God has chosen to impart to us His revelation to a great extent in the form of prophecy.

II.—The next proposition is, Infinite Wisdom perceived that there were good reasons for adopting this mode of making known His mind to man. A few of these I will now venture to propound.

1. One of them I conceive to have been, that God might impress on our spirit a sense of His infinite grandeur. What an overwhelming yet blissful object of human contem-

plation is the foreknowledge of God! What manner of Being is He, who as distinctly sees things future as things present!

"To Thee there's nothing old appears,  
Great God! there's nothing new."

no, not even the free-will actions of responsible creatures. To Him, actions which to us are wholly contingent, are absolutely certain. Well may we bow down to the dust, and tremble, and adore! Well may the apostle cry out, "O the depth!" The pious Jonathan Edwards inquires, "How did God know, that the heathen parents of a child to be born in a heathen land 176 years after, would call him Cyrus?" Without trenching on human liberty, the Infinite one foretold that Pharaoh would harden his heart; that Hazael would act the ferocious part he did act; that Peter, before the cock should crow twice, would thrice deny his Master; that Pilate and the Jews would agree with wicked hands to crucify and slay the Righteous One; and would thus sinfully co-operate with infinite goodness in the offering up of that one sacrifice, which is "the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Thus, we see, it is not only with the especially prophetic, but also with the historic and the practical, with the doctrinal and the devotional, portions of the Bible, that this truth of the divine foreknowledge is interwoven. Surely it is a healthy, humbling, and ennobling exercise for the spirit of man thus to lie humbly gazing on the infinite abyss of Wisdom, Power, and Goodness!

"My heart at once it humbles and exalts,  
Lays in the dust, and lifts me to the skies."

It is past finding out, it is beyond utterance.

"Come, then, expressive Silence, muse His  
praise."

We may indeed remark that the very *claim* of foreknowledge bespeaks our reverend attention. He who dares to foretell contingent events

must be either foolhardy or divine. Few have been the imposters who have risked their reputation on a basis so precarious and so easy to refute. Hananiah foretold the restoration of Judah from Babylon in two years (Jer. xxviii. 11). Some predicted the conquest of Ramoth Gilead by Ahab (1 Kings xxii). Their folly, like that of Jannes and Jambres, and a few other pretenders, was soon made manifest.

But God, our infinite Father, throughout the Bible claims our confidence in the veracity of His declarations, on the very ground of His predictions. On this point He contrasts Himself with the idols of the heathen and their arrogant priests, because He could foretell the events of futurity. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what will happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods."\*

Overwhelming as is this most awful, and to me incomprehensible, attribute of the divine nature, it is, you see, altogether indispensable to our perfect confidence in God as our Father and our Saviour. Without it, I think, the atonement of our guilt by the sacrifice of Christ would have been impossible. His sufferings, at least, could not otherwise have been what we know they were. "He bare our sins in His own body on the tree." How could this have been if He had not known them—as thoroughly as He foresaw the falsehood of Peter and the treachery of Judas?

The very contemplation of infinite majesty imparts a degree of dignity to him that contemplates it. Medi-

tations on perfect goodness are a great means of our becoming good. As the apostle says—"Beholding us in a glass the glory of the Lord, we are changed into the same image, from glory to glory."

2. Another reason why God has been pleased to give much of His revelation in the form of prophecy is, I believe, that He might thus animate His people to bear with fortitude the sufferings they would be called to sustain. There are two separate sources of suffering to the people of God, but both of them under the wise and watchful control of their Heavenly Father. One is their own sinfulness, which both deserves and requires correction; the other is the malignity of the enemies of God and goodness, which is permitted for the trial of the saints, and for the manifestation of their heaven-born principles. Very many of the prophecies are uttered on occasion of the sins of the Jews, which God would not "leave altogether unpunished;" but along with the terrible denunciations of His wrath, He consoles them, in great variety of expression, with the assurance of His parental sympathy, and the inviolability of His covenanted mercy.\*

Every chastised sinner may apply this consolation to himself. God in Christ is the God and Father of the *Gentiles* as well as of the Jews; and He "afflicts us not willingly, but for our profit, that we may be partakers of His holiness."

On the other hand, if we suffer for righteousness' sake, happy are we, for He assures us that "if we suffer with Him, we shall reign with Him." "I saw thrones," says the author of Revelation, chapter xx., "and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus,

\* The passages are too numerous for quotation, but see especially Lev. xxvi.; Jer. xxx., xxxi., and xxxii.; Isaiah x. 5, 6, 7, 21-25.

\* Isaiah xli. 21, and similar words in Isa. xliv. 7, and xlv. 21.

and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Thus Paul speaks, Romans viii. 18—"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity;"—"the whole creation groans and travails in pain;"—"and not only they but we ourselves also . . . waiting for the adoption;"—when "the creature itself shall be redeemed from the bondage of corruption into the glorious liberty of the children of God." Here a prediction respecting a manifestly future condition of things *on this globe* is exhibited as the stay and the staff of Christians under present calamities.

3, Another reason why God has chosen this mode of communicating His mind to man, is doubtless that God could not *in time* bestow on us all He has in store for His children. His treasures are limitless and everlasting. "Eye has not seen them, nor ear heard them, nor heart imagined them." God our Father could not allow us to suppose that our all was already in possession. If therefore He would expand our mind, and inflame our love, and intensify our adoration, it must be done by predictions of future good.

A teacher may, in the course of years, communicate what his pupils cannot learn in a day. A father makes provision for his children, but while they are infants they cannot appreciate or conceive it. So, because we cannot in the narrow bounds of time receive all "the unsearchable riches of Christ," prophecy is indispensable, as anything like an adequate exposition to us of the mind of our infinite and heavenly

Father. "It does not appear what we shall be; but we know that when *He shall* appear we shall be like Him, for we shall see Him as He is." Never, therefore, let any one think there is nothing worth living for, for we are HEIRS OF GOD, and JOINT HEIRS WITH CHRIST."

III.—My third proposition is that for these reasons we shall do well to take heed to the light of prophecy.

Some persons plainly acknowledge that to this light they practically give little or no heed at all. They say, it is of no use, they cannot understand the unaccomplished prophecies, and they will not try;—they will attend to doctrine and to duty; they are interested to see the fulfilment of many prophecies recorded by the pen of history, and they will contentedly leave the rest to be accomplished by the hand of God in His own time and way. This appears like want of interest in the utterances of our heavenly Father. Surely when we believe it is *His* voice, it is the part of affectionate dutifulness to listen, and try to understand. To find professors of religion neglecting prophecy is sad; but to hear them flout the study of the divine predictions is distressing. Thus, doubtless, multitudes derided, and the whole world neglected, the unfulfilled prophecies of Noah; so, though he was a preacher of righteousness, his preaching was all in vain. We know how Joseph's brethren mocked his prophetic dreams, and as a consequence how wicked was their conduct. Such characters would have derided Daniel as he was poring over the unfulfilled predictions of Jeremiah; and have pitied the senile weakness of old Simeon for expecting, before his death, to see the Lord's Christ.

Surely it would be reasonable and consistent in every one who says the Lord's Prayer, to seek to understand what that kingdom is for which he believes the Lord has taught him to

pray. But in order rightly to understand it, he must study *unfulfilled prophecy*.

"We are saved by Hope." The reason of this is, that the objects of hope are objects of *desire*, of love and delight. Now if we love and desire and delight in the things that God has promised, our heart is in unison with God's—and *this is salvation*. So every one that desires and hopes for the holy kingdom of Christ, abhors all sin and all self-will. "Every one that has this hope in *Him*, purifies himself, even as he is pure." But we can only intelligibly and rightly hope for that which the Almighty has *promised*. To meditate, then, on the divine foretellings, is the natural means of directing and confirming our hope; and is thus part of the "mystery of godliness,"\* or the secret of purification.

If this be so, we shall do well to take heed to the prophetic word.

Let our eye be observant of the events that are transpiring in the world. Whatever they be, they are a part of God's plan. There is no blind chance. There is an all-controlling Providence which concerns itself with the fall of a sparrow, and numbers the hairs of our head.

\* Eusebeia.

"None of the wicked shall understand; but the wise shall understand" (Dan. xii. 10). There are to be events of which our divine Teacher says, "When these things begin to come to pass, then lift up your head, for your redemption draweth nigh." And "what I say to you I say to all, Watch."

When the kings of the earth and of the whole world are gathering their armies for battle, then *The Voice* suddenly says, "Behold, I come as a thief; blessed is he that watcheth." Rev. xvi. 14. If there be one point of the future certain, it is this, that whenever the Lord Jesus shall come the second time, it will be a surprise and a "snare to all the inhabitants of the earth;" "in an hour they looked not for;" as the flood in the days of Noah, or the fire-tempest in the days of Lot. Luke xvii. 27, and xxi. 35. Matt. xxiv. 38.

Let our affections be set on things above, not on things on the earth, that when Christ, who is our life, shall appear, we also may appear with Him in glory. Col. iii. 2, 4.

Let us frequent those "Delectable Mountains" where the shepherds possess that heaven-made eye-glass, through which may be discerned the pearly gates of the New Jerusalem.

## Glow-worm Papers.

No. V.

### RITUALISM IN THE EARLY CHURCH.

PAUL AND PETER AT ANTIOCH; OR, JUSTIFICATION BY FAITH IN CHRIST ALONE  
THE ONLY TRUE GROUND OF CHRISTIAN LIBERTY.

Galatians ii. 11—16.

HAVING considered the *Place*, the *Persons* met at the place, whose names come before us in the narrative, will now occupy our attention for a brief space.

It would be interesting to have a distinct portrait of each man whose name comes up in this remarkable scene. Could we realize the form and

figure of each, the vividness of the picture would be greatly increased. But this is not possible. In the New Testament we see the state of men's hearts, and not the physical aspect of their bodies. The corporeal is subordinated to the intellectual, and the intellectual to the spiritual. It is the moral

condition of their nature that is pictured forth, and not the outward visible appearance of their bodies.

But we may, by the help of the scattered hints given us of the mental and spiritual characteristics of these men, obtain the materials for forming our conceptions of the points wherein they agreed, and on which they differed. James was not present among the Christian labourers at Antioch, but as his name occurs in the narrative, and as the Judaising teachers—the perverters of the gospel—the troublers of the churches and the restless and resolute Ritualists of the early churches sheltered themselves under his authority, we shall say a few words about him. Not a great deal is recorded concerning him in the New Testament. His very name is the sign of perplexity. He was an apostle, and his name stands first of those “who seemed to be pillars.” He appears to have been president, or bishop of the church at Jerusalem. “From the austere sanctity of his character,” says Dr. Howson, “he was commonly called, both by Jews and Christians, ‘James the Just.’ Not only in the vehement language in which he denounced the sins of the age, but even in garb and appearance, he resembled John the Baptist, or one of the older prophets, rather than the other apostles of the new dispensation.” The Judaising teachers sheltered themselves under James’ conservative tendencies, and made use of his name in propagating doctrines and practising rites which he himself condemned. “Forasmuch as we have heard that certain which went out from us have troubled you with words subverting your souls, saying, ‘Ye must be circumcised and keep the law,’ to whom we gave no such commandment.”

Barnabas was a well known minister in the church at Antioch. His mental and moral characteristics are portrayed in the New Testament with considerable definiteness and distinctness. The writer of the Acts of the Apostles sums up his character in the beautiful words, “He was a good man, and full of the Holy Ghost and of faith.” He was a just man, a man of sincerity and integrity; but he was more than that—we picture him to the mind’s eye as a generous-minded, warm-hearted, affectionate, and sympathetic man. The

first view we have of him in the sacred page produces a favourable impression on the mind. There is a noble disinterestedness about his conduct. The generosity of his heart expands and widens under the power of the gospel. “Having land, he sold it, and brought the money, and laid it at the apostles’ feet.” He was ready to give up all for Christ. He was the first to receive with confidence the youthful Saul of Tarsus after his conversion. “The disciples were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.” He was ready to forgive the failings of his nephew Mark, and admit him again to honourable labour. Barnabas was rightly called the “Son of Consolation.” He was a large-hearted, courteous, unsuspecting man. Nature made him a gentleman, and the religion of Jesus Christ made him something more. The only failing we read of sprang from the natural kindness of his heart.

Peter had some elements in his nature in common with Barnabas. He was tender-hearted, affectionate, sympathetic. He was a man of strong emotions and impulsive temperament. Nature had put a furnace in his heart, and the fire sometimes glowed brightly, and sometimes flamed fiercely. I have no doubt he could laugh heartily; we know, certainly, that he could weep bitterly. His natural impetuosity sometimes carried him forward into danger. He was the man to leave the ship and venture on the surges of the swelling wave. As a consequence of the heat and impulsiveness of his nature his first thoughts were put into words, and his first feelings into actions. The emotions swayed the judgment, and the imagination controlled the reason. He was rash, inconsiderate, headlong. Sometimes he happened to be right, but found himself very often wrong.

Paul united in his character the large-heartedness of Barnabas, the fiery impulses of Peter, and the stern severity of James. The great and noble qualities of the three met in him. He was the prince of the apostles. He

possessed a penetrating and commanding intellect which could disentangle the finest threads of sophistry, and disclose to view the fulness, the beauty, and the majesty of truth. The reception of the gospel had opened in his heart a deep fountain of love, which never ceased to flow towards a godless and sin-stricken world. In his convictions he was stern and immovable as the granite rock. In his sympathies he was tender, affectionate as a loving nurse. His rebukes were like the scathing lightning, but the hot tears of a sincere compassion could fall from his eyes. Like his Master, he was a lion and a lamb. In substantial he was an oak, rooted and unmoveable. In accidentals, he was a willow, capable of yielding to the wishes and views of others.

Such were the leading characters met together in the church at Antioch—"Certain that came from James," Barnabas, Peter, Paul.

Having glanced at the probable characteristics of the parties, we come now to notice their *conduct*. The two prominent facts to be noticed are Peter's relapse, and Paul's reproof.

Peter's relapse into semi-Judaism was notorious. All must admit that his conduct was blameworthy. It deserved the just public censure which was passed upon it. It was the result of moral weakness of character. When he first came to Antioch he mingled freely with the Gentiles. He was received as a brother, without any restrictions. They were all one in Christ Jesus. "*He did eat with the Gentiles.*" He had no scruples in joining them at their meals, and identifying himself with them at their religious ordinances.

The distinctions between Jew and Gentile were quite obliterated in this Christian society. Conversion to Christ was the basis of union, and not circumcision, nor uncircumcision. So far Peter's character was upright and honourable. His conduct was in harmony with his convictions—convictions which had been publicly stated at the council at Jerusalem.

But now came the time when his convictions and character were to be tested. The old leaven appeared once more in the church at Antioch. The inveterate enemy of the pure and simple gospel once more appeared. *Certain*

*came from James*. They were probably persons who had been in connection with the church at Jerusalem, and now endeavoured to back up their views with the name and authority of James. These men were essentially Ritualists in their religious views. They were for joining the new cloth to the old garment, and for putting the new wine into old bottles. Christ and circumcision,—the righteousness of the gospel and the rites of the law,—the salvation of the new dispensation with the symbolism of the old,—these were the constituent elements of their creed. They were a restless, busy, spying, and troublesome set of men. They threw the apple of discord into every Christian circle they came into contact with. Through their ritualistic glass they could "spy out" liberty wherever it was planted.

This ritualistic leaven of Judaism began to work in the church at Antioch. These Judaizing teachers brought a power to bear on the mind of Peter. They were shocked at the free intercourse which existed between Jews and Gentiles.

Peter was not proof against the temptation which assailed him. There was first vacillation in his mind, and then alteration in his conduct. "He withdrew and separated himself." He changed his attitude towards the Gentile Christians. He veered off towards Ritualism. It is not always wrong to change our religious posture. When conscientious conviction is the root and cause of change, change is right and acceptable to God. What right-minded man blames Baptist Noel for turning from a Churchman to a Baptist? It is the motive which determines the quality of the conversion. The moving power in the mind of Peter is revealed to us. It was not the fear of God, but the fear of man. "*Fearing them of the circumcision.*" The Ritualists were growing numerous and powerful, and Peter's flexible principles yielded to the influence of the multitude.

Imitation is instinctive in human nature. Peter being a prominent character in the church, a change in his conduct, as a matter of course, had its controlling effects on those converts who were in communion with him. "*The other Jews likewise dissembled with him.*" Example became so con-



tagious, that "*Barnabas also was carried away with their dissimulation.*"

And now the work which had cost Paul so much in thought, argument, and travel, seemed to be all undone. Peter's relapse into Ritualism had done untold damage in the church. His conduct, too, belied his own convictions. At the council of the apostles and elders at Jerusalem he had expressed his mind on the subject clearly and fully. Surely he was to be blamed. His conduct was highly culpable. He condemned himself in what he allowed. His inconsistency would bring confusion into the whole church, and break up its peace and prosperity. "This passage teaches us," says Dr. Brown, "the importance of consistency of conduct; the danger of worldly wisdom in the management of ecclesiastical affairs; the great caution with which men distinguished for their office, and talents, and influence, should act; and the extreme danger of making any man's opinion and conduct the rule of ours."

Paul's reproof of Peter's relapse into Ritualism is characteristic of the man. "I withstood him," says Paul, "to the face." There is a boldness, a straightforwardness, and open-faced honesty in Paul's manner which all must admire, even if they have not the courage to imitate. There was something of the lion in the character and conduct of the apostle Paul. He was no back-biter. He met the delinquent man face to face. He was not cowed into silence by the greatness of Peter's name or the sacredness of his office. "Let us learn from Paul's conduct not to allow the authority or example of any man, however great or good, to interfere with the convictions of our own minds respecting truth and duty. Let us be certain that a man is to be blamed before we withstand him; and when we do so, let it be to his face."\*

The reproof was given in public. Others had joined Peter in this dissimulation. It had become a scandal. It was before the eyes of the whole church.

*But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all. To walk uprightly is to act with in-*

tegrity—consistently with the doctrines you hold, and the rules you acknowledge. The conduct of Peter and his associates was inconsistent with the doctrines they professed to hold, and the rules laid down in the gospel. The direct tendency of their conduct was to pervert the gospel of Christ. Their actions were out of harmony with the grand fundamental principles of Christianity. *I said unto Peter before them all. "Them that sin rebuke before all, that others may fear."* A public scandal cannot be cured by a private treatment. Peter had been most culpable in this matter; his example had exerted an influence and a practical constraint on others, and therefore Paul directed his rebuke principally at him.

The matter of Paul's reproof is as striking as the manner. *If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?* If you, living by nature a Jew, have been in the habit of living as the Gentiles live, of disregarding the claims of the Mosaic law, and of considering those claims as not at all obligatory under the gospel dispensation, why on earth are you now living in such a manner as to induce the Gentiles to believe that they are under obligation to conform to the laws of Judaism? The compulsion referred to is not physical but moral. The tendency of Peter's actions was to persuade them or induce them to conform to the ceremonial law. And as his office carried weight with it, what he did others were inclined or constrained to do.

To quote again the language of Dr. Brown, in his admirable commentary on this epistle—"It is as if Paul had said, 'Is not the natural tendency of your conduct to lead the Gentiles to think that surely something more than faith in Christ is necessary to justification, and to induce them to imitate you, and to subject themselves to ceremonial restrictions in order to secure their salvation? Is not your conduct calculated to sanction the false doctrines which the apostles have condemned? And can anything be more inconsistent on your part? Even though you had been conscientiously of opinion that the law is obligatory on the Jews, you ought to have avoided

\* Dr. Brown's Commentary on Galatians.

everything that could lead to the conclusion that it was obligatory on the Gentiles; but as you believe, and have acted on the belief, that its obligation, even on Jews, now no longer subsists, why do that which naturally leads to the conclusion that its observance is a matter of importance, and that its non-observance ought to exclude even Gentiles from free intercourse with those who observe it?"

The directly personal character of Paul's reproof properly ends with the fourteenth verse, and some critics have thought that the remaining portion of

the chapter was not addressed to Peter, but to the Galatians; but there seems no satisfactory reason for this supposition. Paul reminds Peter and those present of the distinctive and fundamental principles of the gospel—of those great essential truths which lie at the basis of the "common salvation." The tendency of Peter's conduct had been to throw obscurity on these truths, and to loosen the confidence of the Christians at Antioch in those doctrines which had been so earnestly and constantly proclaimed and defended by Paul.

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## Biographical Sketches.

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MRS. C. ATKINSON.

*By the Rev. G. Hester.*

THE names of the meek, pious, and patient, are precious in the history of the church of God. They are to be had in everlasting remembrance. They exert a softening, soothing, and elevating influence on the living and active world. Real goodness never dies. Eternal life leaves the traces of its influence after it has passed through this world.

It is with mingled feelings of pain and pleasure that we put upon the records of the departed the name of Mrs. C. Atkinson. She was a meek, patient, and submissive follower of the Lord Jesus Christ. Her life was eminently quiet and unobtrusive. She was dead to the world, and her life was hid with Christ in God.

She was brought to a knowledge of the truth, baptized, and united to the church at Townhead Street, Sheffield, in 1833. Her membership was transferred thence to the church in Eyre Street, under the pastoral care of the Rev. Thomas Hudson, in 1842. Her influence in the church was of a silent and unostentatious character, but it was no less real and effective. In the early history of the church, when her health was stronger, she was active and useful.

She was married in 1840 to Mr. Cornelius Atkinson, who has for many years been an honourable and useful deacon of the church at Cemetery

Road, and who now lives to lament his loss.

Mrs. Atkinson was the mother of one daughter and four sons. The daughter and three of the sons died in infancy. Mrs. Atkinson was spared to see her only surviving son attain his majority, finish satisfactorily his college education, get married, and comfortably settled in life. The Rev. James Atkinson is now the respected co-pastor with the Rev. R. Ingham, of the Baptist church, North Parade, Halifax. Mrs. Atkinson had the privilege of attending the recognition of her son last summer, and was then enjoying better health than she had done for years past. During the autumn her affliction returned. She was confined to her room for five weeks, and though her medical attendants gave cheering hopes of recovery up to the last, and her physician pronounced her better than she had been at two o'clock on Sunday, Dec. 16, in the evening of the same day her husband saw a change, and while he was gone to send a telegram to his son she breathed her last. Her end was like her life, calm, quiet, and peaceful. She meekly fell asleep in Jesus. On the following Wednesday she was buried in the General Cemetery, Sheffield. She was followed to her last earthly resting place by her sorrowing husband, her affectionate son, and the deacons of the church. On the following Sunday evening her pastor improved the occasion of her

death in a sermon from the words, "Not my will, but Thine be done." When young in years Mrs. Atkinson enjoyed good health; she was tall, and had a florid appearance, but her afflictions were various and very heavy. She was a sufferer for more than twenty years, and during the last six or eight years of her life she was afflicted with heart disease, and lived under the constant apprehension of sudden death.

As a wife, a mother, and a neighbour, her character was most exemplary.

She had a kind and generous heart. She has taken the fatherless to instruct, and though suffering from bodily weakness herself she has gone to the bedside of the afflicted to read the word of God and administer consolation. She had a very quiet way of doing these acts of Christian kindness, and they were seldom known to any one but herself and those who received them. Her attachment to the house of God was very great. "I don't know," says her husband, "that she ever wilfully stayed away when she could get there, and after her affliction, which was frequent, and sometimes protractive, the house of God was the first place she went to after she got out to render thanks and pay her vows to the Most High." She had a calm resignation to the will of God, and she could truly say, "Not my will, but Thine be done."

She not only delighted in the word of God, but some of those beautiful hymns of Beddome, Toplady, and Montgomery, were her favourite reading.

"My times of sorrow and of joy  
Great God are in Thy hand."

"My God, my Father, while I stray,  
Far from my home in life's rough way,  
O teach me from my heart to say,  
Thy will be done."

"Your harps, ye trembling saints,  
Down from the willows take." &c.

While her mortal remains sleep in the dust of the earth we follow her glorified spirit into the presence of her Saviour. She knows now what heaven is. Our conceptions fall infinitely short of its beauty and splendour. God has made this world very beautiful, but the beauty of the earth is only the shadow of heaven. The sky, the rainbow, the sun, the moon, the stars, the morning with its glowing brightness, the evening with its crimson tints, the flowers, the hills, the dales, the brooks, the rivers, the sea, all these things go to make up a scene of beauty and glory; but all these fall infinitely short of that eternal glory which reigns in heaven.

"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."

What we know not now may it be our inexpressible privilege to know hereafter.

## Criticism.

OUR FATHER'S BUSINESS. By Dr. Guthrie. London: A. Strahan, 56, Ludgate Hill.

DR. GUTHRIE'S reputation as a Christian man and a religious writer is one of the highest which has been attained in modern times. There is so much to be praised and so little to be blamed in his writings, that ingenious critics find scarcely any scope for the exercise of their wholesome art. To read them at any length is to be taken captive either with the matter or the style, or more likely with both; nor is this captivity to be complained of afterwards as if it had been caused by an effort to beguile, or by an overbearing of the

reader's weakness by the writer's strength. His purpose to profit while he pleases is so apparent, and his success in accomplishing this purpose is so much a matter of consciousness to the reader, that it would be ungrateful to deny to him the best achievement of authorship. The present work must, we think, become a favourite one in the department of religious literature to which it belongs. There is a sermonic air and a pulpit tone both in the topics and their mode of treatment; but an objection to the work on that account would be weak and frivolous. It is true that pulpits are now plentiful, and that sermons are innumerable; yet

staying at home one part of the Lord's-day, if not the whole, was never more frequent than it is now. To those who have fallen into this lamentable habit, and who will not be reclaimed from it, something must be presented which may become a substitute, however poor, for the spoken sermon and the public service. Dr. Guthrie's new work may be useful in this line of things, and we shall be glad to see it among the Sunday books of those who too much isolate themselves, and too little edify the church.

THE PREACHER'S COUNSELLOR. By Athanase Coquerel. *London: E. Stock.*

THE Counsellor who here gives his lessons to preachers has for nearly forty years been compelled to speak in public, and has acquired experience in the work. He now communicates his experience to those who wish to pursue the same career. He relates what he has done and what has happened to him with the charitable desire of being useful to his successors, knowing that good advice may save many painful experiments, and that a little help often does great good. Throughout his work references to his personal acts and experiences are pertinently introduced, and thus the bare precept is enlivened by the brief story.

The plan of the work is not so orderly as a skilled English Counsellor would have adopted. Directions to young preachers need not be many at the beginning of their course, for it is a work of supererogation to give more than can be remembered. The difficulty is to get even a few leading rules practically regarded. These few should be fundamental in their character and definite in their expression. The choice of texts—the introduction to their treatment—the manner of dealing with them—and the applications to be made of their truths and lessons—include the leading points in which novitiates require to be schooled by those who are experts in the science. When these primary points have been well studied and are thoroughly understood, everything else pertaining to appropriate preaching will in due time follow, if the requisite knowledge be acquired, and the faculty of invention be possessed and exercised.

This book gives no less than seven chapters before treating of the first point we have named—the choice of texts; and then it interposes six more before it deals with plans of sermons or the actual composition of the discourse. Even here the directions are not very distinctly given; and the short chapter upon plans is desultory and defective. As a whole, the work is interesting from the variety of its contents, and very well adapted to popular tastes by the quickness with which it passes from one subject to another. But in solidity of matter, in solemnity of tone, and in the power to impress and to stimulate students for the Christian ministry, this work of Athanase Coquerel is not equal to the older treatises of Baxter and Burnet, Mason and Mather, not to mention others of more modern date. Still we welcome it as a worthy representative of a class of books of which there are yet too few; and to young preachers who are unacquainted with any others of its class, we recommend it as very cheap in price, and as certain to be useful to them.

A MEMOIR OF MR. JOS. HARBOTTLE, Baptist Minister, Accrington. By the Rev. Thos. Taylor. With Preface by Dr. Angus. *London: Elliot Stock.*

THIS short memoir of a minister and a tutor is very appropriately introduced by Dr. Angus, who had a personal knowledge of him, and who was closely related to him. Mr. Harbottle's father was minister of a Baptist church forty-three years, and his early education was conducted by his parent at home, partly from a desire to keep him from the corrupting influence of bad company. This precaution, however, was of no avail in forming the religious character of the son: for at that early age he indulged in doubts as to the immortality of the soul, and of a future state of being. His father noticed his aversion to spiritual things, and one day said, "I think, Joseph, you have a dislike to the Bible, for you never look into it scarcely." In his fifteenth year, however, his conscience was pierced with a deep conviction of sin, which was followed by terror and agonizing despair. At length he found refuge and comfort in Christ; but thinking

that an advanced stage of Christian experience was needful to qualify for the Christian ordinances, his baptism and fellowship with the church were deferred for some years. This delay he afterward considered to be his sin, and the effect of it was to weaken his religious impressions. Visiting Newcastle in 1818, and coming into contact with ministers there, he was made sensible of his error and guilt in neglecting openly to confess and follow Christ. He was baptized at Tottlebank, in 1819, during a time of gracious revival. Feeling interested in this good work, he was induced by others' persuasion to attempt to preach; and after itinerating for some months he was "called" by the church to the work of the ministry. He had made great proficiency in Latin, Greek, and Hebrew, and was considered to be an accomplished scholar. In 1822 he went to Horton College, to fill the office of classical tutor, but in a short time relinquished the post through an attack of typhus fever, which threatened his life. In 1823 he became minister of the vacant church at Accrington, and continued his ministry till 1840, when, to the deep regret of all the members, he resigned. At that time a new college for the education of young men for the ministry was opened at Accrington, and he was invited to superintend the classical studies. He also resumed, in conjunction with Mr. Griffiths, his office as pastor, and continued to preach until the beginning of 1864. His varied acquirements and excellences are attested and described by some of his ministerial contemporaries, and the selections, accompanying the memoir, from his literary remains, prove their testimonies to be truthful and not complimentary. His labours may be profitably referred to as specimens of a style of ministry with which God has long honoured our churches, and which, to use Dr. Angus's words, "we trust He will never suffer to become extinct."

CHRISTIAN BAPTISM, by Charles White, of Merthyr Tydfil, South Wales, is the title of a cheap pamphlet which grew out of a sermon preached by the author to his congregation, and reported in a newspaper. The reported sermon was attacked by a resident Pædobaptist, and a correspondence followed. The

pamphlet, however, contains no personalities, and deals with the baptismal controversy apart from all local matters. It is clear and comprehensive, earnest and outspoken. On some points it is strong—severely strong, as when its author confesses his inability to understand what the Protestant non-conforming churches of this country mean by practising infant baptism. He tells them that the ordinance "is founded on the most heartless and blighting dogma ever given birth to in the brain of cold-blooded theologians, namely, the dogma that little children, because of 'original sin,' and total depravity, and imputed vice, are even when only a day old actual sinners in God's sight, and so require regeneration by baptism. Now as many churches know that little children when they die are saved whether they have been sprinkled or not, why do they, by practising infant baptism, assist in deluding mankind and injuring Christianity?"—p. 13.

THOUGHTS ON INSPIRATION AND THE CANON OF SCRIPTURE. By the Rev. J. Douglas, of Portadown.

WE learn that the writer of these thoughts is in reputation among his brethren of the Primitive Methodist body, and that his views are fully approved by these ardent servants of our Lord. We think his publication meritorious for the instructive matter it contains, but we do not quite agree with his theory of inspiration, nor can we admit that those divines who believe in different kinds of inspiration, or rather different degrees of it, base their belief on any "rationalistic principle."

THE CONGREGATIONAL LECTIONARY, by the Rev. J. James, is designed to show in what way the whole Bible may be read in a year. The author is entitled to thanks for his arrangement even from those who may decline to follow it.

MR. BALFERN'S POEM ON DIVINE FELLOWSHIP, is a truly pious effusion; and his Hymns not Ancient but Modern are both rythmical and racy.

OUTLINE OF THE LORD'S WORK, by the Pastor's College, is not an annual Report of the Institution at the Metropolitan Tabernacle, although in the

letter of Mr. Spurgeon to the subscribers and friends it is designated "our Report," "this little Report." And immediately following his brief epistle we have the College account for 1866, showing an expenditure for the year of nearly £5,000. But the bulk of the book is occupied with an outline of the origin, history, method, and success of the College, and it is one which we have read with interest. We have been most interested with the "Method" pursued in this prosperous institution, because we are enabled, by the account here given of it, to see how far it differs from the courses pursued in other colleges. After comparing them we are unable to see any reason for the plea of Supreme direction which is put forth by the senior tutor, who says, "Even the course of instruction, and the whole method of training for the office of the Christian ministry as adopted by us, have resulted from divine guidance rather than from any preconceived system founded upon the wisdom and experience of men." This phraseology, if well considered, is not very wise, and is no more warranted in the case of the Metropolitan College than it would be in that of Regent's Park or any other Nonconformist Institution for Ministerial training. The same

languages are attempted to be taught—the same Text Books are employed in learning them—the elementary instruction in the usual branches of human knowledge differs in nothing except in beginning rather lower. Biblical Literature and Systematic Theology are taught in weekly lectures of an hour's length, or more. A sermon is read and criticised once a week, and difficult passages of Scripture on some religious topic are openly discussed. More details might be cited, but these are sufficient to show that the course pursued is very similar to those methods which are employed in all other ministerial colleges. This being the fact, we marvel very much at the profession of being under any *special* divine guidance so far as the inner work of the Pastor's College is concerned. Further. When we find it boldly avowed that "Calvinistic theology is dogmatically taught,"—that the course of lectures "takes an extensive view of the whole Calvinistic system of divinity,"—that they "hold to the Calvinism of the Bible,"—and that one of the works studied is "Coles on Divine Sovereignty,"—we are provoked to something stronger than a doubt of any more heavenly direction than is vouchsafed to devout conductors of our smaller institutions.

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## Family Circle.

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### WOMAN'S SNARE.

A PIOUS lady not long ago published a narrative of an intimate acquaintance who professed to be religious, but who was lavishly fond of dress. The narrator had withdrawn from the society of her acquaintance after having vainly expostulated with her on the worldly conformity in which she habitually lived: but summoned to her dying chamber, the intercourse was briefly renewed. The following is her description of the event:—

"What a contrast was this visit to the last I had paid her when in perfect health! I will not describe the adornments of her person, the elegant luxuries of her expensive table, nor the eloquence of her religious conversation; for I fear the simple detail might

have the appearance of sarcasm. On my present visit poor E—— was laid on a bed of which it is impossible to describe the outward pain and restlessness, the tossings to and fro, the parched lip and haggard eye. What could I say to her? She understood and had taught, in every society she had entered, the full free Gospel of Jesus Christ; and I felt that He by His Spirit, and He only, could now convince her of sin, and even now cleanse her from her idols and save her. However, in the deepest sense of my powerlessness to comfort in such a case, I whispered to her that our only hope from first to last was Jesus' all-sufficient sacrifice for sin, when she answered hastily, 'It is very different to speak of resting on Christ when all

## Poetry.

## SPEAK GOOD OF HIS NAME.

IN the land of our pilgrimage praises abound,  
 And heart-prompted melodies sweetly resound;  
 Each voice swells the chorus—'tis ever the same—  
 "Jehovah is gracious! Speak good of His name."

All strangers and pilgrims, light burdens they bear,  
 And the pathway is rough, yet we hear them declare,  
 As they take up the cross, and proceed on their way,  
 It is freedom to serve, it is joy to obey.

The sun gilds the mountains as upwards they press,  
 But the shadows of evening may bring them distress;  
 Will their song yield to murmurs when called to descend  
 To the gloomy of the valley, as onward they tend?

Ah, no! they anticipate trials and woes;  
 On the love which appoints them they calmly repose;  
 'Tis the portion of children, they meekly proclaim,  
 And the dark valley echoes, "Speak good of His name."

Lo! some are departing to far brighter scenes,  
 Where they'll chant the same hymn, and they'll know what it means  
 And the burden and cross be remember'd with praise,  
 For the graces matur'd in these pilgrimage days.

A new generation shall take up the song,  
 Since the hopes of the saints to their children belong;  
 Each covenant mercy by promise is seal'd,  
 And to faith, divine faithfulness fully reveal'd.

As the seed of the righteous look up to the God  
 Of their fathers, and follow the path which they trod;  
 How rich are the blessings to which they lay claim,  
 "Jehovah is gracious! Speak good of His name!"

## Correspondence.

## THE COMING ASSOCIATION.

TO THE EDITORS—

Dear Sirs,—Will you permit me to speak, through the pages of your journal, on the subject of the coming Association?

The General Baptists of Louth are anticipating the pleasure of seeing their friends from all parts of the Connexion, and are intending to give them a hearty welcome.

There has been a committee formed of members from the two churches, and the preliminary arrangements have been made with the utmost cordiality. The programme will be issued in due time, but one thing must be stated now, as it will give pleasure to some of the intending visitors. There is to be an excursion to the sea. It is purposed to pro-

vide conveyances to Mablethorpe on Friday, so that "weather permitting" a good part of the day may be spent on one of the most beautiful sands on the Lincolnshire coast.

It is very desirable that the committee should be informed early of the number of beds that will be required. Will the friends therefore intending to favour us with their presence signify their intention *not later than June 5*, enclosing each a stamped and directed envelope to "Rev. Charles Payne, Louth," who will be happy to furnish all necessary information?

I am, dear Sirs,

On behalf of both churches,

Yours most cordially,

WILLIAM ORTON.

Louth, April 22, 1867.

### COMMITTEE FOR THE RECEPTION OF MINISTERS INTO THE CONNEXION.

TO THE EDITORS—

Dear Sirs,—At the last Association held at Loughborough it was resolved, "That the Secretary of the Association give notice in the May number of the *General Baptist Magazine* of each year, of the existence of a Committee for examining the credentials of ministers coming into the Connexion, and request that such credentials be forwarded at once to the convener of that Committee."

I beg to call the attention of any ministers desiring admission into the Connexion to the above resolution, and to inform them that the Rev. W. Orton, of Louth, is the *Convener* of the Committee.

THOMAS BARRASS, *Secretary*.

April 10, 1867.

### HOME MISSION.

TO THE EDITORS—

Dear Sirs,—Will you allow me, through the medium of the Magazine, to remind the ministers and churches of the Yorkshire Conference, that Whitsuntide is the time when all Home Mission monies should be paid in, and as it falls late this year, I would urge on all the importance of having their collections and subscriptions ready for the Treasurer, the Rev. R. Ingham, at the Birchcliffe Conference, on the 11th of June, without fail. Let no church be behind in this good work.

W. GRAY, *Home Mission Secretary*.  
April 13, 1867.

### NEW BAPTIST CHAPEL AT SWADLINCOTE.

TO THE EDITORS—

Dear Sirs,—Will you kindly allow me to inform the readers of the Magazine that the friends at Swadlincote purpose to hold a Bazaar the first week of August? The proceeds to be devoted to enclosing and fencing the front of the chapel, and the surplus to the Building Fund. Contributions in goods or money will be thankfully received by Mrs. Cooper, of Newhall, and Mrs. Sharpe, of Swadlincote, near Burton-on-Trent.

The congregations since the opening of the chapel have been good, and the prospects are very encouraging.

In behalf of the Committee,  
Yours respectfully,  
C. SHARPE.

Swadlincote, April 23, 1867.

### PROFESSORS FINNEY AND MCCOSH ON THE WILL.

ANSWER TO A QUERY.

WE have not received any reply to the letter of an "Anxious Inquirer" on the point to which his quotations from the two Professors are understood to refer. The following remarks are therefore submitted to his consideration.

It seems to us that the difference between the writers, as indicated by the passages cited from them, is not as to the *freedom or bondage* of the will, but as to whether we *know or can know the causes of our willing*. McCosh says that consciousness is silent on the cause of volitions, but that the institutions which consciousness reveals, and the observations founded on it, lead us to believe that the will must have a cause. Finney admits that our mental actions and states have a cause—and so far agrees with McCosh. But he affirms that consciousness is *not* silent respecting that cause; that, on the contrary, it "gives the fact that we ourselves are the sovereign and efficient causes of the choices and actions of our will." We have never considered the American Professor to be a masterly metaphysician, having frequently found his ideas confused, or his language indefinite. McCosh, on the other hand, is a model of clearness in his conceptions and correctness in his style. Still we do not think the latter "in the right" if, in the passage quoted by the "Anxious Inquirer," he intends to affirm that we do not know *why* we will anything which we ever desire or determine to do. Peter the Apostle put a pertinent question to Ananias when he asked concerning the withholding part of the piece of land, why he had conceived that thing in his heart? That question, and every similar question in the Bible, assumes that the willer and the worker was conscious of what determined his choice and regulated his conduct. If we were not free to choose and



able to will—if we had no idea of what induces us to choose and of what prompts us to will—and still further, if we could not withstand the inducement, and resist the prompting, our accountability, as subjects of moral government, would be inconceivably small. This matter is in itself so simple that its decision may be left to the common sense of ordinary people. Though not erudite enough to discourse upon volition, causality, and consciousness, they are accustomed to speak about what they wish, and what they have made up their minds to; and if asked the reasons for their desires, and the grounds of their decisions, their

answers are as ready and as clear as they may be rough and curt.

### QUERY.

TO THE EDITORS—

Dear Sirs,—Can I, professing to be a General Baptist, conscientiously commune at the Lord's table with Christians of another denomination?

Will some one give me scriptural warrant for thus, as I think, holding lightly one of our Saviour's sacred ordinances, namely, baptism before partaking of the Lord's supper?

AN INQUIRER.

## Intelligence.

### Denominational.

#### THE HOME MISSION (*Midland*).

MR. H. W. EARP, of Melbourne, the newly appointed Treasurer of the Home Mission, will be much obliged to the churches of the district if they will forward to him at once any collections already made, and any subscriptions which may now be due. The time and trouble of the Committee in reorganizing this district Home Mission will have been spent in vain unless larger funds be forwarded; nor can the responsibilities in relation to new stations be promptly met without the more liberal support of the churches generally. Let one public collection at least be made in every chapel, even if, in some cases, the yield should be but a few shillings.—ED.

NOTTINGHAM, *Stoney-street*.—*Re-union of Churches*.—An interesting meeting of the friends forming the Stoney-street church and late Mechanics' Hall church was held on Tuesday, April 23, to celebrate the amalgamation of the two. After a well-attended tea meeting (about three hundred and forty being present) in the school-rooms, a meeting was held in the chapel, and the Rev. W. Underwood, D.D., presided. After an interesting historical address from him, the secretaries of the two churches read short papers relating to the union. Then the Rev. J. Greenwood, the pastor of the now united church, gave an excellent address. Words of congratulation were kindly expressed in letters from the Revs. W. R. Stevenson and W. S. Chapman, who were unable to be present,

and addresses were delivered by Revs. W. Evans of Staleybridge, and S. Cox and J. Matheson of Nottingham. The immediate cause of union seems to have been the disastrous fire which occurred last month at the Mechanics' Hall, depriving the friends there of their usual place of worship. As soon as it became known to the Stoney-street friends, they kindly took prompt measures to offer the use of the chapel until the friends who had worshipped at the Hall could make permanent arrangements elsewhere. However, this was not to be. Proposals were made and mutually accepted which led, in the early part of this month, to the union. Henceforth they are one—may it be to the glory of God; and as it has been said of many in the past, so may it be said of many in the future, "this and that man were born there." B.

SMARDEN.—The departure of the Rev. J. H. Wood for a new sphere of ministerial labour at Wolvey, was marked by pleasing expressions of mutual esteem and goodwill. On Sunday, March 17, the farewell sermon was delivered to a large congregation. The text was 2 Cor. xiii. 14—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." On Monday evening a farewell meeting was held, presided over by W. Jull, Esq., of Staplehurst. The chairman, Mr. Barling, Mr. J. Jull, Mr. Welsh, and Rev. E. Cresswell, M.D., gave utterance to expressions of sympathy with the people about to lose their minister, of personal esteem for Mr. Wood, and of kind wishes for his future prosperity and happiness. After this, Mr. Welsh, in the name of a number

of friends, presented Mr. Wood with a purse containing eleven guineas. This token of kindness was feelingly acknowledged, and some parting counsels given. One remarkable feature of this meeting was the reading of a note from the rector of the parish to Mr. Wood, asking his acceptance of a book—"Luther on Galatians"—as a token of remembrance. On Wednesday evening a meeting was held at Headcorn, of a somewhat similar character. Mr. Wood had been accustomed to preach for the Wesleyans there, and to assist at their public meetings. This fraternal assistance was acknowledged by a handsome presentation of books, consisting of Dr. Smith's Dictionary of the Bible, 3 vols.; Dr. Smith on Prophecy; Stoughton's Ecclesiastical History, 2 vols.; Wesley's Sermons, 3 vols.; Henry Smith's Sermons, 2 vols.; Jackson on Providence; Binney's Micah, the Priest-maker; Taylor's Model Preacher; and Mimpris's Treasury-harmony, quarto edition—the whole forming a very valuable addition to a minister's library. Much disappointment was felt at the absence of Mr. Wood from this meeting—occasioned by a severe attack of influenza.

**OLD BASFORD.**—On Friday evening, April 19, a tea meeting was held in connection with the effort that is being made by our friends in this village to build a larger and more beautiful place of worship. Mr. Frisby, chaplain of the Nottingham Cemetery, presided, and interesting and stirring addresses were delivered by the Rev. H. Hunter, pastor of the church, the Revs. T. Clements, and W. R. Stevenson, Mr. F. Stevenson, and other friends. A list of subscriptions was announced, amounting to nearly £350. The regular Lord's-day congregations were stated to be exceedingly good; but whilst 300 children are taught in the commodious school-rooms adjacent, the present chapel, which is both old and needing repair, will scarcely accommodate 350 grown-up people. The friends of our Connexion in Old Basford are therefore acting both wisely and liberally in their present movement, and we trust will have the sympathy and help of the neighbouring churches.

**NORTHALLERTON.**—On Lord's-day, March 21th, two excellent sermons were preached by the Rev. T. Gill, of Shore. Collections, £1 10s., on behalf of the Home Mission. On Monday, March 25, a tea meeting was held on behalf of the debt. At the time for tea, the street from the Market-place to the chapel presented an unusually animated appearance. 205 persons sat down to tea. The trays were gratuitously furnished, principally by friends of the Church of England. At half-past six o'clock a crowded public meeting was held, under

the presidency of the pastor. Addresses were delivered by the Revs. T. Gill; H. Rowson (Baptist), of Masham; T. Warterhouse (Wesleyan); R. Crookall (Congregational); J. Nicholls (Primitive Methodist); and Mr. Doughtwaite (Baptist), Bedale. We embrace this opportunity of tendering our warmest thanks to all who have assisted us in our emergency, and respectfully ask the aid of those friends who have not responded to our appeal in removing the part that remains.

**PETERBOROUGH.**—The anniversary services of the Baptist chapel, Westgate, Peterborough, were held on Sunday and Monday, March 24 and 25. On Sunday the Rev. W. R. Stevenson, M.A., of Nottingham, preached to encouraging congregations. On Monday, notwithstanding the unfavourable weather, about 150 persons took tea in the Wentworth Room. At seven an unusually interesting meeting was held, when short and useful addresses were delivered by the Revs. Towler, Tomlinson, Stevenson, Foster, Robertson, Murray, and Dexter. Mr. Barrass presided, and Mr. Colman closed with prayer. The sum of £20 was raised to form the nucleus of a fund for providing increased chapel accommodation.

**LONG EATON.**—On Good Friday a concert was given in the Baptist chapel, Long Eaton. The harmonium was played by Miss Cross, of Beeston, and the piano by Miss Hill, of Long Eaton; and several pieces of music were sung by Miss S. Cross, Miss Hooley, Mrs. W. Hill, and Miss Kate Hill. Mr. Lacey, of Loughborough, presided over the meeting, which was closed after two hours pleasantly spent. Thanks were voted to the Misses Cross for valuable assistance on several occasions. The proceeds of the meeting will be devoted to obtain a school-room, which is much needed.

**OPENING OF THE BAPTIST PREACHERS ASSOCIATION TOWN MISSION ROOM, UPPER PARKER STREET, DERBY.**—The above room, which has been nicely cleaned and made comfortable, was opened for public worship and sermons were preached on Sunday, March 10, that in the afternoon by Mr. G. Wright, and in the evening by Mr. S. Williams, both of Derby. The collection realized £1 5s. On the following Monday a public tea meeting was held, when nearly ninety friends sat down to a good tea. After tea a public meeting was held, when the room was crowded in every part, and the Rev. W. H. Smith was elected chairman. Suitable addresses were delivered by the members of the Association; and after singing,

"Hail! sweetest, dearest tie that binds,"  
and prayer being offered by the chairman,

the meeting was brought to a close—all delighted with the success, and wishing it God speed.  
H. A. B.

**BREXTON.**—The annual school sermons were preached on Easter-Sunday, as usual, by Mr. Marshall, of Loughborough, and the collections amounted to between £13 and £14.

**MELBOURNE.**—Rev. J. Clifford, LL.B., of London, preached the school sermons on April 21. Collections upwards of £23.

### BAPTISMS.

**SMALLEY.**—On Monday evening, Jan. 21, after an excellent address by the Rev. J. Stevenson, M.A., of Ilkeston (who is also our pastor), thirteen persons were baptized, twelve of whom were received into fellowship.

**QUORNDON.**—The following baptisms have taken place recently at Quorndon: Nov. 4, one; March 3, four; April 10, ten—three of them from *Barrow*, and most of the others from the Sunday school.

**BIRMINGHAM, Longmore Street.**—On November 28, our pastor baptized three males and four females; on Jan. 2., five females; and on April 3, one male and four females.  
J. S. C.

**TODMORDEN.**—On Thursday evening, April 18, three young females and five young men were baptized by the Rev. J. Finn, after a sermon on Acts xxii. 16.

**PETERBOROUGH.**—Six were baptized by Mr. Barrass, five of whom were received into fellowship.

**HOLBEACH.**—Two were baptized on April 7, one of whom was formerly a scholar and is now a teacher.

**LOUTH, Northgate.**—Three were baptized on Nov. 4; three others on Nov. 29; and one on April 4.

**LOUTH, Eastgate.**—Eight were baptized on April 7.

**AT EDGESIDE, NEWCHURCH, and ROSENDALE** five males and four females were baptized, March 16.

**BREXTON.**—One female was baptized on April 3.

### THE COLLEGE.

OUR friends at a distance who cannot attend Committee meetings, and who seldom see or hear the students, may be interested in reading a few things relative to the College. The two brethren who left it last midsummer have been happily and usefully co-operating with the senior pastors in North Parade, Halifax, and Archdeacon Lane, Leicester. Mr. Cantrill, who left at Christmas, has found a congenial sphere of labour in the Barton district, in connexion with brother W. Hill; and

we are informed that "his ministry is very acceptable, and that he is esteemed by all." Three other students are approaching the end of their third year; and preliminary steps have been, or are being taken by several churches to secure the services of each immediately after midsummer.

Internally the condition of the College is good and pleasant; while the testimonies concerning the conduct and ability of the students from the churches supplied were never, on the whole, so favourable as they have been during the present session.

The one subject of solicitude just now is the remaining debt, in relation to which the Treasurer is about to issue a special, and, as he hopes, his last circular. It would be gratifying to the tutors to see the end of this money effort on the termination of their *tenth* year of service. There are friends who have not yet contributed anything to the purchase of the premises. If these would now come to our assistance, the burden would be instantly removed. One who has finished his course since the last Association expressed his intention to "have a brick in the building," though he never saw it; but it was only from his death-bed that, on our renewed application to him, his donation was sent to us.

The Spring meeting of the Committee will be held during the present month; and if we could safely depend on the debt being extinguished, it might be desirable to arrange for a public celebration of the event by a soiree in the College grounds.

Applications from candidates who desire to enter the college at the beginning of the next session should be sent immediately either to the Secretary or the President.

### CASH RECEIVED.

	£	s.	d.
<i>Current Account.</i>			
Mechanics' Hall, Nottingham ..	4	12	0
Rent of Land .. .. .	15	10	0
Rev. S. Willet, Nuneaton ..	0	13	0
<i>Purchase Account.</i>			
Mr. W. Taylor .. .. .	5	0	0
Mr. W. B. Carter (Wesleyan) ..	0	10	0

**MR. SPURGEON AT THE AGRICULTURAL HALL.**—On Sunday morning at two city churches not twelve persons were present. At the Agricultural Hall, Islington, 25,000 or more persons assembled to hear the Rev. C. H. Spurgeon. The papers state that amongst the congregation were several gentlemen who had come to London in connection with the Irish election petitions just disposed of. We understand that the congregations at the Islington churches have been greatly thinned during the Sunday mornings Mr. Spurgeon has been preaching in Islington.

## Notes on Public Events.

ON the continent of Europe, at a point where the borders of France, Prussia, and Belgium converge, is a district of not very fertile country, about the size of an average English county, and known as the Grand Duchy of Luxemburg. Its population is about 170,000, and its capital a little city of the same name. Will it be believed that within the last month Europe has been seriously disturbed by apprehensions of a war between France and Germany concerning this small territory? It appears that the people of Luxemburg are of German race, and speak the German language; nevertheless French also is universally known. The Grand Duke is the King of Holland, but the government is as independent of Holland as that of Hanover used to be of England. Within the last few months the Dutch King has been in treaty with the Emperor of the French for the transfer of Luxemburg to France,—of course for a consideration. Now it so happens that in connection with the city of Luxemburg is a fortress, said to be the strongest in Europe next to Gibraltar. It also happens that this fortress is at present garrisoned by Prussian soldiers. We suppose that the explanation of this affair is that Luxemburg was a member of the Germanic Confederation which was dissolved by the war of last year, and that the proper defence of so important a point was considered essential to the safety of Germany. However, as soon as the negotiations between Louis Napoleon and the King of Holland became known, all Germany was aroused. It was said that the Luxemburgers were Germans; it was remembered that a Duke of Luxemburg had once been Emperor of Germany; and it was declared to be beyond endurance that such a place should for any money be made over to France. On the other hand it would appear as though, if the bargain were not completed, the sole cause was fear of the resentment of Prussia; and that such an apprehension should be supposed to have influence is thought to involve a reflection on the greatness and glory of France. Writers best informed on public matters regard the situation as very critical; and although the King of Holland professes to have withdrawn from the negotiation, and the Emperor Napoleon has stated that his intentions are peaceful, the public mind is not reassured. Our principal guarantee for peace consists in the fact that Napoleon knows quite well that if

defeated in a war with Germany his throne would be the forfeit; and it is said that with advancing years he is becoming somewhat irresolute, and losing much of that cool silent determination by which he was once characterised. Sad indeed it is that it should be possible, in this age of the world, for all Europe to be involved in the flame of war through a cause so insignificant as has been narrated.

A fortnight ago it was feared that war might break out between our own country and Spain. It appears that in that superstitious, bigoted, priest-ridden, and soldier-ridden kingdom, the coast-guards are so wretchedly paid that they are often tempted to eke out their income by what is equivalent to piracy,—seizing on the vessels of other nations which may be sailing near their coast, boarding them on the pretence that they are carrying contraband merchandise, and appropriating the proceeds to themselves. Some time ago they seized and appropriated in this way an English vessel called the *Victoria*; and though the English Ambassador at Madrid made repeated applications for redress, it seemed for a good while as though no reparation would be made. At length, however, seeing that our Government was taking the matter up seriously, and hearing doubtless of British iron clads being ordered to sail for Gibraltar, the Spanish government has yielded,—the so-called prize of the coast-guard is admitted to be an illegal capture, and restitution is to be made.

As it regards home affairs the most exciting topic this month has been the old question of Parliamentary Reform. Our space will not allow us to chronicle all the phases through which this question has passed during even this brief period. Suffice it to say that after an exciting debate on the evening of the 12th a division was taken on an amendment of Mr. Gladstone's, in which Government obtained what was regarded as a decisive victory. It may now be considered settled that a Reform Bill of some kind will be passed this session, and that the general form of it will be in accordance with the views of Mr. Disraeli. Most Liberals very much regret the defeat of Mr. Gladstone's amendment, which was to the effect that all persons in boroughs rated at £5 and upwards, and paying their rate either personally or in their rent, should have the franchise, and that all below that

rating should remain without it; whilst Mr. Disraeli, on the other hand, proposes to give it to all householders, however small their rent, who pay their rates *personally*, but not otherwise. The writer of these Notes unhesitatingly prefers Mr. Gladstone's proposition *if a Reform Bill embodying it could be passed*; but the experience of last session showing the immense difficulty the Liberal party would have, as the House of Commons is now constituted, in passing a thoroughly complete measure, he is not quite sure that those Liberals are not right who prefer to accept the instalment a Conservative Government offers, trusting to make it a lever by which to attain future reforms, rather than by rejecting the present Bill to put off the whole question indefinitely. It was through the prevalence of these views amongst a section of the Liberals that Mr. Disraeli's triumph was gained. It is to be remembered that the Government Bill virtually concedes household suffrage to Scotland and many towns in England. The marvel is that so democratic a measure should be proposed by Conservatives, and that more of that party did not, like Lord Cranbourne and Mr. Beresford Hope, vote with Mr. Gladstone and against their own leader.

The cases of ex-governor Eyre and his subordinates Nelson and Brand have been prominently before the public within the last few weeks. Mr. Eyre, notwithstanding all his bravery and professed confidence in the justice of his cause, has not ventured, since his return to this country, to pass beyond the boundaries of Shropshire. Accordingly, at the instance of the Jamaica Committee, a warrant was served upon him to appear before the magistrates at the little town of Market Drayton. From the outset of the proceedings the strong bias of the magistrates in Mr. Eyre's favour was most manifest; after passing, therefore, through the needful forms of examining witnesses and hearing speeches from the counsel they dismissed the charge as being too lightly supported by evidence to be worthy the consideration of a judge and jury! If matters had ended there we should have lamented a sad miscarriage of justice; not that we entertain vindictive feelings against Mr. Eyre or desire the infliction of any severe punishment upon him; but simply because we have all along thought that there were important principles of freedom involved, and that it was desirable to know how far an English governor, whether in Jamaica or in any other part of the British dominions, might lawfully go in his interference with the liberty and lives of

British subjects. We are thankful, therefore, to be able to state that on the 11th of last month the anxieties of the friends of freedom were set at rest and their wishes fully realized by what has been well termed the "magnificent" charge of Lord Chief Justice Sir Alexander Cockburn to the grand jury at Middlesex. It had immediate reference to the cases of Nelson and Brand, but was a complete review of the whole subject of martial law and the rights of government in cases of insurrection. The Middlesex grand jury the next day ignored the bills against Nelson and Brand, probably on the ground that they were mere subordinates, but the value of Sir Alexander Cockburn's judicial utterance remains. It was very interesting and remarkable to observe the change in public opinion effected by that charge in the course of two days. The *Standard*, the *Telegraph*,—"always venomous against negroes"—recanted at once, and acknowledged that the theory of martial law formerly held by them was illegal and wrong. All over the country hundreds of gentlemen who on Wednesday believed that the proclamation of martial law was legally the suspension of all law, on Thursday read that immense charge all through (it filled six columns of the *Times* and nine of the *Star*) and sat down changed men upon that point for the remainder of their lives. The Jamaica Committee were justified in the eyes of their countrymen. It is now felt almost universally that if nothing more result from their proceedings they have done good service.

Only one other topic of the month can we advert to. It is the evidence now being tendered before the Commission on Trades Unions of which Sir W. Erle is president, and several other distinguished men members. The secretaries of several unions have already been examined, and very painful it has been to us as Christians to read some of the statements made. We refer not now at all to the main question of the benefits or otherwise resulting from Trades Unions in themselves. That is a large subject which cannot be even touched on in a brief note. What we mean is the intensely selfish unchristian spirit manifested in some of the practices described and sentiments avowed. Take the following as an illustration. The person under examination was a Mr. Conolly. The question was whether a stone-mason would prevent the putting a bad stone in a building. "We are not there," was the answer, "to consult the interest of other parties if we can outwit the clerk of the works." "Then

you seem," said a Commissioner, "to regard a mason who can elude the watchful eye of the clerk of the works, and put bad stone into a building, as a somewhat sharp and clever man." Answer, "In that particular direction." "I mean," said the other, "that such a man would not at all come under the censure of his fellow-workmen?" Answer, "Some highly moral men might object to it." "Some more honest men than the usual run, you mean," said Mr. Roebuck. "I do not look at it as a matter of honesty at all," was the astounding reply. Oh England, England! it is, we fear, this heartless

selfishness, this want of honesty and moral integrity, which is the cancer eating into thy vitals! What a contrast between these sentiments of an English workman and the saying of Paul—"Look not every man on his own things, but every man also on the things of others." What a contrast to the Saviour's rule, "Whatever ye would that men should do unto you, do ye even so to them." Thou art renowned, O my country, for philanthropy. "Do justly," as well as "love mercy." "Righteousness exalteth a nation, whilst sin is a reproach to any people."

## Marriages and Deaths.

### Marriages.

**TETLEY—HILL.**—April 3, at the Baptist chapel, Broad Street, Nottingham, by the Rev. W. R. Stevenson, M.A., Mr. R. B. Tetley, of Shelf, near Halifax, to Mary, eldest daughter of Mr. Thomas Hill, lace manufacturer, Arboretum Street, Nottingham.

**BOLTON—STAFFORD.**—April 5, by the Rev. J. Maden, by license, Mr. Joseph Bolton to Miss Martha Matilda Stafford, both of Macclesfield.

**FROGGATT—GOODLIFFE.**—**GOODLIFFE—SWAIN.**—April 11, at Derby Road Chapel, Nottingham, by the Rev. J. Martin, M.A., William, eldest son of the late W. Froggatt, Esq., to Sarah, the youngest daughter of Arnold Goodliffe, Esq., the Park. At the same time and place, Frederick, third son of Arnold Goodliffe, Esq., of Nottingham, to Lizzie, youngest daughter of Joseph Swain, Esq., De Montfort Square, Leicester.

**MARRIOTT—POULEY.**—April 18, at Broad Street chapel, Nottingham, by the Rev. W. R. Stevenson, M.A., Mr. Thos. Marriott, to Miss Mary Pouley.

### Deaths.

**HALL.**—Feb. 6, at Coalville, aged 30, Hepzibah, the beloved wife of Mr. Joseph Hall, and daughter of Mr. William Taylor, of Coalville, leaving four children. She was distinguished for the undeviating consistency of her Christian character. "Her end was peace."

**HAMMOND.**—March 24, at the house attached to the Old General Baptist Meeting-house, Bessel's Green, near Sevenoaks,

Kent, Margaret, the beloved and affectionate wife of the Rev. Edward Hammond, aged 45; and on March 29, in his 49th year, the Rev. E. Hammond, minister of the place, much respected. Both died of typhus fever, caught while nursing through a relapse of the same fearful complaint their second son, who had come down from London, as it was thought convalescent, to regain his strength by rest and country air. They leave a family of nine children, only three of them old enough to do anything for themselves. Mr. Hammond was the writer of some tracts noticed in the last number of this Magazine.

**SUTCLIFFE.**—March 31, at Spring Head, Heptonstall, in the 38th year of her age, deeply regretted by a numerous circle of friends, Susan, daughter of the late William Sutcliffe, of Heptonstall Slack. From an early period she was united with the church at that place, was an active and earnest member, and took a deep and lively interest in the Sabbath school.

**HALLAM.**—April 10, at Macclesfield, Mrs. Thomas Hallam, aged 39 years. She had been a believer from her youth, and "her end was peace."

**WALKER.**—April 10, at Beeston, Walter Walker, the sexton and chapel-keeper, aged 60, after a brief illness.

**JONES.**—April 11, aged 78, Elizabeth, widow of the late Rev. J. Jones, of March, and mother of the Rev. J. C. Jones, M.A., Spalding.

**CLIFFORD.**—April 11, at 42, Alpha Road, Regent's Park, Ashly, the beloved child of Rev. J. Clifford, LL.B., aged ten months.

**BROOKS.**—April —, at Melbourne, Mr. John Brooks, aged 88, the father of Mr. W. Brooks, missionary printer, Orissa.

## Missionary Observer.

### CONFERENCE AT CUTTACK.

(Continued from page 127.)

Our *Tract and Bible operations* usefully occupied much of the time of the Conference. Two new tracts were presented and approved, one entitled "Help in prayer." Its Oriya name is "Looking-glass of Prayer," for with the Hindoos an attractive and figurative title is very important. We have all long felt the desirableness of having such a tract, and I cannot but hope that it will be found very useful in aiding the sons and daughters of Orissa in pouring out their hearts unto God. It was prepared by Ghunoo Shyam and Jugoo, aided by myself. The other tract was a poetic one by Makunda Das on "Jaganath and his worship." We have reason to believe that it will be very popular, and hope that it will be very useful. About 40,000 tracts on different subjects, but all designed to lead the reader to the cross, were ordered to be printed; and the desirableness of preparing a tract on the famine was considered, and strongly felt. Arrangements were proposed by which it was hoped this would be accomplished, and I shall rejoice if a suitable one be prepared; but with the special work thrown on some of us it seems doubtful. Such a tract would be most seasonable, and would be sure to be read. It is very important to seize on passing events, and make them the medium of communicating scriptural and saving truth. It was also proposed that Watts's *Divine and Moral Songs*, in its Oriya dress, should be revised, and any original hymns adapted for the young added, and the whole printed as a tract. As we have an increasing number of young persons in our community of christian descent, and a very much larger number of orphans than at any former period in our history, the importance of having an eye to the instruction and benefit of the young in preparing tracts and books will be obvious to all. The importance of preparing a tract, or several tracts, from the parables, miracles, and discourses in the Gospels was considered, and Mr. Taylor was requested carefully to go

over the Gospel Harmony by our late brother, Sebo Sahu, with a view to effect this. All our native friends who have read Sebo's manuscript think highly of it, and the best friends of the Mission will feel as we do, that our tract literature should be more and more deeply imbued with the precious words and wondrous works of the Lord Jesus. I am sorry that I cannot report progress in the translation of the good old Pilgrim; but Mr. Stubbins, to whom it was committed three years ago, felt himself unable to accomplish what he had hoped, and was reluctantly constrained to request the Conference to make other arrangements. This was regretted by all; and as the best thing that could be done under the circumstances we tried to secure competent native agency. Ghunoo Shyam was requested to translate it, and before being printed it is to be carefully examined by two of the missionaries at Cuttack. Ghunoo acceded to our wishes, requesting that Shem Sahu might be associated with him, to which we agreed. I must not omit to notice that financially our tract operations are in a more healthy state than for two or three years past, and we had the pleasure of acknowledging the continued interest felt in our work both by the Religious Tract Society and the American Tract Society.

Our Bible work also came under review. The printing of the revised edition of the Old Testament has proceeded to the end of Numbers, while copy is prepared to Isaiah xxv. Grants from the Bible Translation Society and the American and Foreign Bible Society, amounting to £220 10s. 8d., had been received for printing and circulating Gospels and New Testaments. I am thankful to state that the pocket edition of the New Testament was finished shortly before the Conference, and we believe that it will be much prized, and trust that by the blessing of the Holy One it will be extensively useful. Again we discussed the question of a special effort to get a copy of the New Testament into every village in Orissa, and of go

widely distributing Gospels among the young who are being educated in Government and other schools; and again, in reliance on the help of God, we resolved, according to the means placed at our disposal, to do all that we are able for this important object.

*Questions relating to our beloved native brethren were considered*, and at one of our sittings most of them united with us; but at this meeting we were affectingly reminded of dear old Gunga, whom the Lord had called to his heavenly home a month before our meeting. He was always with us at these times, and always added to the interest of the meeting by his genial spirit and pithy remarks. How often on these occasions he offered prayer, and how well-remembered are some of the addresses he delivered at our annual Missionary Meetings. But his work is done, and his Master has called him higher. The labour of earth has been exchanged for the rest of heaven; but his name lives, and will ever live, in the annals of our Mission, and his memory will ever be dear to its friends. "The righteous shall be had in everlasting remembrance." I am sorry that the number of our native preachers remains stationary. The additions made from time to time scarcely repair the wastes made by death. This is not cheering or hopeful. The only addition made this year was Haran Das, who has been a student for four years, and who, I trust, will prove useful as an evangelist.

The question of locating a missionary at Piplee was one of the most important subjects discussed by the Conference. During the last few years the christian community here has considerably increased. A new village has been established; a considerable number of famine orphans has been received, and more are expected. The most serious attention was paid to this case, and the Conference thought it indispensably necessary that Mr. Thomas Bailey should labour there for the present, and recommended the Committee to sanction his permanent location in that interesting sphere. The urgency of the case was admitted by all the brethren.

The public services at our recent Conference were very numerous attended, and were seasons of refreshing from the presence of the Lord. The first sermon

was preached on Lord's-day morning, Dec. 23, by Shem Sahn. It was truly excellent, and on a theme peculiarly suitable for a native brother—the duty of Hindoo Christians to seek the salvation of their own countrymen. The discourse was founded on the remarkable words in which the apostle Paul expressed his agonizing solicitude for the salvation of his own people. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."—Romans ix. 3. It was refreshing to hear one of our young ministers speak in so manly and earnest a manner, and I cannot but hope that good will be the result. In the afternoon I preached from Isaiah li. 9, taken in connection with lii. 1—"Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Awake, awake; put on thy strength, O Zion." The design of the discourse was to show that while crying to God to arise and bless us as in the days of old, we should arise ourselves and put forth the strength given to us for doing the work of the Lord. The evening sermon was preached by Mr. Goadby, from John iii. 8—"The wind bloweth," &c. The discourse was carefully prepared, and the subject, which is always seasonable and important, appears peculiarly so to those who labour on "India's burning plains."

The native missionary meeting was held on the following Thursday evening, and was a very gratifying service, both as to the number that attended, and the excellence of the addresses delivered. Babu D. R. Rout presided, and the speakers were Ghunoo Shyam, Damndar, Thoma, and Makunda. Many appropriate and animating remarks, worthy alike of the occasion and the speakers, were made; and the observations by Thoma on the final and eternal recompense were very encouraging and hopeful. Prayer was offered by Paul, and Dunai—Thoma's younger brother. The closing prayer by the latter was marked by much holy fervour, and we retired, feeling that it had been good for us to be there.

A very cheering letter was received by the Conference from brother J. L. Phillips, with a report of their quarterly meeting, which had just been held. I rejoice to express my conviction that the



Mission in Northern Orissa is in a very healthy and prosperous state. Their Board is "devising liberal things," and means to do more for Orissa than it has ever yet done. They have confidence in their missionaries, and are sending another brother — Mr. Hallam, who laboured in the field for several years — to encourage and help them. We had at our recent gathering the pleasure of a visit from Miss Crawford, of Jellasore. She has been for sixteen years a faithful and earnest labourer in the good cause, and for several years has laboured alone. This was her first visit to Cuttack, and was much enjoyed by us all. Honour, I say, to all who labour without fainting from year to year, sweetly constrained by the love of Christ, and cheered by the hope of that "recompense of the reward" which animated Moses the man of God.

While rejoicing unfeignedly and heartily in the brightening prospects of our brethren from the United States, I think with sadness and anxiety about our own beloved Mission, and what its future will be. Dark, very dark clouds are hanging over it; and though I do not forget that the issue is in the hands of God, there is sufficient in the present aspect of things to awaken the anxieties of its best friends. I do not forget that last month we were gladdened by the arrival of three dear friends. In this accession to our strength I much rejoice; but the new year opened on us amid gloom and darkness, and at a time when prospects of usefulness were opening before us, and more earnest workers were urgently needed, it pleased God to weaken our strength and reduce our number by calling away—for a season at least—beloved friends who have for twenty-five years been devoted to the cause. Holy acquiescence in all the will of God is a christian duty. It is not for any of us to breathe a complaint against any of the dispensations of our Father in heaven, however affecting and painful. No: we will say, "Thy will be done." Still it is a day of adversity; and adversity, as we all know, tries a man's friends—often reduces their number greatly, but it renders those who are faithful much dearer: so in the history of a Mission. Its true-hearted friends will cling to it more closely, will love it more dearly, and will be more faithful

to its interests, when events are trying and adverse. I have no fear for the future if the friends at home are true and faithful; but the little word—*IF*—is in many connections a very important one, and it is in this. J. BUCKLEY.

## NEWS FROM CUTTACK.

*Cuttack, March 4, 1867.*

SHORTLY after writing a month ago I received information that the Government of India had sanctioned four rupees a month for each orphan, with the intimation that this rate had been fixed with reference to the present high prices prevailing in Orissa, and that it would be susceptible of reduction as these fell. I think the allowance ample and generous, and recognize the justice of its being reduced when prices are cheaper; but I fear that this happy time is not very near. In the official correspondence honourable mention is made of "the generous and self-denying labours" of the missionaries in the "three districts," Cuttack, Pooree, and Balasore.

Rice is a little cheaper here (twelve seers to the rupee), and in some other places it is still cheaper; but by all we hear the distress in the coast districts of Orissa is a darker picture than has ever been drawn. The mortality last year in those districts was terrible, and it is only by public charity that the poor wretched remnant can be kept alive this year. The crops in some places were entirely destroyed, and in other places there was no seed corn, and of course no crop to be destroyed. In these affecting circumstances we cannot form a charitable judgment of the conduct of the authorities at home in refusing to help the sufferers and support the orphans by a national subscription. If this be persisted in, it will be a stain on our national character never to be wiped away. We shall expose ourselves to the reproach of the civilized world as being indifferent to the sufferings of millions of Her Majesty's subjects in Orissa. I do hope that the christian people of England will redeem our common country from this reproach. India is nobly doing its duty, and on the part of the Government there is great activity and energy. I have seen an official letter from the Government of India to the Govern-

ment of Bengal, dated January 17, in which the Governor-General in Council sanctions the importation of rice into Orissa to such extent as the Lieutenant-Governor may consider necessary. It is added, "and his Excellency in Council would strongly advise that every endeavour should be made within the next few weeks to obtain sure information as to the condition and prospects of the tracts which have suffered from inundation, so that, if possible, the entire quantity of grain which it may ultimately be found necessary to import may be landed on the coast before the strength of the south-west monsoon sets in." The information called for has been obtained, and it is of a more harrowing nature than any of us had apprehended. We hear in one case of a family of *fifty* persons more or less related, and *thirty-three* have already died of starvation. We are told of houses empty, and of others "half filled with skulls and bones," and of villages depopulated. Can it be that dear Old England, the wealthiest country in the world, and as I have till now always believed, the most benevolent and christian, is indifferent to such horrors? I cannot believe it. I hope that what was sung eighty years ago will be realized, and that "where Britain's power is felt," and it is felt in Orissa,

"Mankind may feel her mercy too."

## MISSIONARIES IN THE INDIAN OCEAN.

### FOUNDERING OF "THE ULYSSES."

Two Church Missionaries were on board—Rev. G. Shirt and Rev. E. Sampson. They were bound for Western India. The vessel had become leaky during a severe twelve hours' gale in the Bay of Biscay. This was no marvel, because her registered burden was 934 tons, but she had 1,100 tons of iron on board. The pumps were used hourly until she reached the Cape of Good Hope. Here she suffered from a south-west gale, from the effects of which she never recovered. An extraordinary sunset had arrested the attention of the missionaries. Very wild-looking but magnificent colours had overcast the whole heavens. A delicate fawn colour was visible near the horizon: above it appeared a beautiful mauve colour, and a brilliant rose colour seemed

to cast its glare over both. It was but the precursor of the coming doom. The next morning a fresh breeze arose, and increased in fury every hour. The ship laboured heavily; the sails were shortened; the barometer fell to 29° 65'. At eleven o'clock at night a heavy sea struck her, and four feet of water was in the hold. The pumps were worked incessantly, but the water came in faster than it was pumped out. The two missionaries, not aware of the ship's immediate danger, had retired to rest for thirty or forty minutes, but they were soon aroused by finding that the motion of the ship had become heavy and lifeless, and that she was fast sinking; yet their minds were kept in peace. They felt that Christ was looking down upon them from His mediatorial throne. They betook themselves to prayer. No sooner were they up from their knees than they were down again and again. Christ was their only refuge. They thought it would be fearful to be engulfed in the sea in darkness, and so they besought the Lord to keep them afloat till daylight. Oh! how they longed for the breaking of the morning. One of them prayed that God would command the winds and the waves to be still, and soon after the wind died away, and it was almost a calm.

The morning dawned at last. There was no time to lose. The missionaries took to the pumps, encouraged the men, and spoke to them of their sons' salvation. The captain's gig was filled with provisions, and lowered in safety. Three other boats were launched. The captain's daughter was the first to leap into one of them; the missionaries soon followed; and about nine o'clock all were clear of the ship. The four boats lay a short distance from her for about an hour, when she suddenly gave a heavy plunge, a dip, a report like a cannon was heard, and in an instant not an atom of the ship was visible, save a few floating pieces of wood. She went down in the Indian Ocean in latitude eighteen degrees south, and in longitude seventy-three east, on November 15, 1866.

As the gig was useless it was sent adrift. In the life-boat were the first officer and seven men; in the pinnace the second officer and six men; and in the long-boat, the captain, his daughter, the two missionaries, and ten of the

crew. The long-boat had no compass, but the other two boats had those useful instruments on board. The nearest land was the island of Rodrigues, about six hundred miles distant. For this they determined to steer, and arranged to show lights to one another after the sun went down. The moon had hardly waned when they missed the pinnacle, which has not since been heard of. The night was squally, so they commended themselves to God in prayer, took down their sails, and lay to until daylight. They were soon under sail again, the search for the missing boat having proved useless. All that day they were crouched up in the long-boat, exposed to a vertical sun. As the missionaries looked on two little craft tossing on the mighty waters, they felt their helplessness, and cried to the blessed Saviour. The water was coming over them in all directions, but during that second dismal night they watched, baled out the boat, and still looked upward for Divine help. In the morning they were cramped and cold, and, when the sun arose, they were half baked. Despair began to settle upon their countenances. But God's deliverance always comes in the right time.

Just then a gallant sloop hove in sight. Hope revived. Oh what feelings and emotions swayed their hearts! The captain put the long-boat about, so as to send her in her course across the ship's bows. But even then everything depended on their being seen. It was early in the morning, and the captain, with his glasses, soon ascertained that there was one man only on deck, the helmsman, so that, in fact, their preservation depended upon this man's seeing them. Earnestly and urgently did the missionaries now pray that the Lord would open the helmsman's eyes so that he might take notice of them. Their suspense lasted but a few minutes. The ship was advancing on her course, and the boat was yet far on one side, when suddenly the backing of the mizen top-sail showed that the ship was heaving to, and that they had been seen. Great indeed was their thankfulness and joy, and soon both crews were safe on board the "Braunston," bound for Kurrachee, from London, by whose captain, officers, and men, they were treated with the greatest kindness until they were safely landed at Bombay.—*Missionary News.*

### Foreign Letters Received.

BERHAMPORE.—G. Taylor, Feb. 16, 28.  
CUTTACK.—J. Buckley, March 4.

CUTTACK.—W. Miller, Feb. 18.  
PIPLEE.—T. Bailey, Feb. 18; March 4.

### Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM MARCH 20th TO APRIL 20th, 1867.

ASTERBY AND DONINGTON.		HITCHIN.		LOUTH, <i>Northgate.</i>	
£ s. d.		£ s. d.		£ s. d.	
Cash... ..	3 18 6	For Famine ... ..	0 10 0	Cash on Account ...	26 1 6
AUDLEM.		HINCKLEY.		NUNEATON.	
Cash... ..	2 3 8	Collec. and Subscrips.	10 4 0	Little Books ... ..	2 10 7
BROUGHTON & WILLOUGHBY.		LONDON.		QUENIBOROUGH.	
Collec. and Subscrips.	16 1 3	Rev. F. Trestrail ... ..	0 10 6	Sac. Coll. for W. & O....	0 4 0
CROPSTONE.		<i>Præd Street.</i>		STANTONBURY.	
Sac. Coll. for W. & O....	0 6 0	Collec. and Subscrips.	51 0 1	Sabbath School, for	
DERBY, <i>Osmaston Road.</i>		LOUTH, <i>Eastgate.</i>		Orphan ... ..	1 0 0
Sunday School ... ..	8 1 6	Collec. and Subscrips.	21 7 8	WISBECH.	
				Cash on Account ... ..	25 0 0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. PILEE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

## GENERAL BAPTIST MAGAZINE.

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 JUNE, 1867.
 

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## A NEW ORDER OF REVIVALISTS.\*

BY ONE OF THE EDITORS.

It may be known to many of our readers, but to others it may be news, that a religious party which aspires to be at the very head of High Churchism, has seriously set itself to accomplish a work which it calls by the equivocal name of *Catholic Revival*. It makes its pretentious appeal to the heart and conscience of the nation at large. Without any formal definition of its object, so far as we have seen, it avows its intentions to be, to "throw open the gates of the Church, and offer the life-giving sacraments to all the people." It professes the belief that if it can have a fair field and no favour, its movements will eventually restore to the Church what has been lost, "will give back to the poor who were shamefully robbed at the Reformation by the Russells, Paulets, and Somersets, something of their ancient heritage, and so will enable its trustiest leaders to withstand successfully the inroads of Libertinism, License, Expediency, Protestantism, Disorder, and Revolution;" a list of ills sufficiently long and black. But while opening the gates of the Church so as to admit all the people, and seeking a revival which is to be literally

catholic or national, with strange contradiction of itself it repudiates "an established Church, broad-bottomed and colourless, in which all its members may agree to differ, in which dogma shall have no place, and every *ism* be tolerated, "in which Dr. Colenso and Mr. Binney, Mr. Congreve and the Dean of Westminster, Mr. Maurice and her Majesty's Presbyterian Chaplains, shall together form a happy family, and in which the lion of Dissent shall lie down with the lamb of Neology."

This new order of Revivalists has started its own weekly organ, the *Church News*, to advocate its principle and to record its proceedings. Having carefully read the first number of this contemptible catchpenny, we now cull some choice bits from its original papers, its critical notices, and its collected facts. From its opening article it might be concluded that the greatest hindrances to Catholic revival are the Bishops, whose resolutions on Ritualism are ruthlessly assailed, and pronounced to be as destitute of moral influence as they are of legal force. It speaks bitterly of their Episcopal thunder and their shifting views, and their

\* This paper was in substance recently given as an Ecclesiastical Article in the *Freeman*.

Pope, which is public opinion. It says that if their utterances, temporarily at one on any given subject, were to bind the consciences of members of the Church, the bond would be indescribably galling, and the burden too heavy to bear; that there is now not much chance of the English clergy accepting the dicta of Bishop Tait on Erastianism, of Bishop Baring regarding Early Confirmation; of Bishop Jackson on Irregular Episcopal Powers; or of Bishop Jeune on Absolution; and that so long as the Christian family is visibly disunited, *they*, the Revivalists, must remain firm and loyal to the canons, enactments, laws and customs of the *ancient* Church of England, interpreted, where uncertain and obscure, by the unchanging faith and consistent practice of the Church Catholic, in which they believe. In a paragraph from a northern journal it is declared that the conduct of the Bishops in Ritualistic controversies has been cowardly and time-serving, unfatherly and unfair; that their attitude towards Ritualists is that of a schoolmaster toward rebellious pupils; that they wish to set up as the only good boys those clergymen who follow the bald and slovenly style of service; whose churches are closed all the year round except on Sundays; who make preachments the central object of the service; who abhor eucharistic vestments, but ostentatiously and illegally vest themselves in the Genevan gown; who sign anti-Ritual protests, and who, with worldly prudence, regulate their views by the Episcopal barometer. In another leading article, entitled "The Separation of Church and State," those influential Churchmen are "finely fetched over the coals" who have given a passive support to the Liberal party. They are accused of a policy incomprehensible and dangerous. The opinion of these liberally disposed Church-

men, that the disestablishment of the Church would make it stronger and more efficient is scouted and they are confidently told that "disestablished, the Church of England, as it has been for the last three centuries, would soon lose its existence, while the State possibly supporting all religions equally would testify its disbelief in any religion whatsoever!"

The comments of the Catholic Revivalists on current events betray the same bigotry, and breathe, if possible, more bitterness. Referring to Garibaldi's bold declaration: "These lordly priests who for so many ages have enjoyed Rome, having defiled and humbled the city in the mire, and made it a sink and a sewer, shall be taught to know that their time is now come, and that Italy's rightful capital is ours once more," he is pronounced to be a great fillibuster and a robber; and the deepest indignation is expressed that "when he defiled our country with his presence" he was visited by the heir to the throne—blessed by one of our bishops, preached to by a prebend in St. Paul's, and kissed and lighted to bed by a certain dowager duchess?

These Revivalists are active in the lighter kind of authorship, and their literature is intended to form a leverage whereby to lift up the Church to the proper position, so that she may offer her life-giving sacraments to all the land. "Ought the Sick to be Anointed" is set forth as a most carefully worded and able essay by a Mr. Prebendary Pye, who is said to have faced and removed all practical difficulties with regard to the restoration of this apostolic rite. "The Priest in Absolution" is a book for the clergy only, which all should possess and diligently study, since "the Sacrament of Penance is more and more frequented by members of the English Church," and the want of a book to "guide the clergy in the due performance of their duties as confessors has long

been felt.” “The English Ritual and English Bishops,” advocating the Sarum Sequence of Colours, is not approved by the Revivalists, because they consider the Roman Use far more simple, edifying and popular, than the Sarum; and they think it a pity, while praying for the reunion of Christendom, “to try to revive an obsolete rite which would further separate them even in externals from the great Latin communion.”

The following quotation will give the reader the original of “Secundum Usum Sarum.” “At this time, A.D. 1088, several liturgies were used in England, which caused confusion, and much disturbed men’s devotions. Yea, which was worse, a brawl, yea, a battle happened betwixt the English monks of Glastonbury and Thurston their Norman abbot, in their very Church, obtruding on them a service which they disliked. . . . There was a ‘Holy War’ indeed, when church forms, candlesticks and crucifixes were used for shields by the monks against the abbot’s armed men brought in against them. Nor was holy water only, but much blood, spilled in the place, eight monks being wounded, and two slain. But this accident, ill in itself, was then

conceived good in the event thereof, because occasioning a settlement and uniformity of liturgy all over England. For hereupon Osmond, Bishop of Salisbury, devised that ordinary or form of service which hereafter was observed in the whole realm.

. . . . Henceforward the most ignorant parish priest, though having no more Latin in all his treasury, yet understood the meaning of Secundum Usum Sarum, that all service must be ordered according to the course and custom of Salisbury Church.”—*Fuller’s Church History*, i. p. 276.

To be done “Secundum Usum Sarum” soon passed into a Proverb, and was said of actions done in a regular way by authentic precedents and patterns of unquestionable authority.

As no publication is complete without a “tale” and a little “poetry,” our Revivalists are providing these exciting and quickening means of gaining their great ends. We give the closing verse of a poem entitled “In the Sea.”

“His white light gleam, His Love Divine  
Fall on my love and me;  
When tears at last are wiped away,  
And partings cannot be;  
*Be with us Mary and the Saints*  
Where there is no more sea.”

## “JOURNEYING MERCIES.”

BY A MINISTER.

THE time is at hand when this phrase will acquire renewed significance with many of us. Leaves, sunshine, and long days, suggest the agreeable idea of a brief furlough. By and by pleasant plans relative to place and period of vacation will be discussed and matured in the family circle. Bradshaw will become popular, and Murray’s guide-books receive diligent attention. You, my ministerial friend, will probably be “an ensample” to the flock under your care in the matter of migration,

A cabinet counsel of your deacons will be summoned, at which you will lay before them your intention, make arrangements about the supply of your pulpit, and give a few hints as to the conducting of divers meetings and sundry classes during your absence. Some fine morning you rise earlier, by a couple of hours, than usual, have breakfast in a room metamorphosed in view of your departure, write a number of directions, tie up two or three boxes which have remained undone over-

night, and then go up into the study once more before you depart. You pull down the blind, give a final glance at the books, put away some framed cartes de visite of favourite literati, look round again, turn the key, and go down. Quite time that you did, for certain infantile voices are vociferating that the cab is at the door, and you will be too late if you don't make haste. You cram yourself into the vehicle, crowded with human and miscellaneous baggage. Off you start, jolting over the stones, the junior young lady attempting the complicated exploit of holding a bundle of shawls and gazing out of the window. Arrived at the railway station, it is a great point gained to see with your own eyes that all the luggage is located in the van, and to secure a compartment with cushions and without an odour of stale cigar-smoke. A shrill whistle from the guard, a hoarse one from the engine, and away you go. Settling down among the bags, wrappers, parcels, and cloaks, you prepare for a long journey and get out a newspaper. The latter is not of much use in consequence of the process of rocking which soon begins; but when your better-half looks nervous you assure her of the well-ascertained fact that there are fewer accidents to express trains than to any others.

You are not a great while at your destination—the sea-side, of course—before your luxurious mode of life begins. Apartments obtained, and domestic arrangements made, what a new and refreshing experience is yours! One of the chief blessings is the absence of that horrid old Mrs. Grundy. You have left the ancient lady—with her preposterous spectacles, inquisitive eyes, quick ears, and intolerable tongue—quite behind you. You feel something like a school-boy when twelve o'clock has struck and he bounces out into the street leaping like a deer, and shouting like a cannibal. Yes, the dis-

agreeable woman has not come with you. Positively, you can do as you like for three weeks. It seems too good to be true. No need of precision touching attire. On the contrary, you have ransacked your limited wardrobe for your most venerable clothes. A coat shabby and anything but clerical in cut, pantaloons considerably the worse for wear, a felt wide-awake of eccentric form, fingers void of kid, and, possibly, something daring (for a minister) in the shape of a coloured cravat, constitute your personal outfit. No one calls; you feel perfectly free from apprehension regarding troublesome visitors. When the bell rings you think within yourself, "It is of no earthly consequence to *me*." There are no letters to answer: for, so little notion have you that any epistle of importance will arrive while you are from home, that you have ordered your correspondence to accumulate at the post-office until your return. You sit wrong way on a chair, leaning forward on its back, gazing out of your room into the street, dreamily watching the various passers-by, noticing the different horses that come and go, and listening to a sun-browned foreigner playing upon a harp. You trouble about no reading that requires concentrated attention, but indulge in intellectual sweetmeats and literary confectionery. You roam about with madam and the small folk, taking everything as easily as you can. Oh! what a bit of Elysium, away from the grave responsibilities and serious joys of one's profession, to help the children construct manifold miniature aqueducts and canals in the sand, lie down and doze in the genial sunshine, gather up yards of broad sea-weed, listen to the soothing and inimitable murmur of the waves, and increase your knowledge of human nature by talking to all manner of folk, no one having the least idea as to who you are, where you come from, or anything about

you. Then there are the Sundays. You wake in the morning, and for a few moments are not quite certain as to what is before you. So powerful is habit, that the beginning of another week has brought with it the accustomed feeling that you have serious work before you to-day. Suddenly, however, the consciousness of your temporary release from pulpit duties returns. There is no sermon on your mind, not the fragment of a sub-division, not the vestige of an introduction or application. If there is a chapel of your own denomination you naturally seek it and undergo the rare sensation of listening to a homily. If there is no place of worship but an Established Church, you become an Episcopalian *pro tem.*, though it must be confessed that you flounder about the Book of Common Prayer terrifically, and have to keep a keen look out on what others do in order to know when you must stand and when you must sit down.

Some may be shocked at all this. To them, perchance, it seems inconsistent with the dignity of the pastoral office. They are mistaken. The greater the change the better when members of “the cloth” go out. Their flocks will reap abundant benefit from it. Intellectual machinery, like other machinery, cannot go on for ever. The mental gear gets quite out of order now and then. You must let the mind rest, or it will soon turn out very poor material. As some one has said, it closely resembles the electric eel, which, having given out a series of sharp shocks is exhausted, and must repose for a season to recover its spasmodic strength.

“All beauties, blessings, and delights  
From alternation rise;  
And constant nature lives in change  
Beneficently wise.  
Then vary thy incessant task,  
Nor plod each weary day  
As if thy life were but of earth,  
A servant to its clay,  
Let outer frame and inner soul  
Maintain a balance true,  
Till every string on being’s lyre  
Give forth its music due.”

Such, indeed, is one of the chief “journeying mercies.” You come home invigorated and inspirited. The amount of nervous energy is far greater than when you left. It is hard to say whether the mind or the body is the more benefited. However that may be, the rest has done for you what all the doctors in Christendom could not do if their lives depended on it.

But we wish to turn the reader’s thoughts into another channel. It is this: we may make our “journeying” the means of bestowing “mercies” upon those around us. It would be an interesting research for some one to bring together the many instances in which remarkable moral and spiritual good has been communicated by Christian people during their excursions. If we recur to the New Testament we shall soon find memorable instances of this. It was during a journey that the Saviour sat by Jacob’s well and, encountering the Samaritan woman, preached one of His most wonderful sermons. It was during a journey that Saul became Paul, and the Gospel’s adversary its most zealous champion. It was during a journey that Philip overtook the Ethiopian treasurer and instructed him “in the way of the Lord more perfectly.” It was during a journey, and while he “waited at Athens,” that the great Apostle of the Gentiles gave utterance to his masterly discourse in reference to “the unknown God?” As regards our own day, one case may be mentioned out of many others. Wilberforce’s name has passed into a proverb. When we repeat it, we think immediately of the oppressed slave and his emancipation. We associate with it a fine illustration of Christian statesmanship. We call to mind earnest and humble efforts put forth by him for the salvation of his fellow-creatures. But how was Wilberforce’s conversion effected? Chiefly by reading the Greek Testament with a friend.



And what led to this practice? A conversation which they had together when travelling on the continent.

Surely there is a hint for us here. Without rendering ourselves obnoxious, without prejudicing people against the Gospel through stupid persistence in what is offensive to them, we may seize on opportunities of usefulness and turn them to excellent account. Strange, indeed, will it be if, during an absence of two or three weeks from home, no appropriate occasion offers itself on which we may speak in behalf of our great Benefactor. "As ye go, preach:" a command not without an important bearing on us when we seek our annual recreation.

Even where this is not done, much may be done. The English are often twitted with their notorious interest in the weather. No wonder, however, that they should give such heed to it. What an influence it has upon us! Given—the condition of the atmosphere, and you may ascertain with tolerable accuracy the condition of the mind. A keen, frosty air, braces the most sluggish. A bright, sunny day, facilitates good temper. When it is dull and damp without, it is less easy to be cheerful within. Inhaling a certain well-known combination of oxygen and nitrogen makes Dismal himself laugh. Now, character is a sort of moral

atmosphere which seldom fails to affect those who come into contact with it. Spend a few hours with some people, and their vivacious temperament quickens you amazingly: do the same with others, and the very opposite effect follows—you feel inert and brainless. Certain folk leave in you an uncomfortable suspicion about mankind in general, while another class renders you more hopeful and charitable towards all the world. It is just so in reference to religion. Genuine and unpretending goodness cannot but be felt by those in its vicinity. Nothing is more certain. Has the reader never been in the company of men whose very presence seemed to render ungodliness and selfishness impossible? Cowper's lines are no exaggeration:

"When one that holds communion with the skies  
Has filled his urn where those pure waters rise,  
And 'once more mingles with us meaner things,  
'Tis 'e'en as if an angel shook his wings:  
Immortal fragrance fills the circuit wide,  
That tells us whence his treasures are supplied."

Be this remembered during our anticipated wanderings. Taking with us into the various localities of our temporary sojourn the pure, genial, righteous spirit of the Gospel, we shall not fail to be useful. Living epistles are better than hundreds of tracts, and one good deed may prove mightier than a complete body of divinity.

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## ON COMMUNION.

TO THE EDITORS—

Dear Sirs,—At one of our late Conferences I was requested to open the following question—"Is it consistent for Baptist churches to allow Christians belonging to other denominations to partake with them at the Lord's Supper?" At the next meeting, the pressure of regular Conference business prevented discussion; but, in compliance with the desire expressed by the brethren present, I send an outline of the notes I had prepared, that, as was remarked, the subject might be "ventilated" in the *Magazine*.

This explanation of the accident that brings my paper before your readers, I

trust, will excuse me from being regarded as under obligation to resume the subject.

I remain, dear Sirs,

Yours faithfully,

THOS. STEVENSON.

Leicester, May 14, 1867.

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"Is it consistent for Baptist churches to allow Christians of other denominations to partake with them at the Lord's Supper?"

I THINK there would be little difference of opinion on this point, in the churches, if it were not for one popular and very plausible argument. We are

told, that however reasonable and Christ-like in spirit it may be to open the table to the unbaptized, there is this fatal objection to the practise—it is *unscriptural*. We are reminded that the Scriptures are our only statute-book, and that unless we can bring precept or precedent from the New Testament it is unwarrantable, and *must* be wrong. In reply, I have only to state, that I also am a Baptist, and believe that *dipping* was the only mode of administering this institution in the days of our Lord; and that it was limited to those who were capable of sustaining a Christian character. And, although we have no positive proof, I think it is likely that all the apostles had been baptized. Probably some had submitted to the baptism of John, and others were baptized by the direction of the Saviour. None but apostles sat down with their Lord to the paschal supper, at which this memorial was introduced and appointed. In a few days afterwards the “Commission” was given; and I suppose all of us regard *this* as the *law* of baptism. Here we derive our *authority* to baptize, our *instructions* with regard to the subjects, and evidence of the *obligation of believers* to submit to this rite. Matthew xxviii. 18, 19, 20. “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world, Amen.” Or, as Mark has it, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” This was the direction given to the plain untutored fishermen of Galilee; and they acted upon it, and those who received them as interpreters of the will of God acted upon it, therefore I have no doubt that all the believers were baptized—and I have as little doubt that they were baptized by immersion. The peculiar relation of the apostles toward their converts made it altogether impossible that difference of opinion should arise. With the apostles present, authorita-

tively to affirm the will of Christ on the matter, there *could* be no conscientious dispute. But it is not so now. We live in the midst of hundreds and thousands whom we believe to be as upright as ourselves, and to love Christ as sincerely as we; but through the force of education, or example, or the fascination of false philosophy, they have embraced the prevailing error. We state our conviction that they are in error, and earnestly desire to convince them of it; but their misconception, or prejudice, on this point, does not justify our refusing to *commune* with them, any more than difference of opinion on the appointed form of church government, or discipline, or difference in our doctrinal views. Here, then, you have our answer as regards scriptural precedent. There cannot be precedent for a course which could not have been taken in apostolic days without open and intentional violation of the will of God. Our pædo-baptist friends dont admit that the mind of Christ, or of His apostles, is expressed on the point at issue, or this would end the controversy.

Under these circumstances we are left to the guidance of the great general principles and of the spirit of Christianity. Regarding the New Testament as the exponent of the Saviour's will, we ask, What are the qualifications for the communion table? This, I think, is seen in the objects contemplated by the institution. These are, principally, to testify the *love of believers* to Christ as their Lord and Master, and to commemorate *His love* to us. If so, the specific qualification for the rite is, *love* to the Lord Jesus Christ. As we have remarked, it is very probable, but not capable of proof, that all the apostles were baptized, but they did not all love Christ supremely. There was a traitor amongst them; and it was not until he was dismissed from the table that the feast of love was ordained.

The Lord's supper is a memorial of the death of Christ; of His death as a sacrifice for the sins of men. Who is to keep this memorial? Is it not the disciples? All who believe in and who supremely love Him? I put it to you, my brethren, or to any congregation of believers of any denomination, in any country, whether the predomi-

nance of *love to Christ* in the heart is not the *special* and *principal* qualification for this sacred service? If this is not, what is? Certainly not *oneness* of doctrinal sentiment, nor *sameness* in ceremonial observance; for when disputing on this point the apostle settles the controversy, so far as the strictly conscientious were concerned, by pronouncing both "he that regardeth the day," and "he that regardeth it not," as influenced by the same motive, and the act, in either case, as acceptable to God.

In these views on the essential qualification for the ordinance I feel assured, by observing the impatience and uneasiness discovered by all ardent followers of Christ in refusing communion with, or to admit to their own communion, persons of whose integrity as the disciples of our Lord they have no doubt. I question whether *any* feel that this course is in perfect harmony with their highest and best state of mind and heart.

It is a poor apology for preventing truly Christian people from sitting with you at the Lord's supper to say that they can commune with those of the same sentiments. Admit this principle, that differences of opinion on anything not radical to the gospel justifies and calls for separate fellowship, and how far is it to be carried? and, where is it to end? and how is truth ever likely to prevail over error?

Free communion among all who love our Lord Jesus Christ in sincerity accords with the *oneness* of the church, gives *vantage ground* in exposing error, and is a *true type*, although a feeble one, of the general assembly and church in heaven; for whatever may have been their errors or neglects on earth, it will be admitted that all believers, without a solitary exception, have been redeemed by the same blood, have been sanctified by the same Spirit, and unite in the same everlasting service and song.

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## Glow-worm Papers.

No. VI.

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### RITUALISM IN THE EARLY CHURCH.

PAUL AND PETER AT ANTIOCH; OR, JUSTIFICATION BY FAITH IN CHRIST ALONE  
THE ONLY TRUE GROUND OF CHRISTIAN LIBERTY.

Galatians ii. 11—16.

WE come now to notice the *Principle* involved in this apostolical discussion. *We who are Jews by nature, and not sinners of the Gentiles, know that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.* The central principle of this passage is the great central and fundamental principle of all Paul's doctrinal writings—Justification by faith in Christ only. Christ an all-sufficient Saviour, and faith an all-sufficient method of appropriating Him to our own personal salvation. This great principle—Justification by faith only—to maintain which Paul fought so boldly and bravely; and when the corruption of

ages had overgrown it, in order to extricate it and re-establish it, Luther strove so valiantly and laboured so constantly,—is one of paramount importance. It is the keystone in the arch of Christian doctrine. It is the distinctive feature of the gospel plan of salvation. This is the God-honouring principle, and the man-humbling principle. It is the principle around which error is always revolving and tending. It crosses the grain of human nature. It strikes at the root of all pride and self-sufficiency. It lays low the self-importance and the self-complacency of man. It makes his own righteousness rags and rubbish, and scatters it to the winds. It shuts a man's mouth, and writes "guilty" on his forehead. It fetches man's salvation out of the cross and agony of the

"Lord of glory," and not out of his own wisdom and righteousness.

This principle especially concerns ministers of the gospel. It is the life, and power, and glory of the evangelic ministry. Wrong here, we shall be wrong everywhere. Death will be in the pulpit if this principle be not there. A church has no life-blood if this doctrine be not in it. Without faith in Christ there is no justification, no salvation; without justification the soul is naked, undone, lost.

The doctrine of the passage is Justification by faith in Christ only. Christ is sufficient to give it, and faith is sufficient to take it. We want neither works nor law—ceremonial nor moral—in this matter of justification.

Let us look a little more closely into this matter. Righteousness is the great principle which penetrates both the law and the gospel. It underlies the throne of the Eternal. It is the principle and rule of His moral government. It is the great requirement made of all moral intelligences. It is the indispensable condition of acquittal before God and acceptance with God. Without it a moral agent is out of harmony with the claims of the Divine law.

Man by nature is destitute of righteousness, and therefore is under condemnation. All men are guilty before God. The race was undone in Adam, the head of it. The root of humanity was poisoned. The venom of the serpent got into the blood. Sin repeats itself through all generations. The race is tainted. Its heart is rotten. In nature all men are lost. The demand for righteousness cannot be met. *The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be, so then they that are in the flesh cannot please God.*

What, then, is to be done? God's requirements must change, or the whole race sink into hell. It is just here that the gospel glides into view, all radiant with the grace and glory of heaven. It brings with it righteousness, which is to all and upon all them that believe. It puts a man on a new footing in relation to the government of God. It alters the terms of probation. Do and live, is changed into, Believe and have life. The gospel makes the salvation of the entire race graciously possible.

A few words on this justification of the gospel, and we have done.

1. It has its source in the grace of God. The grace of God penetrates and illuminates the whole scheme of redemption. It is the origin of every spiritual blessing that comes to sinful man. "Being justified freely by His grace through the redemption that is in Christ Jesus. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. By the grace of God I am what I am."

2. But what is the nature of this justification? Can the law award it? Yes! to sinless beings; but man is sinful, and therefore cannot be justified by the works of the law. The law can condemn, but is powerless to justify. It slays the sinner, but cannot sweep away the sin. The gospel saves the sinner, and sweeps away the sin. Man under the gospel dispensation is justified by the imputation of righteousness and the non-imputation of sin. On this vital and all-important question I will be silent, and Paul shall speak.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

And speaking of the righteousness which was imputed to Abraham, the apostle adds—"Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification."

3. This righteousness, which has its origin in grace, and is imputed or put down to our account, is attained, or appropriated, by faith in the Lord Jesus Christ.

Christ has borne our sins and carried our sorrows. Christ died for the ungodly. He gave Himself a ransom for all. He tasted death for every man. He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. "For He hath made Him who knew no sin to be sin for us; that we might be made the righteousness of God in Him." He takes away our sin, and gives away His righteousness. Christ Jesus of God is made to us righteousness. "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time His righteousness, that He might be just, and the justifier of him which believeth in Jesus."\*

This righteousness, therefore, in which we are justified, is received by faith in Jesus Christ. Grace is the hand that gives it, and faith is the hand that takes it. In Christ by faith our acquittal is declared, and our acceptance is decided. "Therefore being justified by faith we have peace with God, through our Lord Jesus Christ." A simple trust in, and a firm reliance on, the perfect obedience, the atoning death, and endless life of Jesus, bring upon us and around us the robe of an everlasting righteousness. Christ crucified must be the object of our faith; not mere doctrine about Christ, but Christ Himself. We must be found in Him, and He in us, or we are not justified before God. Union with the first Adam results in condemnation. Union with the second ensures a complete and eternal justification. "He that believeth on the Son hath everlasting life, and shall not come into condemnation. There is therefore now no condemnation to them which are in Christ Jesus."

It was this great doctrine of justification by faith in Christ only, that the noble apostle of the Gentiles stepped forth to defend, when it was in danger of being undermined and nullified by the teachings and ceremonies of a

specious Ritualism. It was dearer to him than the blood which flowed from his own heart. He could give up his liberty, and lay down his own head on the block, but he would not, and he could not, give up the doctrine of justification by faith only. It was the grand cardinal principle of his ministry. It had its root deep down in his heart of hearts, and neither apostles, philosophers, nor emperors could pluck it out.

Give it up? You might as soon ask the sun to give up shining, or the tide to give up flowing. It was the principle which fixed him to the everlasting centre of his life, and hopes, and peace, and joy. It was that which brought the golden and glorious heavens about his rugged path, and around his toil-some life. The whole system of Judaism, elaborate, costly, and magnificent as it was, paled away in the radiance of this new celestial light. Apart from faith in Christ, all other things were dung and dross. Paul could give up home and country, friends, national privileges, honours, fame, pleasures, health, life; but the doctrine of justification by faith in Christ alone was so intertwined around the fibres and centre of his heart, that to surrender it was to give up his own vital and eternal being.

"Let us learn this kind of stubbornness from the apostle," says Luther. "We will suffer our goods to be taken away, our name, our life, and all that we have; but the gospel, our faith, Jesus Christ, we will never suffer to be wrested from us: and cursed be that humility which here abaseth and submitteth itself; nay, rather let every Christian be proud and spare not, except he will deny Christ. Wherefore, God assisting me, my forehead shall be harder than all men's foreheads. Here I take for my motto, 'Cedo nulli.' I will give place to none. I am and ever will be stout and stern, and will not one inch give place to any creature. Charity giveth place, for it suffereth all things, believeth all things, endureth all things; but faith giveth no place."

In conclusion, allow me to appeal to my readers individually. Are we all united to Christ by a living faith? Are we all conscious that our sins are cancelled by the efficacy of His cross? Can each one say, Christ is my Saviour?

\* Christ has procured for us a holy and Christian liberty. Faith is the mouth of the soul, whereby we eat the flesh of Christ and drink His blood. Faith, therefore, justifieth, because it is an instrument to apprehend and apply that which justifieth, namely, Christ and His obedience.—*Perkins*. 1603.

Justification or condemnation is the only alternative of the gospel. Righteousness or ruin is the lot of every man. Christ is all in religion. He is the life of it—the law of it. You are absolutely lost in yourself. Christ is willing to be your Saviour. He says, "Come unto me." "Behold I stand at the door and knock." I beseech you, for the sake of your own soul, to receive Christ. I pray you to be reconciled to God. Now is the day of salvation. Righteousness is freely given in the gospel—imputed to make you happy, implanted to make you holy. It is without money and without price. What say you, fellow sinner? How do you feel in this matter? Is the solemn work to be done to-day?

To those who have received Christ, and are become justified by His grace,

I would say in the apostle's language, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The religious world is overrun with errors, and all error strikes at this doctrine. We have Rationalism on the one hand, and Ritualism on the other. The one would tear it up by the roots, the other would so overlay it with traditions and human inventions that nobody can see it.

May God, in the riches of His grace, and in the abundance of His mercy, help us all to receive the doctrine of justification by faith in Christ alone thankfully, to hold it tenaciously, and to defend it valiantly; and to His name shall be given all the glory. Amen.

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## Criticism.

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### CAN RITUALISM CAST OUT RITUALISM?

A Letter to the Earl of Shaftesbury from Catesby Paget. London: E. Marlborough & Co.

THIS letter is so well written, so beautifully printed, and so brief, that any one interested in the subject treated of will be induced to read it quite through. All we know of its writer is, that he was a Church of England man, that he became a Plymouth brother, that finding the Plymouth brethren to be as much and as severely a sect as any he had sought to avoid—"to say nothing of the evil influence of women, who first worshipped the men and then ruled them"—he detached himself from them. What may be his present religious connection we are not told, but he professes great respect and affection for Dr. Hugh M'Neile, as one to whom he is personally much indebted, and for "dear" Mr. Ryle. His letter is addressed to Earl Shaftesbury in consequence of one which was lately published by his lordship in the *Times* on Ritualism, in which he declares his belief that "the Church of England is the great bulwark against Popery." Catesby Paget, on the contrary, believes "that the position held by Evangelical clergymen, as ordained priests of the Church of Eng-

land, is at the very root of Ritualism, and that the priestly order dishonours the one sacrifice and priestly office of Christ, obscures the faith of the gospel, and practically puts human mediators between Christ and the soul." He further speaks of "religious observances of the most unscriptural character which are bound on the consciences of clergymen whose holy walk and teaching is worthy of all respect." What "observances" he considers to be thus unscriptural are made sufficiently apparent in the following paragraph:—

"What more glaring invention of man can there possibly be than the 'rite of Confirmation?' If the fact that the word confirming is found in Scripture, and that Paul certainly did confirm the churches, be adduced as a warrant for the existing rite, then what reason has Mr. Ryle to condemn the inventions of the Ritualists, for some of which they too can find words of Holy Scripture, not more distorted than are those for confirmation as the shadow of a basis? Look, too, at *Infant Sprinkling*. To say nothing about the absolute want of scripture warrant for baptizing infants, there is not one child in ten thousand that is baptized according to the Rubrics. They enjoin dipping, *i.e.* baptizing. They allow the pouring of water instead of dipping, *i.e.* of baptizing; and they invariably prac-

tise sprinkling, *i.e.* they never baptize at all! As to *sponsorial stipulations* we may be sure that had the late Archbishop of Dublin, Whately, been able to adduce Scripture warrant for the expedient, he would not have adduced, as an illustration thereof, the case of Caius Valerius Flaccus, who, on being chosen *Ædile*, obtained leave of his brother as his proxy to be sworn in his stead. 'It may be objected,' says an aged Evangelical clergyman who favourably reviewed a pamphlet by another clergyman against "*Sponsorial Stipulations*," 'that if that system be given up, the whole service must be altered; and so much the better,' he adds, 'for then we may hope to get rid of a still greater figment — baptismal regeneration — that runs through the service.'

In an appendix to the letter, Mr. Paget, while disclaiming the imputation of wilful continuance in known wrong doing to Evangelical ministers and members of the Church of England, affirms that at the present moment Ritualists find in the formularies of the Church, and in its practices, a reason, a defence for, and a legitimate help and encouragement in, the Romish proclivities of their minds.

A LETTER TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY RESPECTING THE SUNDAY LIQUOR TRAFFIC. By the Rev. John Garrett, D.D.

IT is ascertained that more than one hundred thousand houses are open every Sunday in the United Kingdom for the sale of intoxicating liquors! It is estimated that more than a quarter of a million of money is paid for the liquors consumed in these houses! It is supposed that the care of these houses, and the conducting of this baneful traffic, must require the presence and active services of at least two hundred thousands of men and women! Connecting these three things—the fact, the calculation, and the well-founded opinion—any one must see what a crying evil is committed in our midst, and what an imperative demand is made on all fearers of God and friends of man to endeavour to mitigate, and ultimately to remove, this crying evil.

On the general question of the liquor traffic public opinion, even among true Christians, is now, and may long continue to be, divided; but we should

consider those to be purblind or perverse who refuse to attempt its suppression *on the Sabbath* by all available means, such as public advocacy, private abstinence, and parliamentary legislation.

Dr. Garrett's letter on this national duty is a most meritorious production, and it has already elicited the hearty thanks of the high ecclesiastical dignitary to whom it is addressed. It explains and enforces the kind of legislation which is desired, and is accompanied with accounts of the injuries done by the present system, and of benefits which would result from abolishing this system. We call the attention of our readers to what follows.

"I. THE AMAZING INJURIES DONE BY THE PRESENT SYSTEM may well be set forth by the following quotations:—

The Rev. F. Bishop thus describes what he saw in a drinking-saloon in Liverpool on a Sunday: 'They are open on the Sunday evening. I lately looked in at one. The audience was small—*most intoxicated*. I heard the Old Hundredth Psalm sung, the Hallelujah Chorus, Bishop Ken's Evening Hymn, and the Jubilate Deo. The organ was a large one. It was a melancholy thing to see and hear this group singing in such a place and such a company, 'We are His people, and the sheep of His pasture.' God's music enlisted in the devil's cause!'

The Rev. B. De Renzi, Chaplain of the Leeds Borough Gaol, stated, that out of 232 prisoners in that gaol on August 14, 1854, 180 had attended Sunday schools, and 23 had actually been Sunday school teachers. The *Daily News* has said, 'Returns in 1849 from the Governors of 100 prisons show, that out of 5,996 prisoners then in gaol, 2,900 had been Sunday school scholars.' Returns from the Matrons of Penitentiaries and Houses of Refuge show, that out of 422 inmates, 312 had been Sunday school scholars, and 10 teachers.

The late Rev. Hugh Stowell, of Manchester, used strong language, but not too strong, when he said—'That dark and damnable traffic turned the day of God almost into a day of Satan, and made it questionable, whether, for the mass of the people, it would not be better to have no Sunday at all. I had an examination made in my own parish in Salford,' said Mr. Stowell, 'and so far as I could ascertain, you could not find two cottages out of three, taking the average of them all, without a member of the family addicted to drunkenness.'

In connection with Mr. Stowell's account of the drunkenness of Salford, we may state that some time ago it was ascertained that in Manchester there were, on a single Sunday, 212,243 visits to 1,456 spirit-vaults, beer-houses, and public-houses; and that 22,232 of the calls were made by children, some of whom went to drink on their own account, some to fetch drink, and many of the visitors were bad characters. Children sent to fetch drink from places which are the resorts of thieves and prostitutes, and that too on the Sunday, to the number of more than 20,000!—and that in only one city of so-called Christian England!

My lord, can any state of things be more fearful? If we heard of its existence in any heathen country, would it not arouse us to action? The music we teach our children used as an enticing influence; our gaols filled with prisoners who are tempted to crime by such influence; and our young children, by thousands, familiarized with all kinds of social pollution and sin!

2. THE GREAT BENEFITS RESULTING FROM ITS BEING STOPPED may be witnessed in the Isle of Man; in Guernsey and Jersey; in portions of Ireland, where the Roman Catholic bishops have effected it by their influence over the people; and especially in Scotland, where no earthly power could persuade the people to return to their former state of bondage under such a system. This may be learned beyond all doubt from the Report of the Royal Commission, which investigated the working of the law in Scotland. I can only here give the following facts.

From an admirable pamphlet on the working of the Forbes Mackenzie Act, by Mr. Duncan McLaren, M.P., I make an important extract. It describes the state of Glasgow with respect to drunkenness before and after the Act. What took place in Glasgow is only like the effects produced in every part of Scotland. 'The following are the total number of cases of drunkenness in Glasgow for each of the three years ending in 1853, under the old law. The population, according to the best authority, Dr. Strang, the City Chamberlain, was 329,026 in 1851, and 391,400 at the close of 1857, making a difference of population between these two periods of no less than 62,374:—

TOTAL NUMBER OF CASES OF DRUNKENNESS.			
Year.	No. of Cases under Old Law.	Year.	No. of Cases under New Law
1851	24,010	1854	10,432
1852	23,788	1855	16,266
1853	23,841	1856	17,446
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	71,648		53,146

Here there is a real decrease of 18,502 cases of drunkenness under the operation of the Public Houses' Act during the first three years. Taking the cases of drunkenness on Sundays apart from the other cases with which they are mixed up in the first view, the following are the results:—

SUNDAY DRUNKENNESS.			
Year.	No. of Cases under Old Law.	Year.	No. of Cases under New Law
1851	1,525	1854	464
1852	1,339	1855	481
1853	1,218	1856	521
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	4,082		1,466

The decrease here is enormous—from 4082 cases of Sunday drunkenness under the old law, to 1466 cases under the new.'

The beneficial effect of the law was not confined to Sunday, but extended to all the week. The crime committed in Glasgow under the influence of drunkenness is stated by Mr. McLaren to have been 84 per cent. greater under the old law than under the new.

Such benefits are surely as valuable to be gained for England, Wales, and Ireland, as for Scotland and other places."—pp. 10—13.

MR. CAREY TYSO has published Thirty-two Questions to the Leaders of Christian Worship. He informs us that for upwards of ten years he has been burdened with a sense of the anomalies of public worship. Two years ago he analysed two hundred and fifty hymns from some book in general use, and found only forty-six of them admissible, or, in his judgment, proper to be sung; and he quotes a number of the objectionable passages, such as "Deep are the wounds which sin has made;" "Guilty and self-condemned I stood;" "How sad our state by nature is;" "Stay, thou insulted Spirit, stay." The subjects referred to in these and the other lines cited, Mr. Tyso thinks, should be "scrupulously excluded from the psalmody of public worship." We cannot give any of his fifteen questions on singing, or of his seventeen on prayer, and we should not like to say a hard word about any of them. But we think that while some are pertinent, others are puerile; and that while a part may prove him to be very scrupulous, another part may be considered as indicating a little squeamishness.

For ourselves, we wish our hymns were fewer and more perfect; but



what most offends our sense of propriety are the horrid tunes which some of our singers set to them. Not long ago we were nearly driven out of a pulpit, after preaching on the obedience and sufferings of Christ, by a flippant, jiggish air, full of repeats, being screeched to the solemn hymn, "Hark! the voice of love and mercy," &c. Well educated choirs are among the greatest wants of the church at the present day; for where there is no judgment to adapt tunes to words, and no skill in suiting tones to sentiments, that which should be one of the most delightful portions of the public service is in danger of becoming positively distressing. Music being now a common branch of ordinary education, there are but few congregations which do not include some who can both produce the "very lovely song of one who hath a pleasant voice," and who can "play well on an instrument." Yet in some cases these qualified persons are prevented from rendering their superior services either by the improper positions in which the choirs are placed in our sanctuaries, or in consequence of the preoccupation of the room by the unskilled and incompetent. When singers were first introduced into religious assemblies as a special class, they were considered as an order of church officers. And we despair of

seeing the reform which is required in modern singing until this old idea is revived, and those who conduct it are selected for the purpose by a sound discernment, and appointed to their work by proper authority.

A FREE-CHURCH BISHOP utters some Free Speech on Internal Reforms as necessary to External Work, and has entitled his tract "Glass Houses and Stone Throwing." He says soberly and solemnly, if not sadly, that the Nonconforming churches of our land are in many ways unprepared for the great work to which God and man are now calling them. He imputes to us formalism—exaggerated sectarianism—a mistaken and selfish monetary policy—and a shameful disproportion between what we do for ourselves and what we do for the masses of the people. The practical improvements he suggests are—a system of united evangelistic efforts by several churches in a district—more working of ministers for and with one another—and a diminution of the number of churches, so that in a union of them in any district there might be a surplus minister rather than a vacant church. We like the freedom exemplified in this tract, and think its circulation worthy of a little effort to promote.

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## Family Circle.

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### TRUTHFUL SARAH.

#### A STORY FOR THE YOUNG.

I AM quite certain you like stories. I remember liking them myself when I was a little girl. I had an Aunt Sarah, whom I loved very dearly, and she would often tell me stories, and there was one which I liked better than the others, so I hope you will like it, and learn something from it, as I did.

My aunt was always called Truthful Sarah, and when I was old enough to know how lovely the truth is in the sight of God, how much he abhors all liars, and that He will at last give them their portion in the lake that burneth with fire and brimstone, I began to think this a very pretty name, and to

wonder how my aunt had obtained it. One day she came to see my father and mother, but they were both gone out, and she went into the parlour to await their return. I was at school, but home I came at five o'clock. I went into the parlour, and, to my great delight, there sat my dear Aunt Sarah. I ran to her directly. She kissed me kindly, and said, "Well, my little namesake, are you quite well?"

"Quite well, thank you, aunt," I replied; "but you have brought something to my mind that I often think about. I wish I could always be quite truthful like you, and never tell the least little story, so that I might deserve to be your namesake altogether, and be called Truthful Sarah." My aunt

looked grave at this, and said, "My dear child, I hope you will always be truthful, and that you will pray to God to keep you so. I believe that when I was a child I loved the truth, but I once did a very wrong thing, and by the mercy of our heavenly Father I received a very severe lesson for it, which I never forgot." Just at this moment my father and mother came home, and I was not able to talk to Aunt Sarah any more that evening.

About three months afterwards she invited me to her house for a week during my midsummer holidays, and in the course of this pleasant visit she told me what I so much wanted to hear.

Aunt Sarah and my mother were sisters; their father was a farmer. He was very well off, for the land that he farmed was his own, so that he had no rent to pay for it. He had several children, and they were all made to work, for my grandmother thought idleness bad for everybody, and she used to say, "Those who will not work, must not eat." Aunt Sarah was early taught to be useful.

One day my grandmother was sent for in a great hurry to see a sick relation who lived at some distance. Sarah promised to manage everything well till her return, and as she was now thirteen and had always been steady, my grandmother went away with a tolerably easy mind.

Now, Sarah was rather pleased to be mistress, and she worked hard that her mother might be satisfied when she came back. One thing she had to do was to make the butter and take it to market. She was obliged to stand on a stool to reach the churn, and she worked and worked till she was completely tired, but it seemed of no use, the butter did not come. Just at this moment her father came to look at her before going to the fields to see what his men were doing. Seeing the state of distress she was in, he churned for a few minutes, and Sarah, revived by this short rest, took fresh courage and worked again bravely, and at last the butter came.

She knew well how to wash and weigh it, because she had been carefully taught by her mother, whose butter was famous in the market. My aunt had just begun the weighing when her father came in again.

"Mind you give good weight, my dear; let the scale go quite down."

"Yes, father," replied Sarah.

To make you understand this part of my story, I must tell you that the butter for the market was made into pats each weighing half-a-pound, and by my aunt's side stood a crock into which she put some to be eaten at home. Now, Sarah took a strange idea into her head, which was, that she should be very clever and make the butter go farther. To accomplish this, as soon as she had weighed a lump of butter and made the scale go down, she took a little piece off it which she put in the crock, then she made up her pats, stamped them, and put them in some fresh green leaves in her basket.

She had often been to market with her mother, and she was not at all afraid of going by herself, so she took her pony and rode off.

The place where she stood was soon surrounded, for my grandmother's butter was famous; it sold rapidly for fifteen-pence a pound, and at last all was gone except three pounds.

The little girl was exulting greatly in her good fortune, when an old man came up and having inquired the price, offered to buy the whole *if it was good weight, and if she would let him weigh it*. This made her feel rather uncomfortable, but she determined to put a good face on the matter, thinking that he only wanted to see what she would say, and also that he was not likely to have scales in his pocket. She answered, therefore, "Certainly, but I have no scales."

"Never mind;" replied the old man, and to her utter dismay, he added, "Come with me to Mr. Brown's, he will do it for us."

Sarah took up her basket and went with him; but now she was wretched indeed. Her cheeks were burning with shame and fear, her whole frame trembled, her knees smote together, and she had quite a longing to throw down her basket and run away. Oh! she thought, I wish I had given good weight.

Mr. Brown lived near the market; he kept a large shop and sold all sorts of things. On market days it was generally crowded, because, when the women had sold their butter and eggs, they used to buy tapes and calico, buttons, and such things, to take home.

When my aunt and her conductor reached the shop it was so full of people that they could not get in, but were obliged to stand at the door. Her shame and terror increased every moment; she fancied how horrible it would be for all these people to hear her pronounced a cheat, and she felt that, come what might, she had deserved it. What will my father and mother say, she thought, and how shall I ever hold up my head again?

The old man, finding that he could not enter, called out his request to Mr. Brown, who desired his apprentice, James, to weigh the butter. The basket was taken from Sarah's trembling hands and passed over the heads of the people to the lad. She became quite sick and faint, and stood expecting every moment to be called a cheat, when she heard the words, "It is weight, sir." And it was so, though only bare weight, not what her mother had taught her to give.

The old man bought the butter and paid for it, and Sarah went home rejoicing at her escape, but much humbled by her adventure. She inwardly resolved that, by the help of God, she would, from that day forward, be strictly honest in everything she did, and in every word she said.

This was the story related to me by Aunt Sarah while I was at her house, and I persuaded her to tell it to me two or three times, until I knew it well.

After I had come home, I was one morning lying in my little cot, awake, while my mother was dressing, and I told it to her, and asked if she had ever heard it before. She replied that she had heard it, although not at the time it happened, and added, "It made your aunt very careful, and this was fortunate, for she nearly got into sad trouble a few months after that, and she then got the name of Truthful Sarah."

"Oh, dear mother," I cried, "do tell me about it," and my mother very kindly gratified my wish, and began as follows:—"At the end of that summer your Aunt Sally and I were sent to a school which was three miles distant; there was no good school nearer, but we did not mind the walk, and were only too glad to learn. One day I was not well, and your aunt went alone. It was beautiful autumn weather and the apples were just ripe. She enjoyed

her walk home so much that she went a different road that led past a neighbour's orchard, and which made it about a quarter of a mile longer. Just as she was passing the orchard, two boys loaded with apples got down over the hedge. Sarah knew them well, and she knew also that they must have stolen the apples. They were frightened when they saw her, and one of them said—

'Don't tell, Sarah, we will give you some.'

'I won't have any of them,' replied your aunt, 'and I will toll, unless you put them back directly.' She tried to walk on, but the other boy seized her by the arm, declaring that she should not go till she promised not to tell. She would not promise, and at length he said, 'Very well, if you tell we will say that you helped us to steal the apples, and you will be put in prison.'

'No one will believe you,' said Sarah.

'Oh yes, they will;' answered the bad boy, "everybody knows that this is not the proper way for you to go home from school, and you will be late besides, because we have kept you here a long time. Will you promise?"

'Sarah made no reply, and he let her go, saying, 'Now, mind, say nothing about it; if you are asked, say you don't know, for if you tell, I'll declare that you helped us.'

Without uttering a word, she hurried away as fast as possible. After a short time she felt more composed, and she then became aware that there was something heavy in her pocket. Putting her hand into it she found two large apples which one of the boys had contrived to put there while the other boy was talking with her. She threw them from her as though they had been serpents, and hastened home scarcely knowing where she was going. No one took any notice of her, and she did her usual share of the work, but all the evening she was very unhappy, fearing that she would have to go to prison.

Then she remembered her butter, and the thought arose in her mind, if any of the people who bought that, weighed it when they got home, of course they will think I am very likely to be a thief.

In the night she had a horrible dream. She thought she had told of the boys, and that they had said, as they threatened to do, that she had helped them.

Then it seemed to her that she was taken before a magistrate, who, having heard her story, inquired whether she was an honest girl. Upon this, those persons who had bought her butter on that unfortunate day came forward and stated that it was short weight. So the magistrate said, most likely she was a thief, and he sent her to prison.

Sarah awoke and cried; then she got up, and kneeling by her bedside, prayed that God would help her to do right, and after that she felt a little happier.

The next day was Saturday, and there was no school. Sally was busy helping her mother when farmer Richards came in and told my mother his orchard had been robbed the day before, and that he was determined to punish the thieves very severely if he could catch them. While he was speaking, he looked at Sarah, who was hot and frightened, but all the time she went on making up her mind to tell. When he had finished, she began at once and told what she had seen. He looked at her, she afterwards said, as if he would look her through, then, when

she was expecting something dreadful to happen, he patted her on the head and said, laughing, 'Ah, my brave little maiden, you did not know that I was hiding close by and heard all that passed. I came this morning early to see if you would have courage to tell the truth.'

Sarah was so overcome by surprise and gladness that she could only cry, she had been so very miserable, and the change was so sudden.

Then my father came in, and farmer Richards told him all the story, and ended by saying, 'I have three little girls at home, and I hope they will all grow up like your Truthful Sarah.' It was in this way she got the name, and she has kept it ever since."

When my mother was ready to go down stairs she gave me a text to learn, and desired me to say it before breakfast. I said it over all the time I was dressing that I might know it well. It was this: "The lip of truth shall be established for ever: but a lying tongue is but for a moment."

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## Poetry.

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### THE PASTOR'S HOME.

THERE'S something in a cloister's bound,  
 And something in a convent cell:  
 If not in sense, at least in sound,  
 The words ring clear and jingle well.  
 But nought exists so pure and sweet  
 Within the wide expanse of earth  
 As Love and Learning's joint retreat,  
 The English pastor's home and hearth.  
 The dear constraint of household ties,  
 The daily kiss of wife and child;  
 The love which gushes to the eyes  
 From springs of feeling undefiled;  
 The round of duties blithely run,  
 Where each and all their parts fulfil;  
 Like stars revolving round the sun,  
 In their appointed orbits still;  
 The frugal yet convivial meal,  
 At which familiar faces throng;  
 The health that looks and limbs reveal;  
 The morning task, the evening song;  
 The praise and prayer at morn and night  
 For blessings shared, for sins forgiven!  
 These make the pastor's dwelling bright  
 With gleams as of approaching heaven.

## Correspondence.

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### ASSOCIATION SCHEDULES.

TO THE EDITORS—

Dear Sirs,—I beg earnestly to request the churches to return the Schedules for the Association, with the Statistics correctly inserted.

Should any church not receive a Schedule early in June, one may be procured by application to Messrs. Winks & Son, Leicester.

I am, dear Sirs,

Yours very truly,

THOMAS BARRASS.

*Peterborough, May 15, 1867.*

### GENERAL ASSEMBLY.

TO THE EDITORS—

Dear Sirs,—Will you allow me to call the attention of your readers to the advertisement of our General Assembly, which appears on your covers, and to say that the company of any of our brethren of the New Connexion, ministers or others, will give us pleasure?

Yours faithfully,

JOSEPH CALBOW MEANS.

21, *New North Road, London, N.*

*May 15, 1867.*

### UNION OF EVANGELICAL NONCONFORMISTS.

TO THE EDITORS—

Dear Sirs,—It is almost universally admitted that a closer union of all Non-conformist bodies is desirable. It is observable to all thinkers that great questions are at stake, and momentous problems will soon have to be solved: Church and State matters—Neologian tendencies—Ritualistic ceremonials, &c. All churches, having the Scriptures only as the rule of their faith and worship, must bear testimony for the truth, and raise a resistive breakwater to stop the flood-tides of infidelity on the one hand, and Romanism on the other. We can do this in our various denominational character, or even in our church independent action; but we can do it much more effectively by presenting a solid, united front to these innovations on our primitive Christianity. And why should not all Baptists be one—one union?

differences need not prevent it; for who now pleads for entire uniformity to secure Christian communion? And why not all Baptists and Congregational Pædobaptists be equally one? No essential doctrine divides us—no vital institution keeps us twain, while evangelical truth does now really make us members one of another—more closely allied, and our separating peculiarities would be better understood, and more easily and kindly adjusted. Never was union of all Christ's true disciples more important than now, and no sacrifices can be too great to secure it, except compromising the truth as it is in Jesus.

Now would it not be well for us, as a Connexion, first of all to seek the union of our FOREIGN MISSION with that of our other Baptist friends? I take it for granted that there is no real difference in the way of exhibiting the gospel to the heathen, nor in the church polity of the two societies. The modes of evangelization, and education, and printing schemes, are identical. Neither society, I presume, has troubled the new converts with the distinctions of Particular Baptists or General Baptists, so that I see no difficulties in the way of such a union. The advantages appear to me to be many: among others a saving of unnecessary machinery and reduced expense of management; a greater variety and fulness in our deputationary sermons and addresses, as the claims of heathendom as a whole, rather than the claims of any sectional part of it, would be brought before our people. Such a United Mission for the world would open varied spheres for our young men who seek to labour in the foreign work. This oneness for the missionary work would be as a holy anointing oil on our churches at home, alike fragrant and refreshing to our own souls, and glorifying our One Head and Saviour, the Lord Jesus Christ. I shall rejoice if these suggestions should be acceptable to our friends generally, and more so still, if early measures were adopted for carrying them out to a successful consummation.

I am,

Yours most truly,

*Paddington.*

J. BURNS.

## ANSWER TO THE "INQUIRER."

TO THE EDITORS—

Dear Sirs,—If the "Inquirer" who writes in your May number does not know what he can conscientiously do, it is impossible for any other person to help him to the knowledge. Hundreds of Baptists do now commune with Christians of other denominations; and they are strictly conscientious in so doing, not condemning themselves in the thing which they allow.

Further—to expect Scriptural warrant for "holding lightly one of our Saviour's ordinances" is unreasonable. The Scriptures would not be likely to sanction any such act. But as the Scriptures nowhere make baptism, or immersion, a condition of communion, those who commune with persons who have not been immersed cannot be justly charged with making light of baptism. If they are converted, and in fellowship with Christ, they are entitled to be recognised and treated as Christians. And if we do not refuse so to recognise and treat them in the common walks of life, and in the ordinary exercises of religious worship,—praying with them and preaching to them, or hearing them pray and preach—why hesitate to commemorate with them that death of love to which we all owe our "common salvation?" It is a pity that any should go down into the water to quench their charity, or to drown their consistency. And it is a still greater pity that any should come up out of the water breathing a spirit of religious exclusiveness, which is not always distinguishable from Baptist bigotry! If the teaching of Scripture

concerning baptism does not lead Christians to become immersed, its teaching concerning the Supper of our Lord may induce them to keep *that* ordinance; and being Christians, sanctified in Christ Jesus, called to be saints, when they come together at the table, they may "eat and drink worthily." Who, then, are we, that we should "judge" them, and "set them at nought," refusing them a place in our sacramental meetings, or declining to unite with them when they "keep the feast?"

I remain,

Yours, &amp;c.,

A FIRM BAPTIST, YET A FREE  
COMMUNIONIST.

## EXCLUSION FROM FELLOWSHIP.

TO THE EDITORS—

Dear Sirs,—I should feel obliged if some of your correspondents, or yourselves, would state whether the principles embodied in the following copy of a resolution, passed at one of our churches, be the principles generally held by the denomination.

"That all those dissentients who fail to fill up their places at the means of grace, or continue to refuse to support the church through the medium of the weekly offerings, until the last day in April, 1867, shall be then considered as excluded from the fellowship of this church."

The first clause of it seems to have imbibed the spirit of the Act of Uniformity, whilst the second may be termed a Dissenter's Church Rate.

Yours truly,

May 2, 1867.

A.

## Intelligence.

## Denominational.

MIDLAND CONFERENCE.—The next Conference will be held at Quorndon on Whit-Tuesday, June 11. The Rev. W. Salter, of Coalville, to preach in the morning at eleven o'clock; in case of failure, the Rev. J. Baxandall, of Wirksworth.

C. CLARKE, *Secretary.*

Notice.—The friends at Quorndon are hoping that the Conference to be held there will be numerously attended, and therefore purpose making ample arrange-

ment for a good cold dinner and for tea in the school-room. The Rev. W. Underwood, D.D., has kindly consented to preach in the evening. A hearty welcome will be given to the many friends, who, it is hoped, will attend. I. STUBBINS.

Quorndon, May 18.

LINCOLNSHIRE CONFERENCE.—Allow me to inform the churches in the "Eastern District" that the Lincolnshire Conference will be held at Peterborough on Thursday, June 6, and that the *Home Mission* accounts for the year will then be brought

forward. It is therefore important that all Home Mission monies should be in the hands of the treasurer, R. Wherry, Esq., Wisbeach, on or before that day.

THOMAS BARRASS, *Secretary*.  
*Peterborough, May 15.*

YORKSHIRE CONFERENCE.—The next Yorkshire Conference will be held at Birchcliffe, on Whit-Tuesday, June 11. The Rev. J. E. Atkison, of Halifax, to preach in the morning. Conference business meeting at 2.15 p.m.

THOS. GILL, *Secretary*.  
*Shore, May 8.*

NORTH DERBYSHIRE CONFERENCE.—On Friday, April 19, the friends of this Conference met at West Hill chapel, Heanor, when brother Yates, the Secretary of the Conference, was unanimously requested to preside, and brother J. Stevenson to act as Secretary for the present meeting. The reports from the churches were generally of a favourable character, and the mutual conferring of the brethren was pleasant and profitable. A plan suggested by the Secretary, and previously submitted to the churches, for a threefold division of the whole district into smaller districts for greater convenience of meeting, was cordially agreed to and adopted.

After free discussion and mature consideration, it was especially resolved,—“That in all our future arrangements and meetings we act only on the original understanding of the friends who formed this union: viz., that the churches of this union at the same time, and not the less, belong to the Midland Conference, and accordingly we hereby request to receive due notices of the meetings of the Midland Conference.”

JOHN STEVENSON, *Sec. pro tem.*

THE WARWICKSHIRE CONFERENCE assembled at Nuneaton on April 30, 1867.

The morning service was opened by singing, and brethren Cross and Allsop offered prayer. Brother Lees, of Walsall, then read the paper he had prepared—“How can we make our nominal union as a Conference of greater temporal and spiritual advantage to our several churches?” The paper, which occupied about an hour in reading, was first a calm scholarly and scriptural defence of weekly storing and offering to the Lord; and then shewed the need of greater spirituality amongst us as ministers, deacons, teachers, and church members. Were the first universally practised and conscientiously carried out, the stronger churches would be able to assist the weaker; and were the second enjoyed in a larger measure, it would be as “the dew of Hermon which descended on

the mountains of Zion.” A reference was made to the occasional holding of special revival services, and if practicable, the employment of an evangelist amongst our churches. Conversation followed; and the best thanks of the assembly were given to the writer.

The business meeting was held in the afternoon—the Rev. S. Willett in the chair. From the reports received we found that fifty-one had been baptized since our last meeting, and twenty-three remain as candidates. After singing the doxology—

1. An affectionate and hearty welcome was accorded to our dear brother J. H. Wood, late of Smarden, now pastor of the church at Wolvey.

2. The minutes of last Conference were confirmed.

3. Resolved,—That the next meeting shall be at Longford chapel, on the 14th and 15th October. The subject of the morning paper to be, “Inquirers’ meetings: their importance; their relation to the church; and the best way of conducting them. Brother Wood, of Wolvey, to be the writer. The Conference sermon to be preached by brother Willett, of Nuneaton.

4. That we give a cordial vote of thanks to brother Harrison for his efficient services as Secretary to the Conference during the past three years.

5. That brother Allsop, of Longford, be appointed Secretary for the ensuing three years.

6. That it is the opinion of the brethren present at this Conference that a series of special services for the revival of religion would be of great spiritual advantage to our several churches, and we earnestly recommend the churches to hold such meetings.

7. Brother J. H. Wood opened, and brother Lees closed, the sitting with prayer.

The Conference sermon was preached in the evening by the Rev. E. Stenson, of Union Place chapel, Longford. The text was Psalm lxxxv. 6—“Wilt thou not revive us again, that thy people may rejoice in thee?” The sermon was eminently suited to the present low condition of our churches, was delivered with much energy and unction, and was likely to be very useful. The service was opened by brother Harrison and closed by brother Willett.

The weather was unfavourable, and the attendance from some of the churches small; but those who were present felt it to be a good day.

SOLOMON S. ALLSOP, *Secretary*.

THE CHESHIRE CONFERENCE was held at Tarporley, on Tuesday, April 30. The Secretary opened the morning service, and the Rev. E. Evans, of Nantwich, preached from John xx. 24. The Rev. E. Bott pro-

sided over the business meeting in the afternoon. The reports of the churches indicated some little progress. Baptized since last Conference, eight.

The church at Audlem reports more favourably than for some time past; and the brethren at Wheelock report that they are about to make considerable alterations and improvements in their chapel and school-room.

The first important business which engaged the attention of the meeting arose out of the second minute of the previous Conference: viz., "That we consider the best means of improving our Conference meetings." It was suggested that the Cheshire Conference should be annihilated, and that the churches composing it should be recommended to unite with the Lancashire and Yorkshire Conference, or with such other Conference as they might prefer. Eventually it was moved and carried—

1. That we postpone the further consideration of this subject till our next Conference.

2. That we request Mr. R. Pedley to assist the brethren at Audlem in obtaining suitable supplies for their pulpit during the next six months.

3. That the next Conference be held at Audlem on the first Tuesday in October, and that the Rev. E. Bott be the preacher.

4. That the thanks of this Conference be given to the Rev. E. Evans for his sermon in the morning.

JAMES MADEN, *Secretary.*

THE LONDON CONFERENCE met at Chesham, May 7. A devotional meeting was held in the morning. The Rev. Isaac Preston conducted the service, and brethren Hood, Sexton, Clifford, Goadby, and Quiney took part.

At the meeting for business in the afternoon, the Rev. J. Sage, of Wendover, received a welcome to the Conference, and engaged in prayer.

The reports of the churches were generally encouraging. Forty-six had been baptized during the half year, and twenty-five were still candidates.

1. After a few remarks respecting the Home Mission, it was resolved,—“That the consideration of the Home Missionary business be deferred till the next Conference, and that in the meantime the Secretary visit Aylesbury, and obtain all the information he can respecting the property there, as well as the practicability of re-establishing the cause; and that he communicate the information to the Lincolnshire friends, and also to the next meeting of this Conference.”

2. That the next Conference be at New Church Street, Paddington, or, in case of

failure, at Commercial Road; and that brother Sage be the preacher.

3. Brother Clifford read his paper on “Christian Nurture.” Resolved,—That the best thanks of the Conference be given to brother Clifford for his very excellent paper, and that he be requested to send it for insertion in the Magazine.

4. That brother Preston be requested to prepare a paper for the next Conference; the subject to be left to his own choice.

Brother Harcourt preached in the evening from Acts ix. 31—“Then had the churches rest,” &c.

The different services of this Conference were much enjoyed.

J. LAWTON, *Secretary.*

BERMINGHAM, *Longmore Street.*—On Monday, May 12, special services were held in connection with the first anniversary of the opening of this place of worship. The congregations were very satisfactory, and yielded the encouraging sum of £20 7s. 9d. On the following Monday evening not fewer than 281 persons took tea together in the chapel. After tea the chair was occupied by T. J. Moore, Esq., of the Congregational Chapel, Balsall Heath Road. A statement expounding the present position of the church and congregation in relation to the debt which rests upon the chapel was then read by the Treasurer of the Building Fund, Mr. G. Cheate, after which addresses, full of wisdom and goodwill, were delivered by the Chairman, the Revs. H. Cross, Coventry; J. Turner, Wednesday; L. H. Parsons, and Messrs. Haydon and Checkland, Lombard Street chapel, — Rogers, Mount Zion chapel. The meeting, which was marked throughout by unmistakable interest and enthusiasm, terminated about nine o'clock. It is pleasant to be able to add that many of the trays for the tea having been provided gratuitously, through the earnest efforts of the ladies of the congregation, the proceeds of the meeting, including donations rendered in the course of the evening, made an addition to the contributions of the Sabbath of not less than £15, thus giving, as the issue of the first anniversary of the new interest in Longmore Street, a minimum total of £35. This result, gladdening and inspiring as it is, is accepted by the friends immediately concerned as God's response to fervent prayer and resolute energy as proving His presence in their midst, as pronouncing His sanction upon their work, and as furnishing them, therefore, with a lawful ground of urgent appeal to the denomination, and Christian people of all names, for help. The work is great, and the workers are few, though earnest and persevering. They ask, “Look not



every man on his own things, but every man also on the things of others;" and would remind all the servants of Christ of the ancient word, "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." Donations in aid of the Building Fund will be thankfully received by the Rev. L. H. Parsons, Varna Road, or the Treasurer, Mr. G. Cheatle, Adelaide Street, Vauxhall Road, Birmingham.

**BIRMINGHAM, Lombard Street.**—On Tuesday, May 7, a meeting was held to celebrate the clearing off of the debt incurred in building the school-rooms and lecture-room. Upwards of two hundred friends met for tea. After this a public meeting was held in the chapel. The pastor of the church, who presided, stated the reasons which had influenced the church to build, and the success which from the beginning had attended the work. The expenses had amounted to £845, and during two years the whole of this sum had been raised, with the exception of four or five pounds, which the treasurers had promised that evening to forgive them. Very useful addresses were delivered by Rev. J. J. Brown, S. T. Allen, J. D. Alford, H. C. Leonard, M.A., and W. F. Callaway, ministers of the town. The success of this work has greatly encouraged the church, and is regarded by us as an additional proof of the approval and blessing of God.

**NORWICH, Priory Yard.**—On Good Friday we held a tea meeting in our commodious school-room, which had been tastefully decorated for the occasion by our young people. About 140 persons sat down to tea, after which a crowded public meeting was addressed by the Rev. G. Maddeys, of Fornett, Messrs. Jones, Palmer, Brooks, Smith, Boyce, and Clare, of Norwich. During the evening several pieces of music were sung by the choir. Mrs. Gooch presided at the harmonium. One of the objects of this meeting was to obtain funds towards the liquidation of a debt of about £40 still remaining on the school-room. Towards this amount twenty trays were gratuitously furnished by our friends, which, with the profit on the tea and collections we should realize nearly £10. After a vote of thanks had been passed to the friends who had come forward so nobly to help us, &c., the meeting dispersed, many exclaiming that they had never attended a more delightful service in Priory Yard. I may also add that the Lord has been pleased to favour us with great prosperity during the past six months. Our Thursday evening meetings have been crowded, and the chapel is generally comfortably filled on Sunday evenings. We have several candidates for baptism, and

many inquiring the way to Zion with their faces thitherward. Our Bible woman continues her efforts with pleasing success, and the Sabbath school is very prosperous, several of the elder scholars having lately given their hearts to God. Our dear friend Miss Leatherdale, who furnished the whole of the funds for the Bible woman was called to her reward in March last, which was a great loss to us, but the Lord raised up other friends, so that her labours are continued; thus, I think, we have every reason to thank God and take courage.

**SHEFFIELD, Cemetery Road Chapel Sabbath Schools.**—One of the greatest difficulties in connection with the working of Sunday schools has been the retaining in our congregations and churches of our senior scholars. The friends in connection with the Cemetery Road Chapel, Sheffield, have, in common with others, been deeply impressed with this, and, led on by their excellent and esteemed pastor, the Rev. Giles Hester, have taken steps, and, so far, successfully, to surmount this difficulty. The chapel, which is situated in a very thriving locality—becoming rapidly and densely populated—had a commodious and well arranged school-room, capable of accommodating 500 children, but had no class-rooms suited for senior scholars of the age of sixteen and upwards. This was felt to be, not only detrimental to the present efficiency of the school, but a serious barrier to its future development and usefulness; and Mr. Hester, who is thoroughly *au fait* in such matters, and who himself conducts a large Bible class, comprised of members of his church and congregation, was very anxious to remedy this defect, being under the impression that if suitable rooms could be procured, large and important classes of young men and young women might be secured for the purpose of training them for teachers in the Sunday school, and for other spheres of usefulness. The matter was mooted about nine months ago, and was very cheerfully and heartily responded to, some giving labour, some materials, and others money, and the result has been the erection of two substantial, admirably arranged, and well and carefully furnished, comfortable class-rooms, one on each side of the large school-room. Mr. Hester has very usefully and tastefully furnished the rooms from funds kindly placed at his disposal; and several of the principal firms in the town have manifested their good will and appreciation of the object by contributing donations towards it. We are glad to learn that the two new rooms, and a third one, which has also been adapted for senior scholars, have been opened free from debt. Together they are capable of

comfortably seating 100 persons. The entire cost, exclusive of the labour and materials which have been given, has amounted to a little more than £181. The opening of the rooms and the second anniversary of Mr. Hester's pastorate, was celebrated by a soirée in the large school-room. The Rev. Giles Hester presided. Suitable and congratulatory addresses were given by the chairman and the Rev. C. Leigh, and by Messrs. Wright, L. Hiller, G. Hiller, Ward, Atkinson, Bentley, Ridgway, Jones, and other friends.

Three sermons, in connection with Cemetery Road Sabbath school, were preached on Sunday, May 12th, to large and attentive congregations, in the morning by the Rev. W. R. Sunman, (Free Church,) in the afternoon by the Rev. J. Calvert, of Attercliffe, (Independent,) and in the evening by the Rev. Giles Hester, Minister of the chapel. The collections amounted to £17 7s. 4½d.

DERBY, *St. Mary's Gate*.—A very successful tea meeting in connection with the Baptist Tract Society was held on Easter Monday, in the school-rooms belonging to the above place of worship. The meeting after tea was presided over by Mr. G. Cholerton, chairman of the association. The annual report, which was a most encouraging one, being presented by Mr. G. Smith, the secretary. This society, during the past year of its history, has been very useful, and what is more cheering still, now finds itself in a position to increase that usefulness. Earnest and practical addresses were also delivered by Messrs. Bramley, Thompson, Hunt, Abell, McIntyre, Roome, Green, and W. E. Ford. Very manifest, indeed, was the desire of each speaker that the social and the moral, as well as the spiritual condition of the people should be improved. During the evening several choice pieces of music were sung by the choir, which was led by Mr. Green. By introducing the spirit of song the proceedings were thus rendered more agreeable. A hearty vote of thanks to all for their services brought this annual reunion to a close, though its influence will, we trust, long, very long, be felt, and its pleasant memories linger with us for many days. We cordially unite in wishing this Tract Society, with all kindred institutions, continued prosperity.

ALLERTON.—The Baptist chapel in this place has recently undergone considerable alterations and improvements. About eighty new sittings have been added, a platform erected in the place of the pulpit, two new vestries built, and a warming apparatus laid down, at a cost of £200. The opening services were held on Sunday, April 21, when two sermons were preached by the Rev. R. Horsfield, of

Leeds. On the following Tuesday afternoon the Rev. J. Bloomfield, of Bradford, preached. In the evening a public meeting was held in the school-room, when addresses were delivered by the Revs. J. Parnaby (Independent), B. Lockwood, Bradford, J. Brockway, Heaton, W. Taylor, Leeds, T. Robinson, Allerton. The chair was taken by the Rev. W. E. Winks.

*Presentation*.—For some time back a select Bible class, comprising about 100 members, has been under the care of the Rev. W. E. Winks, pastor of the General Baptist chapel at Sandy Lane Bottom, Allerton; and on Saturday the pupils showed their appreciation of their teacher by presenting him with an elegant time-piece, selected from the stock of Messrs. M. Rhodes and Son, jewellers, Bradford. A tea was provided in the school on the occasion, the chair being occupied by Mr. Thomas Middlebrook. A report was read by Mr. Winks, and also read two brief essays which had been written by members of the class. A public examination of the pupils then took place in the various branches of a Scriptural education. The timepiece was presented by Mr. John Greenwood in a complimentary address; and Mr. Winks acknowledged the receipt of the present in suitable terms. Addresses were then delivered by Messrs. Ezra Simms, John Firth, Wm. Stead, and Isaac Holmes.—*Bradford Review*.

DENHOLME.—At this thriving village, about six miles from Halifax, and midway between that town and Keighley, a very substantial, commodious, and beautiful chapel has been erected, in a central and commanding situation, by a small church composed almost entirely of the working classes. The cost of the ground and of the building is about £1300, more than £800 of which is already paid or promised. The first opening services were held on Good Friday. The Rev. R. Ingham preached in the afternoon, and a soiree was held in the evening. On Easter Sunday the Rev. T. Gill, of Shore, preached in the morning, and Dr. Burns, of London, afternoon and evening. On the following Lord's-day the services were continued by the Rev. Dr. Underwood, of Chilwell College, who preached three times, owing to the inability of the Rev. T. Horsfield to take the morning service. Mr. Horsfield was the architect of this noble edifice, and it is a fine specimen of his skill and economy in chapel building.

BARLESTONE.—In October, 1865, a new chapel was opened in this village with a debt of £50 remaining on it. A short time since the friends determined to clear this debt off by means of a small bazaar, public collections, and a tea meeting. On Sunday, April 28th, two sermons were

preached by the Rev. W. R. Stevenson, M.A., of Nottingham, and collections were made. On the following Tuesday a bazaar was opened, tea was provided, and a public meeting was held at which addresses were delivered by the Revs. J. Salisbury, W. Salter, W. Hill, and E. W. Cantrell. Although the weather proved unfavourable, the attendance was numerous, and the whole proceeds amounted to £68. The surplus £18, and articles left, amounting in value to upwards of £7, have been given toward the debt remaining on the chapel at Desford.

**BRADFORD, Infirmary Street—Bethel Chapel.**—The above place of worship having been cleaned, ventilated, and new star-lights placed in lieu of the old method of lighting, the anniversary services held on the 21st and 22nd of April were of more than ordinary interest. On the Lord's-day three sermons were preached by Revs. W. Taylor (Leeds), and J. Bloomfield (West Gate chapel). On the following day a public tea meeting was held in the school-room—trays being gratuitously provided. After tea, H. Pitts, Esq., of Staningly, presided over a numerously attended meeting in the chapel, when the choir gave a musical entertainment. Addresses were delivered by Revs. J. B. Lockwood, W. E. Winks, W. Taylor, and Mr. J. Rhodes. The whole proceeds realized about £30.

**LOUTH, Eastgate.**—The third anniversary of the General Baptist chapel, Eastgate, Louth, was celebrated on Sunday, April 28, when two eloquent sermons were preached by Rev. J. T. Brown, of Northampton. On the following day a public tea was provided in the school-room, after which a public meeting was held, when addresses were delivered by the chairman, W. Newman, Esq., the Revs. J. T. Brown, W. Orton, and C. Payne (Baptists); J. Rossell (Wesleyan); A. Hands (Free Methodist); J. Wood (Primitive Methodist); and W. Herbert (Independent). The proceeds of the services amounted to about £60. We have now reduced our debt to £105, which we hope to clear off either next year or the year following.

**LONG EATON.**—On May 5, two sermons were preached on behalf of the Baptist Sabbath school by Mr. J. J. Ward of, Nottingham. The congregations were large, especially in the evening. On the following day a public tea meeting was held in connection with the children's treat. After tea the children and the friends retired into acroft adjoining the chapel (kindly lent by Mr. Francis Bonser). The weather being fine, the evening was pleasantly spent. The collections amounted to £4 15s. 7½d.

**KIRTON LINDSEY.**—On Good Friday we had our annual tea meeting, when upwards of one hundred sat down to tea. After-

wards a public service was held in the chapel, and we were addressed by Mr. Moore, our minister, Mr. Ancock and Mr. Orme of Brigg, and several pieces were sung at intervals by the choir. The meeting broke up after nine o'clock, highly delighted and edified by the evening's proceedings.

T. D. C.

**LOUGHBOROUGH, Baxter Gate.**—On Sunday, May 12, two sermons were preached on behalf of the Sabbath school by the Rev. J. T. Wigner, of London, whose disposition and manner have left a very favourable impression. Notwithstanding the heavy and incessant rain the congregations were good, and the collections amounted to £37 11s. 8d.

#### BAPTISMS.

**NEW BASFORD.**—On Sunday, May 5, after an excellent sermon by the Rev. Thomas Clements, our pastor, four persons were baptized, three of whom were received into fellowship, and one retaining her connection with our united Methodist Free Church friends, with whom she has been a member for many years.

J. E.

**LEICESTER, Archdeacon Lane.**—On Wednesday evening, April 3, four friends were baptized; and May 1, seven. The ordinance was administered by Mr. Stevenson, after sermons by the assistant minister, Mr. Woolley.

**NOTTINGHAM, Stoney Street.**—On Lord's-day, May 5, we baptized nine friends, and in the afternoon they, with three others, were welcomed to the church at the Lord's table.

B.

**GOSBERTON.**—Two from the congregation were baptized by the pastor on Lord's-day, May 5th, and received into fellowship the same day.

**BARTON.**—On Sunday morning, May 5, after a sermon by Mr. Cantrell, Mr. Hill baptized seven candidates.

**KIRTON LINDSEY.**—April 10, one young man, formerly a scholar, now a teacher in the Sabbath school.

**NORWICH.**—April 28, seven young persons, who were received into fellowship the following Sunday.

#### THE COLLEGE.

At the meeting of the College Committee, on Tuesday, May 21st, the three senior students were encouraged to accept invitations to settle at Midsummer, viz.—Mr. Bishop, at Longton; Mr. Shaw, at Dewsbury; and Mr. March at Stoke.

Steps are being taken to fill up the vacancies for the next session, but no cases will be fully decided until the annual meeting of the Committee at Louth, on June 24th.

The Treasurer reported favourably on the efforts he had made for the extinction of the College Debt; a result which is now wholly contingent on the fulfilment of the promises made.

<i>Current Account.</i>		£	s.	d.
Mr. R. Y. Roberts .. ..	..	20	0	0
Bradford, Collection .. ..	..	2	2	0
Rev. R. Ingham .. ..	..	0	10	6
Rev. T. Hudson, China .. ..	..	1	0	0
Mrs. Bottomley .. ..	..	1	0	0
Beeston, Collections .. ..	..	5	5	1
New Basford, Collection .. ..	..	1	18	6
Nottingham, Mansfield Road ..	..	13	3	1
Loughborough, Wood Gate ..	..	12	18	0
Packington .. ..	..	5	15	0
Longton .. ..	..	5	18	6
Mrs. Wileman, Longton .. ..	..	1	0	0
Berkhampstead .. ..	..	3	17	9
Mr. Shaw, Student .. ..	..	5	0	0
A Friend .. ..	..	0	10	0
Mr. Nall, Hoveringham .. ..	..	1	5	0
Mr. J. Roper, Leicester .. ..	..	1	1	0
Castle Donington .. ..	..	3	16	3
Wisbeeh .. ..	..	3	1	0

*Purchase Account.*

Mansfield Road, Nottingham ..	10	0	0
A. Goodliffe, Esq. .. ..	10	0	0

	£	s.	d.
The Students, Chilwell .. ..	10	0	0
Dr. Underwood .. ..	5	0	0
Mr. J. Clark, Basford .. ..	5	0	0
Ashby and Packington .. ..	5	0	0
Rev. S. S. Allsop, Longford ..	5	0	0
Rev. I. Preston, Chesham ..	5	0	0
Rev. C. Springthorpe, Hepton-			
stall Slack .. ..	5	0	0
J. E. .. ..	3	0	0
Mr. F. Baldwin, March .. ..	2	2	0
Mr. R. Compton, Tamworth ..	1	0	0
C. Roberts, Esq., Bourn .. ..	10	0	0
M. Sutt, Esq., Sutterton .. ..	5	0	0
Wood Gate, Loughborough ..	20	0	0
Hugglescote .. ..	5	0	0

The Treasurer respectfully begs the friends of the Institution will kindly favour him with their Collections and Subscriptions by the 18th of June, so that a properly Audited Balance Sheet may be presented to the Association. The Treasurer also affectionately asks the help of those friends who have not assisted in the Purchase Fund, as there is still a deficiency on that Account, and trusts a prompt effort will be made so that the £100 promised conditionally may be secured.

## Notes on Public Events.

THE past month has been the time for the annual meetings of the great Christian institutions which are the glory of our country and age. Our remarks on political events will therefore be brief, that we may make room for a notice of these religious anniversaries.

First of all, however, we would express our thankfulness to Almighty God that He has been pleased to bless the efforts which have been made, especially by our own Government, to avert from Europe the horrors of another great war. At a congress in London, at which all the leading European states were represented, it has been arranged that the fortress of Luxemburg shall cease to be garrisoned by Prussians, and shall be dismantled, and that the little Duchy of which Luxemburg is the capital shall henceforward be neutral territory. France and Prussia acquiesce, and so, for the present, the thunder-cloud passes over without discharging its fiery bolt.

At home Reform is still the engrossing political topic. Last month we ventured to express the opinion that possibly those Liberal members were not so deserv-

ing as many people thought who preferred accepting the Government Bill, such as it was, with a view to future amendment, to rejecting it altogether at an early stage. The result has confirmed our impressions as to this point. Mr. Gladstone remarked some weeks ago that five things were needful in order to make the Bill a good Bill:—(1) the rejection of the proposed dual vote; (2) the reduction of the term of residence from two years to one; (3) a lodger franchise; (4) the abolition of the inequality between borough and borough, resulting from the existence of compound householders; and (5) the elimination of what Mr. Bright calls the residuum, or the lowest and most dependent and ignorant class. The first four points have already been gained; and probably before this reaches the reader's eye, the same will be true of the fifth also. We shall say nothing now of the Hyde Park meeting, and of the shameful conduct of the Government in relation thereto. \*Our readers are no doubt in possession of the facts from other sources, and we have no space for the indignant comment which feeling suggests. We pass on to more a congenial theme.

## THE MAY MEETINGS.

We begin, as is meet, with the good old *British and Foreign Bible Society*. The annual meeting of this society was held in Exeter Hall, the large room of which was filled. The chair was taken by the Earl of Shaftesbury. The receipts from ordinary sources for the year ending March 30, 1867, have reached the sum of £171,923, being £10,094 in advance of the previous year. To this must be added further special contributions, making a grand total of £187,508. The receipts from the sale of Bibles and Testaments have reached the sum of £84,162, showing an increase of £2,859. The ordinary payments have amounted to £196,258; and adding the sum paid on account of the Jubilee, China, and India funds, the total has reached £202,318, being £19,916 in advance of the previous year. If to this sum be added £14,127 paid on account of the Society's new premises, it will be seen that the total expenditure of the year has amounted to £216,445. The issues of the Society for the year are as follows:—From the dépôt at home, 1,393,976; from dépôts abroad, 989,404—2,383,380 copies. The total issues of the Society now amount to 52,669,080 copies; while other kindred societies which have sprung out of it have distributed about 40,000,000 of copies more. The number of languages in which the Bible is now circulated has been raised from 50 to above 170, whilst in above 30 instances languages have been for the first time reduced to a written form in order to give the people speaking them the Word of God.

We pass next to the annual meeting of the *Wesleyan Methodist Missionary Society*. This also was held in Exeter Hall—the Lord Mayor of London presided. The meeting was large, the speeches characterized by much fervour, and the entire proceedings of a most interesting character. It appeared that the total home receipts had amounted to £109,000; the foreign receipts to £35,000; and that including repayment of advances to chapels in the West Indies, the grand total had amounted to £148,000. The expenditure had been £147,000; but the committee stated that but for special help the income would have fallen at least £9,000 short of the expenditure. A considerable permanent increase of income is therefore needed in order to the due support of the work as at present existing. Since the last anniversary this society has sent out twenty-seven missionaries, and twelve wives of missionaries.

The annual meeting of the *London Missionary Society* was presided over by Geo. Leeman, Esq., M.P. for York, and was very

numerously attended. The Report was a most interesting and eloquent production. It stated that on the 1st of March last the number of missionaries was 169. Of the whole number fifty-eight have been missionaries for more than twenty years, and twenty-six for more than thirty. Two veterans, Mr. Moffat and Mr. Brownlee, on the 13th January, completed a fifty years' service in South Africa. Of the varied labours of the agents of the Society, the report gave a graphic general sketch. "Some are pastors of churches; others preach almost entirely to the heathen; some are training students in seminaries; some superintend a range of simple schools; others in Indian cities give large time and effort to the important institutions taught in the English and native languages. A few are revising translations of the Bible; others are preparing commentaries, school-books, and other Christian literature. All have to share in building; and, besides medical missionaries, a great number constantly give medicine to the sick. Here we see Dr. Turner, in the admirable seminary at Malua, training the native teachers; Mr. Edkins and Mr. Muirhead penetrate the Mongolian desert, to inquire into the place and prospects of a mission among the Tartar tribes; while Mr. John, after completing the Hankow Hospital, is isolated within a vast sea, the overflowings of the mighty Yangtze, which has drowned half the streets of Hankow. We see Mr. Storrow and Mr. Johnson, Mr. Coles and Mr. Blake, Mr. Hall and Mr. Rice, surrounded by the hundreds of their students and scholars, diligent in their daily English studies. We see the Travancore brethren in the midst of their many agents, advising pastors, instructing catechists, reading evangelists' journals, examining candidates, and auditing accounts; while, in their midst, Dr. Lowe and his seven students administer to their crowd of patients in the hospital that medicine which shall relieve their pain. Dr. Mather re-edits the Hindustani Scriptures. The brothers Stronach, fellow-labours indeed in the kingdom and patience of Jesus Christ, still watch over the prosperous churches of Amoy, which they were honoured to found. In the midst of barbarism, Mr. Moffat carefully revises that Sichuan Bible of which he was the first translator; in the midst of civilisation, after reading the proofs of his reprint of the Chinese New Testament, Dr. Legge, while calmly smoking his Manilla, dives deep into the ancient Chinese classics, and strives, by an erudite commentary, to make plain the early history of China. While Mr. Lawes, who describes himself as the 'poet laureate' of Savage Island, after completing the New Testament, prepares the first

Christian hymn-book for the use of the converts he has brought to Christ. Mr. Thompson, visiting the missions in Cape Colony, drives with hard toil across the fiery dust of the Karroo desert; Mr. Munro and Mr. Jansen, in their long canoe, traverse the gorgeous and silent forests of Guiana to visit the little mission among the Indians above the rapids of the Berbice. Mr. Murray, opportunely arriving in a screw steamer, prevents war among the Christians of Manua; Mr. Chalmers, voluntary leader of the band of converts who keep the *John Williams* afloat, sticks by the vessel to the last, and, with his brave wife, refuses to quit the ship till she is anchored safe in Sydney harbour. While Mr. Philip, pastor and schoolmaster, doctor and lawyer, engineer and magistrate, of the flourishing Hottentot Christians of Hankey, whom he did not quit for twenty years, when overturned in a ravine on a visit to his out-station, preaches to his people with a broken arm, rather than deprive them of that bread of heaven which they had come many miles to hear." The report next proceeded to speak of the native assistants who had been trained, and of the native churches which had been formed by the missionaries. The number of native assistants was estimated at 1400. Some of these were readers or catechists merely; but some were evangelists who frequently occupy stations by themselves. The theological institutions or classes for the training of the native ministry are ten in number. They are found chiefly in the Eastern and South Sea Missions, and, as such, have no existence in the African and West India Missions. Three hundred native churches had been gathered, containing 26,000 members, around whom were living a population of 130,000 souls, who had given up all idolatry, and call Christianity their religion.

We regret after all this to have to add that the year closes with a financial balance against the society of £5,000. Still it is satisfactory to know that this is not owing to any falling off in the contributions of the churches, but partly through the increase of expenses in India, and partly through what may be termed the natural growth of the work undertaken. The total income for the year (much of which, however, has been derived from special sources not available in the future) has been £100,000—the expenditure £105,000.

The annual meeting of the *Baptist Missionary Society* was held in Exeter Hall on Thursday, May 16—J. Candlish, Esq., M.P., presided, and excellent speeches were delivered by the Rev. H. Stowell Brown, the Rev. Mr. Jenkyns (a returned

Wesleyan missionary) and others. Sir Morton Peto retires from the trusteeship, and is succeeded by Mr. Tritton. The income of the society for the year is £30,105—a sum above the average; but we regret to say that the debt of £2,400 of last year has now grown to more than £5000. The deficiency is attributed to two causes—the reduced advances from the mission press in Calcutta, and the necessary increase, owing to the greatly augmented cost of living in India, of the income of the missionaries and the native preachers. We, of the General Baptist Mission, who have had to struggle with a similar difficulty arising from like causes, can sympathize with our brethren in their present position. Most earnestly do we hope that next year we may have the privilege to hear that the difficulty has been surmounted, not by the contraction of missionary operations abroad, but by the manifestation of increased liberality at home.

Kindred to the Foreign Missionary Society is the *Bible Translation Society*, an institution established for the purpose of aiding in the printing of translations of the Scriptures made by Baptists. The twenty-seventh annual meeting was held at Kingsgate chapel, Dr. Steane being in the chair. We are sorry to learn from the *Freeman* that the attendance was not good. Among the speakers was our own brother Wilkinson, from Leicester, whose address appears to have been very interesting and impressive. The income of the society for the past year has been £1552, of which £50 have been voted to the General Baptist Mission in aid of the New Testament in Oriya.

The annual session of the *Baptist Union* commenced on Thursday morning, May 16th, at John Street chapel, under the presidency of the Hon. and Rev. Baptist Noel. After singing and prayer, the chairman delivered the opening address, his subject being "Sacerdotalism in the Church of England." In the first portion of his address he stated the principles and tendencies of this system, supporting his statements by quotations from the writings of eminent Churchmen. In the second portion he addressed himself to the question, What should be done to meet it? Amid the cheers of the assembly, he said the attempts of Anglo-Catholics, in company with Roman Catholic priests, to overthrow the first Reformation, should lead Protestants to effect a second. If priests worked to destroy the Protestantism of the Church of England, Protestants should seek to free it from its Romanism. If the Anglo-Catholics were marshalling

an army of devotees to preach ritualism, Protestants should be gathering an army of evangelists to preach Christ. If the ritualists were building all their hopes upon a revival of sacerdotalism, they, on the contrary, ought to place all their hopes upon a revival of pure religion. Christians should combine to preach Christ throughout the land. Since sacerdotalism disgraced the country, injured the Church of England—since it harassed Dissenters, injured souls—since it was opposed to the Gospel and dishonouring to the Lord Jesus Christ, we should aim to overthrow it. Was it to be overthrown by the press, by the platform, by public disputation, by popular lectures exposing its pompous pretensions and its ill-tempered bigotry? He thought a more excellent way was open to them. If it were opposed to the doctrine of Christ, then the doctrine of Christ was the best weapon for its destruction; if it were blasphemy against the Holy Ghost, then we might invoke the Holy Spirit to overthrow it. The business of Christians was to preach Christ, as He Himself had commanded, to every creature; but in order to this Christians of all denominations should combine to preach Him. If 10,000 or even 5,000 evangelists were needed to carry the gospel throughout the land, perhaps no single denomination could produce either the men or the money, but all denominations could do it together. The chairman advocated this at some length, and resumed his seat amid loud cheers.

Messrs. Hinton, Steane, Angus, Hoby,

J. J. Brown, and Chown, followed with addresses, after which Mr. Millard, as Secretary of the Union, brought up the report. It stated the condition of the denomination to be one of steadily increasing prosperity. The clear increase of the membership reported was 3,904. The entire ascertained membership in Great Britain and Ireland is now 213,707. Nineteen ministerial brethren have during the year "entered into rest." No fewer than one hundred and three have, during the same period, begun ministerial labour amongst us, of whom seventy-three have been trained in Baptist Colleges, and four have come from the Independent and Methodist bodies. In the five English colleges are 183 students preparing for the ministry, and 78 in the three Welsh Colleges. Thirty-nine new chapels have been opened, at a cost of £59,265, supplying accommodation for 24,230 worshippers; whilst twenty-nine chapels have been enlarged or improved by the addition of schoolrooms.

On Friday morning the Union resumed its sittings, this time in Walworth Road chapel. The principal feature of the meeting on this occasion was an address from Mr. Vince, of Birmingham, on Ritualism. It is said to have been a brilliant and most telling lecture; but as it is to be printed our readers will have an opportunity, if so disposed, of judging for themselves.

A brief discussion followed, and the assembly then adjourned to the Metropolitan Tabernacle, where dinner was provided by the London Association.

## Marriages and Deaths.

### Marriages.

TURNER—TOPLEY.—April 30, at the Baptist chapel, Sawley, by the Rev. Edward Hull Jackson, Christopher, youngest son of Mr. John Turner, to Anne Topley, third daughter of Mr. Thomas Stenson, both of Sawley.

LEE—SOUTHWELL.—On May 1, at Ely Place chapel, Wisbech, by the Rev. J. C. Jones, M.A., cousin of the bride, Mr. Thomas Lee, of the *Wilts and Gloucester Standard*, Cirencester, to Julia, eldest daughter of Mr. J. C. Southwell, Acacia House, Walsoken, Norfolk.

PAUL—BARTON.—May 7, at Belvoir Street chapel, Leicester, by Rev. J. P. Mursell, J. D. Paul, Esq., to Mrs. Barton, daughter of the late Mr. R. Cooke.

GRAY—HIRST.—May 7, at South Parade chapel, Leeds, by the Revs. J. T. Gale, of Loughborough, and W. Best, B.A., Mr.

J. H. Gray, of Loughborough, to Sarah, daughter of the late Mr. Major Hirst.

TROTMAN—VENN.—May 8, at Beeston, by the Revs. Dr. Underwood and James Martin, B.A., the Rev. F. E. Trotman, Baptist minister, of Redruth, to Elizabeth, daughter of Mr. A. Venn, of Sunnyside, Chilwell, Notts.

WESTOBY—HOOTON.—May 11, at the Baptist chapel, Eastgate, Louth, by the Rev. C. Payne, Mr. Anthony Westoby, Callow Abbey, to Mrs. Lucy Hooton, second daughter of the late Mr. Thos. Weightman, of Baumber Mill.

### Deaths.

ORTON.—May 21, at Louth, of an affection of the brain, Thomas William Orton, second son of Rev. William Orton, in his seventeenth 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 *Tuesday, the 11th inst.* The annual accounts will be made up and audited as soon as possible after that time.

### LETTER FROM MR. W. BROOKS TO THE SECRETARY.

*Ship "Hotspur,"  
March 29, 1867.*

WE are hoping to reach the Cape in a few days, but rather fear we shall be too late for the mail steamer which runs between Ceylon and the Cape, at least reported to do so. But whether or no, I will have a note ready to post, should there be a reasonable hope of its reaching you any great while before we may hope to reach England.

For some weeks after we came on board my health was very much improved, and I felt to be getting stronger almost daily. But, as is almost always the case with malarious fever, the fever returned, not so strong as to lay me aside, but sufficiently so to unfit me for almost everything, as I was never free from it, day or night. I was compelled to place myself in the doctor's hands, and the tonics he has given me have done me a great deal of good; but I do not feel to have got back the strength I lost. An attack of tic. came on, and more recently rheumatism or sciatica in the right hip and thigh; and these together have caused me many almost sleepless nights—the pain from the latter has been most excruciating. I have also other ailments, showing that my system is thoroughly out of order. I hope to be better when we get a little warmer weather, which will not be at present, I am sorry to say.

We have a full complement of passengers on board. There are two Church missionaries, one of whom conducts service on the Sabbath—both Germans. We have also the wives and

children of several other Church missionaries or chaplains, all of whom are pious, and are very friendly. There is one Baptist beside ourselves. We have no united family worship, but several, at their own request, meet with us in our cabin, which is roomy.

There have been two deaths on board—one a soldier, the other a lady passenger, who was very ill when she was brought on board. The soldiers we have are what are called "invalids," and are from different regiments, but, with a few exceptions, all appear strong and well.

We have but little prospect of making a quick passage, though we have passed every vessel that we have seen going in the same direction. The "Akbar" kept us company for more than a week, as we had light winds; but she was left astern when we got a stronger breeze. She is going to the Cape to embark troops, and will then sail for England.

I cannot say that I feel at all more reconciled to the thought or fact of going home, only as I feel that it is a *necessity*, and one that I have not sought for in any way. I should be most happy to return to Orissa from the Cape if I dare do so; but it would, I have no doubt, be to repeat the voyage. We must therefore submit to what appears the will of the Lord, and leave the future.

I am thankful to say that my dear wife and daughter are pretty well; the latter has mended wonderfully, though we have had to trouble the doctor for her.

April 2. — Land was announced to be in sight this morning; but as we are still a considerable distance from Cape Town, I did not leave my desk to have a peep at it, as I knew it would appear



only as a cloud. We have a foul wind, and therefore have to "bout ship" every few hours. It seems our stay at the Cape may be short, perhaps only a day and a half, so that we shall see but little. Still it will be a break in the voyage, which we all need.

4th.—We very soon lost the land again, and have been both knocking and knocked about, in a way not particularly comfortable. Land is in sight again this morning, but we are not near enough to be able to ascertain what particular part of the coast it is, but we suppose somewhere between Cape Agullas and Table Bay. As I may not be able to add more, I will close.

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LETTER FROM THE REV. G. TAYLOR TO THE SECRETARY.

*Berhampore, March 30th, 1867.*

HAVING so recently arrived at this station I have little to report as to the past. I informed you a short time ago, that after much delay, owing to the non-arrival of our baggage, we reached Berhampore on the morning of Feb. 1st. This circumstance, together with the hundred and one things that required immediate attention at the station, as annual repairs of chapel, native preachers' houses, school-rooms, enlarged accommodation for orphan children, &c., rendered itinerant labours on my part, for the present season, altogether impossible. Owing to a severe and protracted attack of fever, our brother Shem, too, I am sorry to say, was disqualified for doing ought in this department after my arrival. Kombhoo Niak and Rama Chundra I sent out as early as possible; and from the account they gave on their return I believe their labours were not in vain. The brethren themselves seemed greatly encouraged and cheered by the thoughtful, serious manner of the people in several of the places visited; and by the fact that in two instances they were so anxious to hear the word, that they besought our brethren to stay with them a day or two longer. Kombhoo's reply to my query as to whether he had made lengthy notes of this tour may serve to show the nature of our daily cold season work when not actually on the move. He said, "the fact is, sir, we were generally surrounded by numbers of people from daylight till dark, and sometimes until midnight, and

very often we had no quiet even over our meals; and we had to be almost incessantly talking—When could one write?"

As already intimated, we found any amount of work at the station. The sixty famine orphan\* boys who had been gathered together by brother T. Bailey, and who were now made over to us, were several of them in the most sickly and weak condition, and daily required the greatest care and attention; while the general domestic concerns of so large a family involved a good deal of time and labour.

Their spiritual condition—"without God and without hope in the world"—we felt demanded special and immediate attention; the more so because it was thought, both by the Government and ourselves, that numbers of them might soon be claimed by their parents or surviving friends when the severity of the famine was over, and that now, therefore, was the "accepted time" for labour—perhaps the only opportunity many of them would have of hearing the truth as it is in Jesus. And although sincerely regretting our inability to take a tour into the district this season, we could not but feel that we were doing a work which *might* prove more effectual. The following, which to ourselves was very encouraging, may afford interest to our friends at home.

A fortnight ago the father of one of the little boys in the asylum made his appearance at the bungalow for the purpose of claiming his child, and pleaded very hard that the boy might be made over at once. Finding that the man was miserably poor, and would for a time have the greatest difficulty in maintaining himself and child; and fearing for the moral and religious training which, as a Hindoo, the boy would experience, I used various arguments in favour of his staying, at least until another harvest had been realized, and the man's circumstances had become more easy and promising, telling the man, at the same time, that he might at any time come and see his boy. Still he pressed very hard, and with tears in his eyes, to have the lad at once, urging, among other things, that he was his offspring, and that he was the only one of his family that had survived the famine. On this

\* All received were *professionally* orphans, though afterwards some were found to have one or both parents living.

I turned to the little boy, who stood near me all the time, and asked him if he would go? but for some time could get no reply! There he stood as if halting between two opinions! At length I went away, when the father disclosed a cocoa nut, brought, I suppose, to wiu his boy, and by and by the little fellow consented to return with his father. I then gave a tract to the poor man, and a little book to the boy, warning the former as to his taking back his son to heathenism, and thus destroying both body and soul, and then turning to the little boy, besought him not to forget what he had heard while with us about the Lord Jesus Christ the Saviour of sinners. And while thus talking to both, with big tears running down his cheeks the poor boy set his eyes upon me in a way I shall not soon forget, and for a time seemed rivetted to the spot! When at length he returned to the school to take breakfast before leaving, he deliberately refused to quit the school; and the father, finding him immoveable, returned without him. A little more than a week since, however, to our surprise and joy, the man came back again and avowed his determination to cast in his lot with our people—that he had “cut the four cords which bound him to his former friends and caste and home,” and was resolved to be one of us. After attending the two Oriya services on the Sabbath, and perceiving that our brethren wore neither beads nor long hair, on Monday morning he brought his necklace of beads, and asked for scissors to cut his hair, that so the outward marks of a heathen might be removed. God grant that he may speedily become a “christian indeed.” He manifests great readiness to labour for his living at anything we have for him to do, and seems quite to understand that “so working he must eat his own bread.”

He is very desirous to learn to read; and as labourers have from two to three hours in the middle of the day for eating and rest, when he has taken his mid-day meal he goes into the schools, and the schoolmaster tells me he is very anxious to be taught to read and write. I trust the good Spirit of God may speedily make him “wise unto salvation through faith which is in Christ Jesus.”

We feel it a mercy we ought to acknowledge with devout thankfulness, that we have lost none of our boys by

death during the two months we have had them; the mortality amongst the poor creatures around has been very great.

For the maintenance and education of these children, the Madras government have consented to allow for each child per mensem the sum of two rupees fourteen annas (5s. 9d.). In the month of February I also received the sum of five hundred rupees (£50) to enable me to build suitable dwellings and a school-house for the boys. This was highly necessary, as in the meantime the famine boys had to occupy the premises required for the usual Berhampore girls' school, whose operations for the time being were partially suspended.

When in the midst of the above arrangements for the famine boys, it was announced that brother Goadby was about to remove from Russel Coudah to Piplee, and there would be a consequent transfer of the famine girls to Berhampore. Accordingly, in a week or ten days after, viz., on the 2nd inst., we received some sixty orphan girls from that quarter; so that for the month of March we have had, with the children connected with Berhampore Asylum, about eighty girls and sixty boys—in all one hundred and forty—to look after. To feed, and clothe, and doctor, and watch over such a number, in such a diseased, sickly, emaciated condition as many of them are, is a work of which those who have no personal experience cannot form any conception, especially as we had to take them with so little notice and with such insufficient means of accommodation.

I need scarcely say that the above arrangement upset all our former plans of building and everything else, and for a time occasioned oppressive toil and anxiety. As we had only school and sleeping accommodation for about forty girls, we were compelled at once to begin building school and houses for them. We hope that in a fortnight or so these buildings will be available, and then, we trust, our labour and care will be somewhat less.

On the 28th March we had the pleasure of welcoming our brother T. Bailey and his good wife to Berhampore, and earnestly hope that the presence and help of our dear friends will prove invaluable to ourselves and to the cause and kingdom of Christ in this place.

**"YOUR JESUS DOESN'T KNOW ME."**

"Don't tell me," said an aged Burmese woman to the missionary's wife; "I can't learn your prayers, I'm too old. Your Jesus doesn't know me. I've worshipped Gaudama; I've done good; I've fed the priests; I've built a Kyong; if I take another religion now, I shall fall between the two. No, no; let me alone. I'm an old woman: if I'm lost, I'm lost. Had I heard when I was young, I might have believed; but *Loonbie, Loonbie*, too late! too late!"

"All is dark," murmured another

citron woman: "we know nothing—we are lost in the jungle."

A tract was then read to her, but she seemed indifferent. The missionary's wife inquired if she desired christians to visit her no more.

"No, teacheress," she exclaimed emphatically, "*I'm thinking.*"

Yes, christian readers, "Burmah is THINKING! BURMAH is thinking!"

"Go forth, confessors, martyrs,  
With faith and love inspired,  
And preach the blood of sprinkling,  
With zeal let all be fired.  
For Christ claim every nation,  
Your banner wide unfurled;  
Go forth and preach salvation—  
Salvation for the world!"

**Foreign Letters Received.**

BERHAMPORE.—T. Bailey, April 4, 19.  
G. Taylor, March 30.  
CUTTACK.—J. Buckley, March —, April 18.

CUTTACK.—W. Miller, April 4.  
PIPLEE.—J. O. Goadby, April 15.  
SHIP "HOTSPUR."—W. Brooks, March 29.

**Contributions**

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM APRIL 20th TO MAY 20th, 1867.

BERKHAMPTSTEAD.		£ s. d.	LONDON. £ s. d.			
Collec. & Subscrips. ...	23 8 10	Mrs. Stead ... ..	0 10 0	Major Farran ... ..	2 0 0	
BIRMINGHAM.		Mr. Burton ... ..	0 5 0	<i>Commercial Road.</i>		
Collected by the Misses		Miss Ainsworth ... ..	0 5 0	Collec. & Subscrips. ...	13 16 7	
Hawkes ... ..	18 9 0	Mr. Hunter ... ..	0 5 0	<i>Borough Road.</i>		
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CHESHAM.		Mr. Haigh ... ..	0 5 0	Cash on Account ... ..	16 0 0	
Collec. & Subscrips. ...	88 12 5	Mr. Lassey ... ..	0 5 0	LOUGHBOROUGH, <i>Baxter Gate.</i>		
CONINGSBY.		Mr. Russum ... ..	0 5 0	Collec. & Subscrips. ...	54 14 1	
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Juvenile Society ... ..	5 0 0	Miss Pope ... ..	0 5 0	Orphan ... ..	2 10 0	
LEAKE.		Mr. Eltoft ... ..	0 5 0	PETERBOROUGH.		
Collec. & Subscrips. ...	11 15 8	Mr. Howard ... ..	0 5 0	Collec. & Subscrips. ...	31 0 4	
LEEDS, <i>North Street.</i>		Mr. Parkinson ... ..	0 2 6	THURLASTON.		
Offertory ... ..	5 17 2	Mr. Robinson ... ..	0 2 6	Collections ... ..	1 2 2	
Juvenile Society ... ..	9 11 1	A Friend... ..	0 2 6	Mr. J. Bailey... ..	1 0 0	
The Misses Jowett ... ..	10 0 0	Mr. Adamson ... ..	0 2 6	2 2 2		
Rev. R. Horsfield ... ..	2 2 0	Mr. Spencer ... ..	0 2 6	WENDOVER.		
Mr. Bloomfield ... ..	1 0 0	Mr. Gardham ... ..	0 2 6	Collec. & Subscrips. ...	10 14 3	
Mr. Harris ... ..	1 0 0	Mr. Brown ... ..	0 2 6	WHITTLESEA.		
Mrs. Jackson... ..	0 10 0	Mrs. Walker ... ..	0 2 6	Collec. & Subscrips. ...	4 14 0	
Mr. Wood ... ..	0 10 0	Mr. Birkinshaw ... ..	0 3 0			
		Mr. Smith, jun. ... ..	0 3 0			
		Smaller Amounts ... ..	0 13 6			
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		LEICESTER, <i>Archdeacon Lane.</i>				
		Sac. Coll. for W. & O....	2 0 0			
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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. PIERCE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

## GENERAL BAPTIST MAGAZINE.

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 JULY, 1867.
 

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## BAPTISM: OUR MODES AND CUSTOMS RELATING THERETO.

THE original facts of Christianity and its primary doctrines are of never varying value and of ever during interest. They cannot be over-estimated, or be made too prominent, or be too often discussed. The everlasting gospel should be always preached, and its essential truths may constantly employ the writer's pen as well as the preacher's tongue. With some other topics this repetition of reference and continuity of discourse would become intolerable. They are popular only for a while, and may soon be over-written and worn threadbare. Human dogmas have their day; and to the rise and prevalence of many religious practices exact dates may be assigned. At a given period they came in, and after a certain season they went out.

All sections of the Christian church owe an equal regard to the great verities of divine revelation; and their sectional existence, so long as it is maintained, obliges them to deal, in their own approved ways, with the secondary and external parts of the Christian system. All have a church polity which they deem to be nearer to Scripture than that which others uphold; and some

of us have views concerning Christian institutions—the sacraments—which we consider to be sufficiently important to justify separate organizations for their advocacy and maintenance. We are distinguished from the other Christian denominations partly by what is doctrinal, partly by what is ecclesiastical, but still more by what is ritualistic. Let no one take offence at the statement, that our most marked peculiarity as a body of Christians is not any doctrine which we aim to preach, or any form of church government which we strive to establish, but simply a *rite* which we are careful to administer in the most appropriate mode. In regard to theology we might amalgamate with Methodists, and in regard to church order we could commingle with Congregationalists. But we exist apart from these esteemed portions of the universal church in order that we may promote the pure and proper observance of Christian baptism. This is our special function and mission. When we cease to attach special importance to the baptismal rite; when we relinquish our rigid and exact views (rigid as opposed to pliable) of its nature and design; in other

words, when we renounce the real New Testament ritualism,—we may break up our present small Connexion, and become merged in some other of the larger communities with which we have so many things in common.

As the time for this dissolution has not yet arrived, but as we are intent on keeping up our denominational existence, we are bound to give due prominence to our principles, and to do all that we can to render our practices more prevalent. Consistency demands that when we have the ordinance of baptism to administer we should preach specially upon it, adducing all Scripture evidence in its favour, and rebutting the more plausible objections to it. Nor would it be any obtrusion of the topic to be explicit in the mention of it at other times, especially when we are testifying “repentance toward God and faith toward our Lord Jesus Christ,” because it is a rite exclusively belonging to sincere penitents and to whole-hearted believers. This more frequent reference to it is sanctioned by apostolic teaching. “Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins.” It is even demanded of us by fidelity to our Lord, who said, “Go ye therefore and teach—disciple—all nations, baptizing them,” &c.

In proportion to our sense of the divine obligation of baptism, we ought not only to be prompt in preaching upon it, but careful to administer it in the most decorous and suitable manner. Any custom in relation to it which makes it repulsive to a single person who is well affected toward religion ought to be either wholly discontinued or occasionally relaxed; and as constitutional temperaments differ, so that what is agreeable to some is unpleasant to others, a uniform mode of procedure in the administration of the baptismal ordinance should

not be insisted upon. Uniformity in this matter would be the greatest impolicy, and rigour would be positively unrighteous. The least tendency to ritualism is denounced when it is detected in others, but what if we so act as to be justly chargeable with it ourselves? Perhaps the reader resents the idea of Baptists being accused of being ritualists; but as our very principles require us to be stiff and firm in relation to the rite, the danger of overacting is not small, and some of our wisdom will lie in being duly sensible of this danger, and in seeking to be preserved from it.

The prevailing practice amongst us at our baptizings has been to give to them the greatest possible publicity. At one time it was demanded that they should be out of doors—in rivers if available, and otherwise in brooks or pools. For such open baptismal services Scripture was readily found; and to the unlettered nothing is of such force and validity as the letter of Scripture. Later still it was deemed almost essential that baptisms should take place on the Lord’s-day. The proposal to have them at the week evening service was scouted as a sinful slighting of the solemn ordinance! Now, however, this change of time has become common, and it has much to recommend it, which we do not stop to notice. One other change still remains to be made, and to this we attach no little importance. It is usual for churches to fix the times of their baptisms when they have them in prospect, and much deliberation ensues at their meetings whenever the question of, When shall we have the baptism? is introduced. The time being fixed, notice must be given of the approaching event; and one clear Lord’s-day must intervene between the church meeting and the ordinance. This custom not only makes the rite very formal, but to

certain persons it makes it so formidable that they shrink from it. To be seen following their divine Lord by a whole church consisting of His disciples they would account as a great privilege; but to be gazed at, in keeping a New Testament ordinance, by a crowd of curious and completely carnal starrers, seems to them a piece of pageantry from which their pious modesty recoils. Nearly every one of the few whom we now baptize might complainingly say of us, in the words of our national poet—

“In open place produced they me  
To be a public spectacle to all.”

Are we right in requiring this uniform publicity? Did the apostles of our Lord demand it in the baptisms they administered? We must refer to the cases on record for an answer. Those cases were not uniform; the circumstances of the persons to be baptized were various; and the modes of conducting the baptisms manifest a corresponding variety. The baptism at the Pentecost appears to have been both open and immediate. That of the Samaritans followed instantly on their believing the things preached by Philip concerning the kingdom of God and the name of Jesus Christ. But the baptism of the eunuch occurred in the course of a journey, and could have been witnessed by none but the travellers themselves. Peter appointed the baptism of Cornelius and those of his kinsmen and near friends, on whom the Holy Ghost fell on hearing the word, without waiting for a church meeting to fix the time and place. Ananias found Saul in the house of Judas, and having miraculously restored his bodily sight, and conveyed spiritual light to his mind, the divinely-commissioned messenger commanded him at once to arise and be baptized. These instances are sufficient to show how much diversity marked the modes of con-

ducting baptisms in apostolic days; and they justify the oracular wisdom of one of our church historians, who says, “The Word and the Water make the sacrament.” All besides is accidental and non-essential, and should not be made conformable to any particular rule or established custom. There ought to be more flexibility and freedom on the part of the administrator, and more adaptation of the ordinance to the varying cases of the candidates. If baptism be desired in order to admission to the church’s fellowship, the church itself must decide on the eligibility of the applicant. No one should ever be introduced to membership but by those who are already its members. But when the church has accepted the candidate, its functions have been fulfilled. Where there is a pastor to perform the ceremony, the time and circumstances of its performance may be referred to him, that he may suit the occasion to all the individuals to be baptized. Where publicity and previous announcement are ascertained to be most fitting, let him arrange accordingly. But where there are diffident and delicate females, to whom such notoriety would be annoying, the service ought to be of a different character. It might take place at the ordinary week evening worship with the usual congregation; or even more privately, in the presence of the church officers, or of the kins-people and near friends of the candidates, as in the case of Cornelius the centurion. Consideration for the infirmities of the weak is a more Christian thing than the stern enforcement of an iron custom, whose chief authority is its antiquity. But when experience shows that such hard custom is hurtful to the interests we all desire to promote, there is an additional reason for its occasional relaxation.

Here, however, doubt may be entertained as to whether experience

does show that any are deterred from being baptized by the publicity and notoriety of the ordinance. We have no such doubt, and our experience has been somewhat extensive. From conversation with brethren on this subject, we have found them as strong in their conviction as we are in ours, that these very open baptisms in all cases are frequent obstacles to our denominational increase. Persons who have profited by our ministrations, and who are among our most attached hearers, are kept from full communion with our churches by nothing but an unconquerable aversion to being made public spectacles of in an act where self-control is almost wholly surrendered, and where propriety of demeanour is difficult, if not impossible, to be preserved. These persons whom we are writing about will be understood as belonging to the weaker sex, such as are entirely unaccustomed to the water, even to the small quantity of it which may be contained in a common bath. The sensation caused by their immersion in any cistern of cold, often intensely cold, water cannot be otherwise than unpleasant; but to what extent unpleasant none can know beforehand. Is it just that they should be required to make the experiment before a crowd, often swelled by those who watch for the very worst effects of the operation, and who find pleasure in discerning its painfulness?

But we forbear to offer further animadversions on what has so long been deemed essential to the scripturalness of the baptismal ordinance, and to the proper mode of putting on the Lord Jesus. Some of our readers may be out of all charity with the few words already written to ventilate the question which has long occupied our private thoughts; but if any should suspect our soundness on the general subject of believers' baptism, because of these

animadversions on some of our modes in relation to it, we beg to assure them that their suspicions would be, as Lord Bacon says, "like bats, which fly in the dark." We were never more strenuous than now for the observance of the ordinance, and our motive in publishing this paper is to do what we can to remove those impediments to its observance by any true disciples which custom has originated and established.

While pleading for a little privacy in the act of baptizing those to whom extreme publicity is repulsive, we desire not to lend any countenance to that secrecy in matters of religion which is tantamount to being "ashamed of Christ." Wherever faith in Him is possessed, there must be the profession of that faith. But the most public baptism which the boldest convert could receive would form only an incipient part of the Christian profession afterward to be made and maintained. The holding fast lies mainly in the subsequent continuance in the apostolic doctrine and fellowship—in breaking of bread and in prayers.

As a sequel to our own remarks we give the following note from one of our most intelligent correspondents—a note which has been the immediate occasion of our writing as we have done.

"DEAR SIRS,—As Baptists we must take exception to the form of speech which describes immersion as a *mode* of baptism, as if baptism could be anything different from itself—the covering of the object baptized by water. But immersion may have its modes; and I have been surprised at the absence of all discussion upon the point—Whether the common mode of baptizing is the best that could be adopted? That mode consists in the baptizer placing the baptizee backwards under water; and it must be confessed

that among persons but little used to bathing this effect is not only distressing for the time, but occasionally leads to such manifestations of this distress as interfere with the solemnity of the ordinance. That these effects are due in a large degree to the mode of baptizing, I believe will not be denied; the attitude is unusual, and the alarm excited by it is not allayed by the nature of the element. In cases where a gentle force has to be applied to the candidate, the pain is increased. This mode of baptizing was probably adopted as more significant of the mode of burial; but it is burial with Christ, not any particular mode of burial, which baptism is designed to represent; and as the act of baptism is one in which the baptizee consciously cooperates, nothing but a superstitious adhesion to form can justify a literal imitation of another act in which the subject takes no voluntary part.

Why, I submit, with all respect to my Baptist brethren, should not a mode of baptism be adopted that would diminish the fears which the nervous and susceptible cannot now fail to associate with this sacred rite? why, in a word, should we not baptize the body forwards instead of backwards—an attitude significant of remorse and confession, and enabling the candidates to maintain a collectedness of mind which in many cases is now unavoidably absent?

I am, dear Sirs,

Yours sincerely,

QUERIST."

In reference to the mode which our correspondent prefers, we may state that it has antiquity to recommend it, and, as Robinson, in his *History of Baptism*, says, "something more." The bishop stood in the water, and the candidate bowed forward under his hand—which is the meaning of Prudentius, when he speaks of baptizing the breast;

and of Tertullian, when he says Christians of his time were baptized by bowing down with great simplicity, without pomp, and in few words. Hence baptism was taken for an act of divine worship, a stooping and an expression of profound homage to God.

The mode adopted by the early German Baptists in America was this. The administrator with the candidate went into the river; the latter knelt, and the former bent forward the candidate's head till he was immersed.

On the relative merits of this mode Robinson's observations are worthy of being cited. "It is so easy to the administrator, so perfect an immersion, so disengaged to the candidate, so free from giving pain to the spectators, a method so decent and expeditious, that it is a wonder it is not universally practised." To the objection which may be made that the forward flexion of the body does not so fully represent a burial as the backward one does, it is answered that to bury in a figurative sense—the only sense intended by Paul—is to put out of sight, to cover, and in the act of baptism, to cover with water. It is not the posture of the body, but the overflowing of the water that seems to be intended. Thus we speak of being buried in the snow—buried in the world—buried in books—and buried in thought. And so Gregory of Nyssa understood the burying in water by baptism to mean, "not the exposure of a corpse, but the covering of a man, even as Jesus was covered in the grave."

We close this somewhat adventurous article by asking for it a charitable perusal, and by reminding our readers that it is the glory of our constitution, as Baptists, that any person may propose his views, and that no other person is obliged to adopt them.



## Glow-worm Papers.

No. VII.

JINGLE-JANGLE; OR, AN ANCIENT CHURCH WITH A  
MODERN TEMPER.

1 Cor. iii. 21—23.

THIS passage contains an *Admonition*, and an *Argument* by which that admonition is sustained and enforced.

The *Admonition* is expressed in the words, "Therefore let no man glory in men." To glory in man is to trust in man; to put an undue confidence in him; to make a boast of his person, position, or talents. To glory in man is to invest him with unlawful power, and to surround him with a false dignity.

The Corinthians had been chargeable with this conduct. They had turned their preachers into party leaders. They had made the special gifts of their religious teachers occasions of strife, envy, and discord. Intelligence of these bickerings and factions had reached the ear of the apostle. To correct these janglings and dissensions was one object sought in writing this epistle. He refers to the divided and unhappy state of the church in his introductory remarks. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

It is very clear from this earnest appeal of the apostle that there had been a variety of preachers and religious teachers among them. These preachers and teachers had displayed a great variety of natural and acquired gifts, and these gifts and endowments had been turned into signs and occasions of party strife and selfish contention.

Paul had been among them. He was their first preacher. He laid the foundation of the gospel edifice. He broke into the hard soil, and cleared away much rubbish. Paul had preached the gospel in a plain, powerful, and unpolished style. He disdained to use the gildings of an artificial rhetoric, and the sparkling glitter of a sensational eloquence. His business was not merely to catch the senses, tickle the emotions, and dazzle the imagination. He sought to do a deeper work—to smite the heart, awaken the conscience, and save the soul. Paul briefly describes his own method of preaching. "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

There were those who liked Paul's plain, direct, straightforward, and pungent preaching. Every sentence went direct home to the heart. There was no difficulty in understanding what he meant. His admirers exalted his name. They looked upon him as a model preacher. They formed themselves into a party, and every one of them said, "I am of Paul."

Apollos also had visited Corinth. He came after Paul. "Paul planted, Apollos watered." Apollos was a very different man from Paul, and his preaching was of a different stamp. He was a native of Alexandria—was an eloquent man and mighty in the Scriptures. "This man," says the historian of the Acts of the Apostles, "was instructed in the way of the Lord;

and being fervent in the Spirit, he spake and taught diligently the things of the Lord." Apollos was endowed with the natural qualifications for an orator. He was a man of imagination and emotion. He had been instructed in the higher forms of literary culture. His preaching was probably coloured with the beauties and illuminated with the splendours of oriental poetry and philosophy. There was a charm and fascination in his style. It touched the æsthetic part of man's nature. It formed a striking contrast to the plainness and powerful directness of Paul's style. Some in the church who turned away from Paul found in Apollos a man after their own heart. In their estimation his preaching was perfect. He was the very type of a polished and highly cultivated orator. His admirers formed themselves into a circle. They rallied round their pet minister, and made a strange fuss with him. They extolled his gifts to the clouds, gloried in his talents, and every one of them said, "I am of Apollos."

In Corinth society was of a very complex character. It was a seaport town. It was one of the gates of commerce. Men of different race, clime, and language met there. The imperial Roman, the thoughtful Greek, and the sanctimonious Jew mingled in the crowd which thronged the city. At this period of the world's history the Jews were a scattered people. Their shops and synagogues were found in all the towns of the old world. The first missionaries of the gospel found great difficulties in dealing with the race of Abraham. Some were hard, crabbed, prejudiced, and they stubbornly rejected the gospel and persecuted the preachers. Others received Christ as the Messiah, but still clung to the ceremonies of the old dispensation. There were many grades in this class. There were Christianized Jews in the church at Corinth. Peter was the apostle of the circumcision. He preached and laboured chiefly among the Jews. Some of his representatives visited Corinth. They had not entirely broken away from the trammels of the law of ceremonies—probably they took a more conservative view of the gospel than either Paul or Apollos. They preached Christ, but they had no objection to circum-

cision. They were for joining some of the ceremonies of the law to the doctrines of the gospel. The gorgeous splendours of the old ritual still exerted a fascinating influence over their minds. There are conservatives in all churches—persons who say the old wine is better than the new. There were such at Corinth. Paul was too radical, Apollos too philosophical—Peter was their beau-ideal of a minister. He blended the majesty of the old with the mercy of the new. They sang the praises of their favourite, and every one said, "I am of Cephas."

There was still another party. It is not easy to determine the precise position they occupied. It is clear, however, that they were to blame as much as the others. Possibly they claimed a much closer relationship to Christ than the other sections of the church—arrogated to themselves a deeper spirituality and a superior piety. Intoxicated with their own self-importance, they probably refused to recognise the validity of the ministerial office—looked upon themselves as the special favourites of Christ. None of the ministers are right, and all who listen to them are wrong, and so this charitable group draws off; and as they nourish their own vanity by picking holes in the coats of other people, with a sanctimonious twist of the nose, and an upward turning of the white of the eye, every one of them says, "I am of Christ."

These were the parties and the factions in the church at Corinth. Instead of being one centre, there were at least four rallying points. The unity of the church was broken. Contention, collision, and conflict was the inevitable result. There was jingle-jangle on every hand. Harmony vanished, peace fled, strife, discord took possession of the place. This state of things called forth the earnest apostolic admonition, "Let no man glory in men."

Paul, like a skilful anatomist, probes the disease to the root. This glorying in men sprang from the carnality of their nature. Selfishness was the underlying cause of it. A number of factions, each having some bone of contention, and some rallying point of association, gives greater scope for

individual selfishness and self-importance than a united church revolving round the great centre of its life and love. These Corinthian discontents found fault with Paul's preaching, and he turned on them a rebuke not at all complimentary to their wisdom nor comfortable to their feelings. They prided themselves in being critics, and excellent judges of preaching. Paul tells them that the fault this time is not in the pulpit, but in the pew. They thought themselves philosophers, but Paul knew them to be babies. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

Lay aside, then, this party spirit. Give up your rallying points, and make Christ the centre of all your desires and hopes. Ministers, the best of them, are only men. No one is to form a centre in the church of God. They are the servants of the church for Christ's sake. Both ministers and members have one common Master. Christ is Lord of all. "So neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

The sinfulness and folly of this selfish contention about ministers is shewn from another side. "For we are labourers together with God," says the apostle. "Ye are God's husbandry, ye are God's building." In erecting a building there is a variety of workmen. Some work with the compasses, some with the trowel, some with the brush.

One man lays the foundation, another builds the walls. This man puts on the roof, that man puts in the windows. One paints, another decorates. All hands are necessary, and all useful. All are to be estimated at their proper value, and none are to be despised. The labourer is worthy of honour and hire. So in the church, which is God's spiritual temple, workmen of different gifts and different qualifications are to find employment. "There are diversities of gifts, but the same Spirit." One has Paul's plainness and pungent style of utterance. Another has Apollos's broad culture and finished eloquence. Another has a natural shrinking from novelty. He inquires for the old paths, and never feels so safe as when he is walking in the old ruts. All these workmen may have their imperfections, but with these imperfections they are all useful. One is not to be taken to the exclusion of others. By their different talents they complement each other. Luther's genius is destructive; Calvin's constructive. Whitfield's preaching is like a thunder-clap; John Wesley's like the gentle shower after the roar of the clouds; Charles Wesley's like the beautiful bow which lies across the brow of the departing storm. Whitfield used a rod, John Wesley a sceptre, and Charles a harp; each one was necessary in the great revival of the last century.

Ministers are to be regarded as the servants of God; they are instruments of usefulness, and not centres of religious faction. They are nothing in themselves. The strongest is only a broken reed. The honour which belongs to Christ is not to be given to them. "Therefore let no man glory in men."

The Argument which supports this admonition shall form the substance of a paper next month.

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## Biographical Sketches.

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REV. H. ASTEN.

HENRY ASTEN was the son of James and Mally Asten, of Hebden Bridge, Yorkshire. He was born October 15th, 1785, and died March 17th, 1867, in his eighty-second year. His parents

attended the General Baptist Chapel at Birchcliffe, then under the pastorate of the venerable Dan Taylor. The father assisted in conducting the praises of God in the above sanctuary for a considerable period, his son Henry

being generally with him in the choir; and thus the deceased was taught by the counsel and example of his parents the importance of frequenting the house of God. It is painful to think how much this is neglected, and how many children are allowed to grow up into life, strangers to the softening, restraining, and hallowing influences of the house of God. Our departed brother, when a young man, was regarded by the young people in the neighbourhood as possessing superior knowledge; hence, they frequently applied to him to solve their difficulties, and settle their disputes. He was early convinced of the importance of learning, and was anxious to acquire knowledge, but there were not then the same facilities for obtaining instruction which abound in our day. The writer has frequently heard Mr. Asten remark that he was born too soon to become a learned man. Notwithstanding, he acquired a more than average amount of knowledge, which afterwards proved very beneficial to him. Mr. Asten also excelled the majority of young men in moral virtues. He did not addict himself to those habits of vice and drunkenness common to many other young men, but avoided the company of the foolish and licentious. On the 4th of May, 1810, in the twenty-fifth year of his age, he began to attend the *private* meetings in connection with the church at Birchcliffe, and for more than six years he continued this attendance before he was admitted into the fellowship of the church. It appears to have been at that time the practice of the churches generally, to require persons to attend their meetings for years, and thereby give unmistakable evidence of their piety, and the growth of grace in their soul, before they encouraged them to seek admission into the church. Why they should deprive persons so long of the pleasures arising from communion with the church we cannot tell. Mr. Asten was baptized on the 15th September, 1816, by the Rev. Henry Hollingrake, the pastor of the church. As it was thought he possessed preaching abilities, a conversation took place in the church meeting relative to his being requested to preach before the church. When the subject was named to Mr. Asten, he desired the brethren to defer it. But

the request being renewed, he complied with it; and, giving general satisfaction, he was regularly called out on the 4th of May, 1817, to preach the gospel anywhere in public. About this time he became assistant to a schoolmaster at Heckmondwike. It was at this place that his attention was directed towards the ministry; and being encouraged by the pastor and people, he at once made application for admission into the college at Wisbeach. His application being favourably entertained, he was admitted a student in 1817. He remained at the college only about twelve months, but he was very studious, and made the most of his limited time. He acquainted himself to some extent with the three dead languages, Latin, Greek, and Hebrew; and in the course of a few years he was considered by some of the ministers in the district a proficient scholar. At the expiration of the first year he received a call from the church in Burnley Lane, Lancashire; and on the 1st of November, 1818, was dismissed from the college to be their preacher. He entered upon the pastorate at Burnley with every prospect of usefulness. He immediately commenced a day school, which for many years was large and flourishing. Besides teaching in the school, he was in the regular habit of preaching six or seven times in the week. When young, he feared no amount of work in connection with his ministry. He was blessed with strong lungs, and his bodily health altogether was remarkably good. The writer has often heard him say that for the last thirty or forty years he had not spent sixpence on doctor's medicine. Mr. Asten discharged his pastoral duties at Burnley faithfully and zealously; and many will be the crown of his rejoicing in the day of the Lord Jesus. He was pastor a little more than twenty years. One friend writing from Burnley says, "All who knew the late Rev. H. Asten during his ministry at Burnley, loved him. He was an eminently good man; a faithful and devoted pastor; and he left the neighbourhood with a character unspotted." After he resigned the pastorate at Burnley in 1839, he removed to Keighley, in Yorkshire, and for eleven years he remained without the charge of a Christian church; but he made himself very useful in sup-

plying those churches in the district that were without a pastor. For some time he supplied at Cullingworth one sabbath in the month. Afterwards for two or three months together he supplied the infant Baptist church at Stoke-upon-Trent; and he occasionally preached for the Baptist churches at Keighley, Howarth, Denholme, and Clayton. Mr. Asten was a plain, practical preacher. He once met the Rev. James Taylor, of Heptonstall Slack, who said: "I understand, friend Asten, you are very plain in your preaching, and I am very glad to hear it, for plainness is true greatness." Mr. Asten was earnest, faithful, and affectionate in his appeals to the ungodly; whilst his addresses to believers in their sufferings and afflictions were full of sympathy and tenderness of feeling. His loyalty to the word of God could not be surpassed. He loved his bible, the good old book, as he often called it; and he invariably bowed in humble submission to its authority; whilst on the other hand he dreaded any departure from what he considered to be its plain teaching. One who knew him forty years says that he always regarded him as thoroughly orthodox, and a good preacher, whose ministry was calculated to do a great amount of good. He was a thorough General Baptist in sentiment. His views of the great fundamental doctrines of the gospel; of the constitution of a Christian church; and of every other thing connected with the gospel dispensation, were strictly in harmony with those entertained by the founders of the New Connexion of General Baptists. He had no sympathy with the Calvinistic creed. One of his familiar expressions in speaking of Calvinism was that it is "as crooked as a ram's horn." The writer remembers being with him at a service when the sermon was very Calvinistic; and when Mr. Asten was asked what he thought about it, his reply was, that "the preacher made Jesus Christ the pack horse of the devil." Mr. Asten had the impression that as a body we are retrograding. He deplored the want of principle, and the laxity of discipline in our churches; and he had his fears that unless those important elements were revived, it would be necessary before long to form another New Con-

nexion. He was a strict communionist. On the 5th of October, 1851, Mr. Asten accepted the call of the church at Clayton, Yorkshire. The cause was then in a low state, principally composed of old people. An improvement soon took place by his gaining the respect of the young people in the congregation. He generally preached three sermons on the Sabbath, but sometimes in the evening he paraphrased a few verses of scripture. These services were very attractive, and proved beneficial in leading the people to read and examine the word of God. The writer has often heard it remarked that the church was never so peaceful, united, and prosperous, as during Mr. Asten's ministry. In one year more than forty young persons were added to the church; and during his pastorate of a little more than seven years, sixty-four persons were baptized and received into fellowship. On the 29th of May, 1859, in consequence of old age, he resigned the pastorate. He then removed with his family to Halifax, and had the pleasure of attending the chapel in North Parade. From Halifax they removed to Keighley. It was a severe trial to live at Keighley, principally because there was no General Baptist chapel. He had a strong desire to end his days either at Clayton or in Halifax. During the last twelve months of his life, although more than eighty years of age, he has come to Clayton every six weeks, preached twice, besides administering the ordinance of the Lord's supper. The members generally were especially fond of Mr. Asten's manner in administering the ordinance. On one occasion, being under the impression that it was his final visit, he preached from the last words of the New Testament, and spoke about *converting* grace, *preserving* grace, and *crowning* grace. His last sermon was at Clayton on December 2nd, 1866, from the words, "And with his stripes we are healed." He preached with remarkable energy, and administered the ordinance in an impressive manner. A friend remarked to him at the conclusion of the service that there was no fear about his going to heaven, to whom he replied, "I shall not go to heaven because I am a preacher." The late severe winter soon began to tell unfavourably on Mr. Asten's health. He

could scarcely bear to lie in bed, for he was full of aches and pains in every part of his body. When the writer parted from him about a month before his death, he said, "You must take me to the Lord Jesus Christ as a poor, helpless sinner." The day before he died he was sensible, but appeared to be overpowered with sleep. He was calm, and resigned to the will of God; the truths of the gospel seemed to support him admirably. A friend said to him, "you have been an *active* servant, but now you are a waiting servant." He replied, "Yes," several times in a very emphatic manner. On the 17th of March, our dear brother departed this life with an unshaken faith in the Lord Jesus Christ, and a bright hope of immortality. A friend prayed with him a few minutes before

he expired, and afterwards quoted several passages of scripture to him; and when he mentioned the following, "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ," it seemed as if his soul would burst the bonds of mortality. He was a saint when living; he was a saint in death; and we have no doubt he is now a saint in glory. His mortal remains were interred in the Keighley Cemetery on March 20th. As our brother was a member of the General Baptist Church at Clayton up to his death, a funeral sermon was preached in the above chapel on Sunday evening, May the 5th, by the Rev. R. Hardy, of Queensbury, on Hebrews xiii. 7. There was a large congregation.

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## Criticism.

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ENGLAND'S HOPES AND BLESSINGS, and other Essays. London: W. Macintosh, 24, Paternoster Row.

THESE Essays were composed for a private Essay Society, whose members reside in different parts of the kingdom, and are personally unacquainted with one another. Those who read them in manuscript one by one at intervals, were so satisfied with them as to request their publication. Hence the appearance of this charming little volume, which treats of about five-and-twenty topics in a style and manner most creditable to the head and heart of the authoress. Her name is not affixed to the book, nor is there anything in it to betray even her sex. From private knowledge of her, as a lady of superior abilities and attainments, we are enabled to give this testimony to the genuine excellence of her writings. "England's Hopes and Blessings" is the title of the first essay only, and is no sort of indication of the variety of reading which the whole collection affords. The papers are, strictly speaking, very brief, but were they much longer they might be read with un-

tiring interest, and with conscious benefit.

As a good specimen of the matter and style, we give the following on "Essay Societies."

"Amongst many proofs by which we are surrounded of the general intellectual activity of the present age, may be reckoned the increasing prevalence of Essay Societies.

Fifty years ago, such associations were rare; and, perhaps, England boasted no second Essay Society in the days when Addison, Steele, and their little coterie of literary friends daily sent forth the sheets of the "Spectator" to charm their readers with satire, wit, and sense, of which the world has not yet grown weary.

But at present there is scarcely a town of any considerable size which cannot boast of Mutual Improvement Societies and Church Institutes; the members of which are required, from time to time, to contribute essays on given subjects; and private societies, similarly organized with our own, are by no means uncommon.

These facts plainly indicate that, in this country, mental culture has advanced amongst all classes, and has become more generally acknowledged as beneficial to those who seek to attain it. The same fact

also testifies to the truth of a remark that has been made, to the effect that original talent, in our day, is not concentrated in the persons of a few illustrious men and women, but that mental endowments are more equally dispersed among the multitude.

The advantages which Essay Societies, when judiciously organized, afford to those connected with them are various; and it may be worth our while briefly to consider a few of them.

First, let us look at the advantages which *individuals* may gain by writing essays. One of the most obvious of these, perhaps, is the *formation of habits of thoughtful investigation*. A great variety of objects surrounds us, and a greater number of subjects passes before our mental vision, on which we rarely give ourselves the trouble to think. Sometimes we are content to receive, from mere appearances, impressions that would vanish if we looked below the surface. Sometimes we suffer our judgment to be guided by what others have already thought and said, and take at second-hand whatever opinions they may present to us. The necessity of committing our thoughts to paper, compels us to lay aside these idle habits of mind, and leads us to investigate for ourselves, the subjects on which we are called to write.

The frequent writing of essays also tends to *correct habits of aimless and indefinite thought*. When we consider the power for good which exists in one benevolent and ennobling thought that has been adequately expressed in word or action, we cannot but regard with shame and regret the vast multitude of vague and useless ideas which hourly throng the busy brain, and too often exhaust our mental energies on trivial subjects, yielding no benefit to ourselves or to others. Essay writing may assist us in governing our thoughts, by leading us to concentrate them, with purpose, upon given subjects.

It also *aids us in maturing and defining our ideas*. Thought unexpressed is always more or less indefinite; it gains in point as well as in strength, by being rendered into words. And their very expression tests, in some degree, while it enhances the value of our thoughts. We ought to blush to exhibit to others ideas which are utterly worthless, or which have not been in some measure matured by careful and earnest consideration.

The writing of essays, which are subjected to skilful and impartial criticism, may prove very useful to those who desire to attain a knowledge of the just meaning of words, and facility in the use of their

native language. Perhaps no style of writing requires more careful precision than this. In letter writing, the agreeable familiarity of friendship or affection allows of—nay, demands, a certain negligence of style. Straining after elegance or strict correctness, would despoil the spontaneous utterances of the heart of their sweetest charms—warmth and freedom. In poetry, language must be at once vigorous, elegant, and musical; nevertheless, almost unlimited poetical license is allowed; and we are willing to overlook many deficiencies in the diction of a poem, if its general sentiment charms us, its pathos touches, or its easy versification gratifies our ear. In the relation of a narrative, the degree of interest excited depends principally upon the thrilling character of the facts represented; and we are satisfied to pass by errors in composition, while the imagination is captivated by a beautiful story. But the writer of an essay stands face to face with a bare and sometimes an unattractive theme; and all his success depends on the correctness and originality of his thoughts, and on his clear and faultless expression of them. While his essay should comprehend at least a glance at all the most important aspects in which his subject may be viewed, each sentence should be so accurately worded that it might stand as a model of finished composition; and the mere attempt to attain such a perfect style of writing is an exercise highly beneficial to the mind. Thus far we have spoken only of a few of the benefits resulting to *individual* writers of essays. Their association in little bands which own none other than a friendly feeling of emulation, and which are actuated by an unselfish desire for the advancement of all, affords still further advantages. Amongst these we may notice the *tendency which such societies have to abolish dogmatic and illiberal opinions*. Persons who find pleasure in thinking much and deeply, are apt to grow so well satisfied with the views they adopt, that they can hardly bear any one to differ from them. Now, when any subject is presented to half-a-dozen different persons, and each one is required to write down what he knows and thinks concerning it, certain it is that no two amongst the six will see, feel, and judge alike. Each of the six essays may contain important truths, valuable suggestions, and original ideas; yet they will all be different in greater or less degree, according to the different characters and circumstances of the writers. The constant observance of this fact teaches a courteous consideration for the opinions of others, and a modest diffidence respecting

our own necessarily partial and imperfect views.

Such societies also tend to the *developing and encouragement of latent intellectual power*, which otherwise might have been useless and undiscovered. Our wise and beneficent Creator has dealt out His bounties with a sovereign and impartial hand; and it has pleased Him to bestow right royally, alike upon the high-born and the lowly, gifts of natural genius. But it is remarkable that these are frequently accompanied by a nervous sensitiveness, which leads their possessors to shrink from observation, that, unless under the pressure of some powerful motive, or when cheered and encouraged by some friendly sympathy and appreciation, they are fain to hide their talent in a napkin of shy reserve.

We have reason to rejoice that we live under a free constitution, where the "aristocracy of mind" is acknowledged and honoured; and in days when every man has opportunities afforded him of becoming the architect, not of his fortunes only, but also of his honourable fame. Nevertheless it *may* be by connection with societies such as these of which we speak, in measuring his intellectual strength against that of his fellows, that they, or even he, may first become aware of the capabilities he possesses.

The hand of many an illustrious champion for truth has gained skill, and courage, and strength, by the use of means similar to these.

If we are Christians indeed, and have learned of our Master that all our faculties are a sacred trust, to be used for His glory who has redeemed us, considerations like these must needs have double weight with us. Solemn thoughts will involuntarily arise as we remember that all our opportunities for the improvement of the faculties God has given bring with them proportionate responsibilities; and that the cultivation of our various talents is truly advantageous, only as it enables us to fulfil our duties toward God, ourselves, and our neighbours."

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THE WRITTEN WORD; or, the Origin and History of the New Testament Writings. A Lecture by the Rev. J. Martin, B.A. *London: E. Stock.*

MR. MARTIN, who is known as a translator of several volumes in Clarke's Foreign Theological Library, and as an able biblical scholar, has performed a worthy work in tracing the external history of the New Testament

Writings, before the Sunday School Union, at Nottingham. He has shewn how the books of the New Testament came into existence—how they were collected together—how the line was drawn between these and other books—how the canon of the New Testament was closed—how the books have been preserved—how we know that the collection is genuine, and how errors are corrected and the accuracy of the text is secured. This broad outline is carefully filled up, and the whole lecture is replete with valuable information. Whether its publication in a pamphlet form was the best thing for its sale and success may be doubted. If the edition is soon exhausted we should like to see another issue in the shape of a neat little book. Mr. Martin has made no parade of the ample sources whence he has derived the knowledge which his pages impart. Results rather than processes are here given, but the conclusions may be accepted as generally correct. A little inaccuracy, we think, marks the reference to those pre-evangelists whom Luke speaks about in the preface to his gospel. They had certainly collected something besides "rumours," and the "order" in which they had "set forth the declaration" of them was far beyond what we consider "fragmentary." Lives of Christ have always been plentiful. At the present time their name is legion—but there are sure to be more in the ages following, even from those who admit the excellence of those previously written. Luke says nothing disparaging of the attempts made by his predecessors, and as Thomas Fuller observes, he was "no ways disheartened" by their prior efforts; adding, with his usual quaintness, "the former endeavours of many in the same matter, argue the merit of the work to be great. For sure there is some extraordinary worth in that face which hath so many suitors."

Again, that Theophilus to whom Luke wrote his gospel, was a leading member of one of the churches in Lower Italy or Sicily does not seem to us "most likely." The more correct opinion probably is that he was a nobleman of Antioch; for so the ancients testified according to Bengel—"ut veteres testantur." The writer of "Luke,"



in the Biblical Dictionary, is most confided in by Mr. Martin. We trust rather to the witnesses named in the article "Theophilus." These, and other things in Mr. Martin's lecture, are open to slight differences of opinion; but in adverting to them we have no desire to detract anything from the value of the lecture itself. In its conception and execution it may be ranked among the best contributions of its own bulk to our modern biblical literature.

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CONCERNING THE COLLECTION. A letter to Christian Churches, by John Craps. *London: E. Stock.*

THIS is indeed a "large letter," for though printed in small type, it extends to more than sixty pages. It treats of pecuniary contributions for religious purposes, and is copious in showing that these should be made by members of churches, and by them alone. This seems to us the only weak part of this very able production. Unbelievers are God's beneficiaries, and we see no reason why they, as well as the faithful, should not give to Him of His own. The prophet who foretold the victory of the church over the nations gathered against her, and her beating in pieces of many people, declares the divine purpose to be the consecration of their gain to the Lord, and of their substance to the God of the whole earth. By His providential arrangement, it often occurs that "the wealth of the sinner is laid up for the just." And the history of the chosen people affords instances in which they reaped the spoil of some who once spoiled them. It must be in every way better that some of the money of bad men should be spent in promoting good objects than that it should all be employed for evil ends. A Christian man may take money from an infidel in payment of a debt or as the reward of service done. And why should not the God of the whole earth have some of his rights rendered to Him even by those who refuse many of His claims? Were the ungodly to withhold from men their dues, they would be all the more immoral, and by withholding all their wealth from God, are they not all the more impious?

On other points Mr. Craps writes sensibly and usefully; and the circulation of his letter is much to be desired.

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LEISURE HOURS AT THE LYRE. By J. B. Cooke.

A SMALL volume which breathes a spirit of true piety, and is not without marks of a genius for poetry. It would be a happy thing for our young men if their leisure hours were as well spent as those which Mr. Cooke has employed in the composition of these short poems.

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AN INTRODUCTORY LETTER ON ECCLESIASTICAL HISTORY. Delivered to the Students at Chamber Hall, Bury, by B. Evans, D.D.

THIS lecture contains remarks on the general subject of church history—defining its sphere—describing its materials—setting forth its claims—pointing out its sources, and referring to its writers. A more complete list of authors is given in an appendix. The lecture bespeaks the love of its author for his department of work in the new college; and as his sole attention will be given to it, we may expect that he will be able to kindle a little enthusiasm for it among the students. We thank Dr. Evans for the publication of his inaugural address, and hope it may contribute to the revival of an interest in church history among ministers as well as students. If the lecture itself had been less desultory, and the list of church historians more complete, we should have been better satisfied with them; nevertheless, we warmly commend them to the notice of those who so much need stimulating to this kind of study, and guiding in its pursuit. With advancing age and enlarged experience, we have a growing conviction that the advantages to be reaped from a correct acquaintance with the history of the Christian church are positively inestimable. Lord Bacon says, "it is not Augustine's or Ambrose's works that will make so wise a divine as ecclesiastical history thoroughly read and observed." Much of the inspired

volume is nothing else than a history of God's church; and those uninspired writings which accurately continue the history through the ages which have followed the close of the sacred canon, may be placed next in rank to the canon itself.

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**THE SIN OF BRIBERY.** A Sermon preached at Lancaster, by Elvery Dothie, B.A. London: *E. Stock.* Price *Twopence.*

If modern ministers of the gospel are to be as useful in society as the ancient prophets were among the people to whom they were sent, they must "cry aloud" against the evils of the times, and not "spare" the workers of those iniquities. Mr. Dothie, as a resident preacher in Lancaster, became impressed with the duty of denouncing the election practices which gave the city its bad name; and he proceeded faithfully to fulfil that duty. After stating and answering a number of objections to his treating the subject of bribery in his capacity as a minister, he cites some bible texts which bear upon it, and gives their exposition and the applications of which they admit. No doubt he has already received the inward reward which follows fidelity to the carrying out of personal convictions. But he is entitled to the co-operation of all connected with the press in efforts to promote the general circulation of this most seasonable sermon.

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**THE CHRISTIAN FREEMAN**, published at Chicago, and at Hillsdale, under the chief editorship of Dr. Graham, has already gained a good circulation, and is winning much public favour. Having received several of its weekly numbers we are in a position to speak of its general character. Either it improves as it proceeds, or growing familiarity with it increases our regard for it. We like it so much as to anticipate its arrival, and to reckon it a part of our mental food. It is far more religious than those in our own country which we support chiefly on account of their religious objects. But its longer articles are marked by the utmost

variety, and many of them are on subjects of universal interest. While it caters well for the citizens among whom it circulates, it is wisely considerate of its rural readers, and provides a "Farmer's Column" of useful counsel and profitable instruction. The *denominational* portion of it is not the least interesting to us in the far distance, and it must be of special value to those whose efforts it prompts, and whose successes it records. We are delighted to trace the evidences it supplies of zeal and of progress in the Free Baptist Body. Its quarterly and yearly meetings—the sessions of its institutions, and its special services protracted through several days—all indicate a degree of personal activity and social warmth such as must insure the general vitality of the denomination. And while its spiritual life is so earnestly sought to be sustained, its intelligence is proportionately promoted. Some of its ministers are men of marked ability, and are exerting themselves to raise their professional brethren to a higher mental status. The simple fact that arrangements are made from time to time to enable tutors and pastors to go on foreign travel,—to visit not England only, but continental Europe and the East—speaks well for the liberal views and acts of the institutions and churches. The outlay and sacrifice thus involved are no doubt followed by adequate recompenses. We gather, indeed, from the "Christian Freeman" that the gentlemen who attended our last association, Professors Day and Dunn, are communicating the fruits of their long furlough by means of lectures, articles in "The Quarterly," and other instrumentalities. We trust that this new weekly organ, the "Christian Freeman," will be unchecked in its beneficial influence on the enterprising body which has started it; and that its excellent precursor, the "Morning Star," in the hands of its new and able editor, will shine within its appropriate sphere with still increasing lustre.

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**COLLEGE PHOTOGRAPHS.**—We recommend our friends who are interested in the College, to procure the Photographs of it recently taken by Mr.

Wyles, of Bourne, and advertized on our covers this month. They are strikingly correct and very cheap. For sixpence or a shilling, any Album may contain one of the smaller size, and for three and sixpence one of the larger

kind may be obtained, suitable for frames of any style that may be preferred. They can be had direct from the photographer at Bourne, from Winks & Son, our publishers, and from any local bookseller or stationer.

## Poetry.

### MY OWN DEAR BOY.

BY A MOTHER WHO HAD BURIED THREE OTHERS.

He is gone, he is gone to the regions of light;  
 He was with us to-day, he's in heaven to-night.  
 Though to part with my boy was a trial severe,  
 Yet 'tis better that he should be yonder than here.  
 And yet I'm a mother; and may I not mourn  
 The loss of the promising boy I have borne?  
 But my loss is his gain. He's an angel above,  
 And drinks perfect bliss at the fountain of love.  
 See! he mixes among that ransomed throng,  
 And helps them to sing the "for ever new song."  
 Then hushed be my sobbing, and tearless my eye,  
 For my child is now safe with his Saviour on high.  
 Oh! may all my children be links of a chain  
 That shall bind me to heaven till I find them again.

M. A. S.

### MY BIBLE IN MY HAND.

My Bible in my hand, I need not stray,  
 It leads to Christ, the life, the truth, the way;  
 It tells me how he lived and died for me,  
 Endured the cross from sin to set me free.

My Bible in my hand, I need not fear,  
 Trusting in Christ He will my spirit cheer;  
 Sweet consolation in this word I find,  
 All sure and constant, lasting as the mind.

My Bible in my hand, I need not faint,  
 Almighty grace will keep the weakest saint;  
 When Satan casts at me his fiery darts,  
 The Spirit's sword I lift, and he departs.

My Bible in my hand, I need not sink  
 When, late or soon, I come to Jordan's brink.  
 When Israel's hosts passed through the ancient flood,  
 Jehovah made His faithful promise good.

My Bible in my hand, I need not die,  
 For death is life when Jesus calls on high;  
 To light and life, and bliss and joys divine,  
 When earthly joys depart, may they be mine.

## Correspondence.

### EXCLUSION FROM FELLOWSHIP. IN REPLY TO "A."

TO THE EDITORS—

Dear Sirs,—As the resolution forwarded and commented upon by A. is without date, no one destitute of private information about it can say whether the church gave sufficient time to the dissentients before the period for carrying it into effect. It may be presumed that their absence from the means of grace, and refusal to support the church in the usual way, arose from the fact of their being dissentients. It may also be inferred that the causes of dissension were known, and considered to be unjustifiable; and that further attempts to reconcile the parties alienated would be useless. No complaint of undue haste is made by your correspondent.

Speaking generally, it appears to me, that any disaffected members who forsake the ministry and discontinue their accustomed contributions, do, in reality, separate themselves from the church. And if proper means are used to reclaim them, and sufficient time be allowed for their return, yet after all they keep aloof, I do not see what other action can be taken by the forsaken church than to fix a time at which their nominal as well as actual membership shall cease.

The comments which accompany the particular case submitted by A. are clearly those of a partizan, and it cannot be accepted as impartial, to say nothing of their incorrectness. Any independent church may decide who shall be its members; and if it determines to recognize those only or such who are in real fellowship and hearty sympathy with it, no censure, but some praise should be awarded. To compare such a proceeding with the passing of the Act of Uniformity, or the laying of a church rate, does not reflect much credit on A.'s perspicacity.

As the date fixed for the exclusion of the dissentients is now past, probably any counsel which might be tendered to them would be worthless; otherwise they might be advised either to "leave off contention," or to submit

this particular grievance to the arbitration of the brethren appointed by the Association to deal with bodies of dissentients. [See Minutes for 1866, p. 36.] "The law is open and there are deputies; let them implead one another."—Acts xix. 38. I would remind both the church who passed the painful resolution, and the parties who are affected by it, that they are not without law to God, and are under the law to Christ; and that there are such duties to be fulfilled as "forbearing one another and forgiving one another, if any man have a quarrel against any." That religion which begins with our being "reconciled to God" cannot go on except by our "following after the things which make for peace, and things whereby one may edify another." "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."

I am, yours &c.,

B.

### THE LINCOLNSHIRE AND CAM- BRIDGESHIRE SUNDAY SCHOOL UNION.

TO THE EDITORS—

Dear Sirs,—Will you allow me to invite the teachers and friends of the several Sabbath schools at Bourne, Peterborough, Whittlesea, Wisbech, Louth, Lincoln, and Alford, to join our Thirty-ninth Annual Conference this year at Gedney Hill, on the 25th of July next, commencing at seven o'clock A.M.

Our object is to extend our sphere of usefulness, and to give to our friends in those schools, as well as to receive from them, the benefit of a closer intercourse in Sabbath school work than it was possible for our forefathers "in the good old times" could enjoy." In this object I am satisfied we shall be materially aided if our friends will join with us in our well established and prosperous Union.

Our meetings have been held at the different stations in this neighbourhood, extending from Coningsby to March, now for upwards of forty years, and each succeeding meeting most thoroughly

stamps the increased interest felt by each and all in these important annual gatherings.

Very fraternally yours,

EDWARD WILSON, *Secretary.*

*Ivy Cottage, Skirbeck Road, Boston,*  
June 17, 1867.

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### SWADLINCOTE.

TO THE EDITORS—

Dear Sirs,—I trust the request made by Mrs. Sharpe, in the May magazine, for contributions to the Bazaar shortly to be held at Swadlincote, will meet with a prompt and liberal response.

The effort being made by the friends there to establish a cause which ere long shall be self-sustaining is full of promise, and worthy of encouragement. They are very anxious that their exertions shall not be hampered by any debt, and as they are but few in number, and almost without exception belong to the working class, they are constrained to appeal to the churches generally for help.

There is no need for me to say anything respecting Swadlincote as being a promising sphere for Christian effort; the circular issued by the Secretary of the Midland Home Mission, and sent for publication in your pages, will supply ample information on this point.

Some persons may think that with so small a chapel as the one recently erected there is but little prospect of a church being gathered which shall be self-supporting; but let me say that

when the present building becomes too small, there is ample space in front of it to build a good sized chapel, and then the present place will make a most admirable school and lecture room. I earnestly hope not a few will be found ready to help these friends in accomplishing the object they have in view, and that Mrs. Sharpe of Swadlincote, or Mrs. Cooper of Newhall, will have the pleasure of acknowledging, between now and August the 1st, many contributions either of money or of fancy and useful articles.

I am, dear sirs,

Yours faithfully,

J. CHOLERTON.

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### UNION OF EVANGELICAL NON-CONFORMISTS.

TO THE EDITORS—

Dear Sirs,—The proposition of Dr. Burns, in the last number, on the "Union of Evangelical Nonconformists," deserves the serious consideration of your readers. It surely should be our aim to unite as much as possible rather than to show all the points of divergence we may have. I was surprised when I first learnt that the General Baptists had an independent action in their missionary operations, and did not join the Baptist Missionary Society. Being one on essentials, let Evangelical Christians not glory in their diversity on non-essentials.

I am, yours most truly,

*Berkhampstead.*

UNION.

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## Varieties.

### THOMAS FULLER ON FANCY.

FANCY is an inward sense of the soul for a while retaining and examining things brought in thither by the common sense. It is the most boundless and restless faculty of the soul; for whilst the understanding and the will are kept as it were in free custody to their objects of the true and the good, the fancy is free from all engagements. It digs without a spade—sails without a ship—flies without wings—builds without charges—fights without bloodshed—in a moment striding from the centre to the circumference

of the world—by a kind of omnipotency creating and annihilating things in an instant; and things divorced in nature are married in fancy as in a lawful place. It is also most restless. Whilst the senses are bound, and reason is in a manner asleep, fancy—like a centinel—walks the round, ever working, never wearied.

The chief diseases of the fancy are, either they are too wild and high soaring; or too low and grovelling; or too desultory and over voluble.

*If fancy be too rank, age itself will correct it. To lift too high is no fault in a*

young horse, because with travelling he will mend it for his own ease. Thus lofty fancies in young men will come down of themselves, and in due time the overplus will shrink to be but even measure.

If this will not do it, then take part always with thy judgment against thy fancy in anything wherein they dissent. If thou suspectest thy conceits too luxurious, account thy suspicion a legal conviction, and condemn whatever thou doubtest of.

Take the advice of a faithful friend and submit thy inventions to his censure. When thou pennest an oration let him have the power of *indix expurgatorius*, to expunge what he pleaseth: and do not thou, like a fond mother, cry if the child of thy brain be corrected for playing the wanton.

If thy fancy be too low and humble let thy judgment be king, but not tyrant over it, to condemn harmless, yea commendable conceits. Some, for fear their orations should giggle, will not let them smile. There is no danger that weak folks, if they walk abroad, will straggle far. Acquaint thyself with reading poets, for there fancy is in her throne; and in time the sparks of the author's wit will catch hold on the reader, and inflame him with love, liking, and desire of imitation. I confess there is more required to teach one to write than to see a copy: however there is a secret force of fascination in reading poems to raise and provoke fancy.

If thy fancy be over voluble, then whip this vagrant home to the first object whereon it should be settled. Indeed nimbleness is the perfection of this faculty, but levity the bane of it. Great is the difference between a swift horse and a skittish that will stand on no ground. Such is the ubiquitous fancy, which will keep long residence on no one subject, but is so courteous to strangers that it ever welcomes that conceit most which comes last. Acquaint thyself by degrees with hard and knotty studies, as school-divinity, which will clog thy over nimble fancy. But take not too much at once, lest thy brain turn edge. Take it first as a potion for physic, and by degrees thou shalt drink it as a beverage. Mathematics are also good for this purpose.—*To clothe low-creeping matter with high flown language is not fine fancy, but flat foolery.* It rather loads than raises a

wren to fasten the feathers of an ostrich to her wings. Some men's speeches are like the high mountains in Ireland, having a dirty bog in the top of them: the very ridge of them in high words having nothing of worth, but what rather stalls than delights.

PROFESSOR PLUMPTRE ON BAPTISM.—*Baptism as it was in the beginning.*—In the admirable Boyle Lectures for 1866, on "Christ and Christendom," by Rev. E. H. Plumptre, M.A., Professor of Divinity in King's College, London, there occurs the following passages, clearly showing the opinion of this eminent scholar and theologian upon the act of baptism as administered by the harbinger:—"No prophet before him (John) had ever so acted (*i.e.*, were baptizing with water). Manifest as were the ablations of the Jews it is doubtful whether *this immersion of the whole body in pool or stream* was in any degree familiar to them as a religious rite to be performed once for all, and with a deeper significance. If it were, it was only as an accompaniment to circumcision on the admission of proselytes from heathenism"—p. 111.—"The fame of the Baptist had spread even to the towns and villages of the Sea of Galilee, and drew the fishermen and artisans from the common task-work of their lives. In that crowd of listeners, confessing their sins, *plunging into the Jordan*, were the sons of Jona and the sons of Zebedee"—(p. 114).

"AND THERE WAS NO MORE SEA."—Methinks these words must have had a deep and peculiar significance to the mind of the old fisherman, whose early life was spent on the blue waves of Galilee, when we think of the circumstances in which he was placed when he wrote them. He was a prisoner in Patmos, a small desolate island in the Ægean. A stormy and dangerous sea, seldom traversed by ships, separated him from all the objects of his affections, from his friends and kinsfolk according to the flesh, and from his brethren in Christ. He lived for years in this island, the lonely, weary, heart-sick life of an exile. A touching tradition pictures the aged apostle going day after day to an elevated spot on the ocean rock, to which, Prometheus-like, he was chained, and casting a longing look over the wide waste of waters—with his face, like that of the captive Daniel in Babylon,

stedfastly fixed towards Jerusalem; as if by thus gazing with all his soul in his eyes on the open sea, he could bring nearer to his heart, if not to his sight, the beloved land and the cherished friends for whom he pined. For weeks and months nothing diversified the lonely surface of the ocean, save the white form of some chance sea-bird, whose wings he wished to borrow, that he might flee away and be at rest. The sea breeze breathed of freedom as it sighed past him; the waves that broke in white foam at his feet murmured of happier shores. He felt himself like a wrecked and stranded ship cast useless on the 'wharf of Lethe,' while other vessels were nobly breasting the billows, and bearing far and wide the glad tidings of

salvation. The cause of his beloved Master needed the aid of every faithful arm and heart; but he could do nothing. Oh! a feeling of despondency must have often seized him when he thought of all from which the cruel sea divided him. And when the panorama of celestial scenery was spread out before his prophetic eye, to compensate him for the trials of banishment, visions of heaven, like, but more glorious far than the aerial landscapes of sunset on the *Ægean*—with what joy, methinks, must he have seen that from horizon to horizon there was no sea there—nothing to separate, nothing to prevent the union and communion of those whom the grace of Christ had made free, and His power had transferred to that 'large place.'"

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## Intelligence.

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### Denominational.

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THE LINCOLNSHIRE CONFERENCE was held at Peterborough, on Thursday, June 6, 1867. In the morning, after prayer by brother Staddon, the reports from the churches were read, and were, on the whole, encouraging, seventy-two having been baptized since the last Conference, and sixteen remaining candidates for baptism.

At eleven o'clock brother Mathews read and prayed, and brother Tetley preached from John xvii. 15.

In the afternoon, after prayer by brother Saunders, the Home Mission Accounts, duly audited, were presented, shewing a balance in the hands of the Treasurer of £11 7s. 11d.

The following grants were voted for the ensuing year:—Holbeach, £10; Whittlesea, £10; Lincoln, £15.

An application having been read from the friends at Yarmouth soliciting help in re-pewing their chapel, it was resolved: That we regret that we have no funds which we can vote for this purpose. Resolved: That the Treasurer of our Home Mission be heartily thanked for his past services, and requested to continue in office another year.

The question of the union of the London and Lincolnshire Districts in relation to Home Mission work having been brought forward, it was resolved: That we re-affirm the resolution passed at the Boston Conference, as expressing our present feeling, namely:—"That we think

it desirable, at present, to retain our separate organization as a Home Mission District, but we shall be willing to help, if practicable, in any special effort that may be made."

Resolved, 1. That brother Mathews speak as the representative of this district at the Home Mission Meeting at Louth Association.

2. That brother Mathews be requested to write a paper for the next Conference "On the posture proper to be maintained in public worship."

3. That the following cases be sent from this Conference to the next Association: (1.) We recommend the following as a suitable subject for the Annual Letter, as being needed among our churches, and as peculiarly appropriate to the present aspect of public ecclesiastical affairs, namely:—"Ordination: how it is regarded among Nonconformists in general, and among General Baptists particularly;—how it *ought* to be regarded; and in what mode it would be most properly performed." (2.)—That in the interest of "peace on earth; and goodwill towards men," and in imitation of the Address of the French Protestant Ministers to their brethren in Germany, it is desirable that this Association send a fraternal epistle to the Baptist ministers in America and Germany, exhorting them to use their influence in creating and maintaining a public opinion in favour of universal and perpetual peace; such epistle to be signed by the officers of the Association; entrusted for presentation to the care of the

Rev. H. Richards; and published as widely as may be in newspapers and other Periodicals. (3).—That arrangements be made, if practicable, for a "Free Conference" at the last sitting of the Association.

4. That the next Conference be at Wisbeach, on *Wednesday*, November 13, Brother Jones, of Gosberton, to preach in the morning; and that the following Conference be at Bourne, on the second *Wednesday* in June, 1868.

A Home Missionary Meeting was held in the evening, in which Brethren Taylor, J. Wherry, J. A. Jones, Summerfield, Colman, and the Secretary took part.

THOMAS BARRAS, *Secretary*.

THE MIDLAND CONFERENCE met at Quorndon, on *Whit-Tuesday*, June 11, 1867.

At the morning service the Rev. Thomas Stevenson, of Leicester, read the Scriptures and prayed. The Rev. William Salter, of Coalville, preached from Exodus xxxii. 9-14, subject—"The intercessory prayer of Moses."

The Rev. Isaac Stubbins presided over the afternoon meeting. The Rev. Edward Stevenson offered prayer. The reports from the churches were then given. Since the last Conference, on the 5th of March, 1867, nine persons had been restored to fellowship, seventy-four were candidates, and one hundred and twenty-eight had been baptized.

The doxology having been sung, and minutes having been read,

1. The sub-committee appointed to confer with brethren of the Nottinghamshire, Derbyshire, and Lincolnshire Association of Baptist Churches with a view to the proposed union of these churches with the churches of the Midland Conference, reported—That the said association was met together that day, and that probably the subject was then being considered. Thanks were voted to the Rev. W. R. Stevenson, M.A., for the active part he had taken in this matter, and the further consideration of it was postponed to a future Conference.

2. The Secretary of the Midland Home Mission reported that an appeal had been sent out to the ministers, deacons, and friends connected with the seventy-three General Baptist churches in this district. The object of the appeal was to raise an additional £100 for Home Mission work. Two eligible stations are waiting for help. Many letters had been received approving the object of establishing churches at Swadlincote, Derbyshire, and at Carley Street, Leicester, in addition to the pro-

misg station at Longton, Staffordshire, which the Committee has already adopted. Promises were made to give collections. Definite sums of money were also promised from churches and persons who had not helped before. There was brightness in the prospect. The churches were urged to answer the appeal; to send their help or promises of that help at once, in order that the Committee might be in a position to take up these stations, and that the money already promised might not be diverted from the purpose through lack of the residue.

3. Resolved, that the Committee, Treasurer, and Secretary of the Midland Home Mission be confirmed in their present appointment till the next Whitsuntide Conference.

4. The Rev. J. T. Gale, of Loughborough, was appointed to advocate the claims of the Home Mission at the next Association.

5. The Conference receives with the greatest satisfaction the pleasing report of the re-union of the churches at Stoney Street, and at the Mechanic's Hall, Nottingham; and earnestly prays that, as a united church in their old sanctuary, they may enjoy great prosperity.

6. The Conference very cordially recognizes the union of the churches in the North Derbyshire Conference with the churches of the Midland Conference; and hopes in future to receive reports from them, and with them to enjoy, as far as possible, the former wonted Christian fellowship.

7. The next Conference will be held at Barton Eabis, on the 17th of September, 1867. The Rev. J. Greenwood, M.A., to preach; in case of failure the Rev. William Bailey.

8. The annual collection towards the Conference expenses was made, amounting to £3. 1s. 3½d.

9. A brief and very friendly interchange of views and feelings took place in reference to the Communion question, and then the Conference adjourned. The weather was fine, the attendance was large; gratitude, cheerfulness, social and Christian fellowship, and we trust much spiritual profit, were prominent in the characteristics and results of the day's engagements.

The Rev. J. C. Pike, of Leicester, preached in the evening.

CHARLES CLARKE, *Secretary*.

THE YORKSHIRE CONFERENCE assembled at Birchcliffe, on *Whit-Tuesday*, June 11, 1867. The Rev. J. H. Atkinson, of Halifax, preached in the morning from Luke v. 4-6. In the afternoon the Rev. W. Gray, min-



ister of the place, presided; and the Rev. W. Evans, of Stalybridge, prayed. The day was fine, and the attendance good. From the reports presented, it appeared that seventy had been baptized since the last Conference, and thirty remained as candidates. The usual verse was sung—the minutes of the previous meeting read and passed, and the following attended to.

Two ministerial brethren from the other section of the Baptist body were present as visitors, Rev. Messrs. Bury, of Colne, and Ryland, late of Erehy, who were welcomed by resolution, and gave an appropriate fraternal response.

1. *Loan Society.*—As the arrangements for a Loan Society had not been completed, the question of uniting with the "Baptist Union Building Fund" was considered; and it was in the end agreed unanimously: That we now complete our arrangements for a "Loan Society for the Yorkshire District."—that Rev. C. Springthorpe, of Heptonstall Slack, be the Secretary; James Lister, Esq., of Hebden Bridge, the Treasurer; and the following brethren, including the Secretary and Treasurer, be the Committee,—Rev. Messrs. R. Ingham, W. Gray, J. Alcorn, T. Horsfield, J. Rhodes, and John Gibson. The brethren who had brought the first instalment of the "Loan" from this society to the Edgeside Chapel, were instructed to pay it over to the newly appointed Treasurer.

2. *The Lydgate Church.*—The General Baptist Church worshipping at Lydgate, near Todmorden, under the pastoral care of the Rev. James Dearden, in compliance with their own request, was unanimously received into the Conference, and recommended for union with the approaching Association.

3. The Revs. W. Gray, J. B. Lockwood, and T. Gill, were appointed to revise the Conference Plan, and submit the result to our next meeting.

4. *Home Mission.*—The report for the year was submitted and approved; and the Secretary and Treasurer were thanked for their services and desired to continue. The latter, however, Rev. R. Ingham, on account of enfeebled health, and other pressing duties, tendered his resignation, which was accepted with regret; and Mr. Thomas Booth, of Enon Chapel, Burnley, was appointed to succeed him.

5. *Foreign Mission.*—The Conference recognized the services of the Rev. R. Horsfield, of Leeds, as local Secretary, in a vote of thanks, and requested his continuance another year.

6. *West Vale, Halifax.*—The church at Halifax reported their successful labours at West Vale—intimated their desire to erect a new chapel there—informed us that

some £500 was promised towards it—submitted their case for the approval, recommendation, and help of the Conference. The Conference expressed its gratification and approval; and cordially recommended the case to the liberality of the churches in the Yorkshire district, and throughout the denomination. Also, agreed to consider their application for pecuniary help at the next meeting.

7. *Edgeside and Denholme.*—The churches in these places being without pastors, sought the advice and assistance of Conference in arranging supplies for their pulpits; and the following ministerial brethren were appointed to confer with them, and render what assistance they can, viz:—For Edgeside, Rev. T. Gill, and J. Alcorn; and for Denholme, Rev. B. Wood, and J. B. Lockwood.

8. *The Conference.*—The Treasurer, Mr. D. Wilson, of Halifax, received thanks and was re-appointed. The Secretary, having served three years, resigned, received thanks, and the Rev. J. Alcorn was appointed to the office. Agreed: That the Secretary in future provide a printed form, and give due notice to the churches in the district of the time and place of each approaching Conference; also, inform all brethren who, *being absent*, receive appointments by the Conference.

The next Conference to be held at Lydgate, near Todmorden, on Friday, Sept. 27, 1867. The Rev. R. Ingham, of Halifax, to preach in the morning; or in case of failure, Rev. James Maden, of Gambleside.

T. GILL, *Secretary.*

THE GENERAL BAPTIST ASSEMBLY.—This convention of churches, which dates from as far back as the days of Cromwell, was held at the General Baptist Meeting-house in Worship Street, on Whit-Tuesday, June 11. It was established in 1650; consequently this meeting was its 212th anniversary. May the writer add, that it has been his privilege, through the divine mercy, to attend the assembly for five-and-forty years without a break? There was a time when it represented the whole body of the General Baptists of England; and when it was the only ecclesiastical body, with the exception, perhaps, of the Quakers, that distinctly disclaimed the stern Calvinism of the Puritans. The formation of the New Connexion in 1770 involved the secession of a large and valuable portion of its members; but the Rev. Dan Taylor, who may be regarded as the founder of the New Connexion, attended the Assembly as late as 1802; and the Rev. John Deacon, of Leicester, preached before the Assembly

in 1803. The Assembly is still open to all General Baptist churches, requiring no other doctrinal qualification than the designation expresses.

The Assembly was attended this year by almost all the ministers of the churches still connected with it; and there was present a delegate from the "Christian" denomination of America, a body which, while holding as its fundamental principles no name but Christian and no creed but the Bible, is yet substantially a General Baptist body—a singular testimony to the Scriptural foundation of our principles.

This delegate, the Rev. D. W. Moore, had accepted the appointment of preacher at the Assembly; and his sermon, though not accepted in all its propositions, was yet listened to with much sympathy with its broad and comprehensive spirit. In the subsequent sitting of the Assembly its usual business was transacted, including the reading of the Committee's and the Messengers' Reports, and the passing of the various resolutions which were proposed. Among these were one expressive of respect for the memory of the Rev. E. Hammond, whose tracts were lately noticed in the pages of this periodical; and another welcoming Mr. Moore, thanking him for his sermon. In the evening meeting, after the business of the Assembly was closed, Mr. Moore gave an interesting account of the rise and progress of the "Christian" denomination—a denomination of which we hope, ere long, to give an account in the pages of this magazine. J. C. M.

#### MIDLAND HOME MISSION.

*The following appeal has been widely circulated in the General Baptist churches of the Midland District.*

"DEAR BRETHREN,—Will you please consider the following facts?—

*Longton, Staffordshire.*—The General Baptist church in this place contains thirty-five members, and is in the midst of a population of at least 20,000 persons. Having sent a deputation to consult with the church, your Committee, deeming this a most eligible and promising sphere, have determined to supplement the exertions of the friends by a grant of £40 a year towards the support of a minister. Mr. Bishop, of Chilwell College, has accepted a call to the pastorate. There is every prospect of raising a large and influential Baptist church in this locality. For a time, however, the church will need the pecuniary help of the Midland Home Mission.

*Carley Street, Leicester.*—If the Committee could make a grant of £60 a year

to this place, the Leicester ministers and friends would appoint a working and managing Committee, who, with the proceeds at the chapel and subscriptions, would try to raise the sum of £70 per year. With this total, £130, the place might be re-opened by our body, and with the evangelistic labours of a resident and devoted minister, a great gap would be filled and much good would be done in this somewhat neglected and densely populated part of Leicester. But the Committee have not the funds.

*Swadlincote, Derbyshire.*—A new chapel has been built here which cost about £300., half of which has been paid or promised. It will accommodate about 180 persons. The church of thirty members is united with that at Burton-on-Trent. There is a population of 10,000 within a radius of a mile and a half of the chapel. The neighbourhood very greatly needs the presence and services of a devoted minister of Christ. The friends on the spot and at Burton guarantee £40., and if this Committee could make a grant of £40. a year, the services of a minister would be obtained at once. But the Committee have not the funds.

Whether Carley Street, Leicester, shall be resuscitated for the spiritual welfare of a densely crowded neighbouring population or not; and whether or not the effort now being made at Swadlincote to give the gospel to hundreds who never hear it at all, shall succeed, is a question which the churches and not the Committee have to decide.

Yours truly, in behalf of the Committee,

C. CLARKE, *Secretary.*

Ashby-de-la-Zouch.

Treasurer, H. W. EARP, Esq.,  
Melbourne, near Derby.

N.B. The Secretary will gratefully acknowledge any small contribution sent to him to aid the above excellent project by any persons who may read this appeal, and approve the object, and wish to help a little, who may not have the opportunity of sending their contributions in any other way; and the ministers and deacons of our churches are very respectfully and urgently requested to appoint some young person to collect among them. Thus many half-crowns, and shillings, and sixpences, would be secured regularly, the donors not missing the amount, and all helping to raise the £100 so imperatively demanded by the needs of the people referred to in the appeal, and so necessary and helpful to the credit and honour of the General Baptists in the Midland District.

C. CLARKE.

**FORNCETT ST. PETER.**—*Presentation to the Rev. G. Maddeys.*—On Monday evening, June 10, the members and friends of the General Baptist interest at Forncett St. Peter held their usual annual tea meeting. The day being fine, the gathering was large, including many friends from the adjacent villages and from Norwich. About three hundred sat down to tea, after which the chair was occupied by the Rev. G. Maddeys, the pastor, who, in his opening remarks, read a letter from J. W. Dowson, Esq., of Norwich, regretting his inability to be with them, but assuring the meeting of his warmest sympathy and support. Joseph Durrell, Esq., of Moulton, being then called upon to address the meeting, reviewed a variety of circumstances calculated to invest their present gathering with more than ordinary interest. Their chief object, he remarked, was to present their beloved pastor, the Rev. Mr. Maddeys, on this the twelfth anniversary of his ministry, with some substantial proof of their continued affection. For this purpose the ladies of the congregation, and the adjacent congregation at Moulton, had placed in his hands a purse of money, the united offerings of a loyal and warm-hearted people, and in receiving it he trusted that Mr. Maddeys would not value the gift in accordance with its intrinsic worth, but rather according to the spirit in which it was given. Mr. Durrell then referred to the fact that on the 2nd of May last Mr. Maddeys, in the good providence of God, had been permitted to celebrate his fiftieth, or "golden wedding-day," and in touching terms referred to the manner in which he had collected the whole of his little flock around him, and gratuitously supplied them with a substantial repast. Mr. Maddeys having in suitable terms acknowledged the gift, Mr. Brooks, of Norwich, called attention to the history of the church for the last eighteen years, referred to the circumstances under which Mr. Maddeys came among them, and humorously contrasted the past with the present aspect of affairs. The Rev. Mr. Clare, of Norwich, and the Rev. Mr. Noble, of Carleton, with Mr. Jones, of Manchester, having, in earnest and eloquent speeches, contributed to the entertainment of the meeting, the whole was brought to a close by prayer, after which the company dispersed to their respective homes.

**STOKE-UPON-TRENT.**—Mr. W. March, of Chilwell College, has accepted an invitation from the Baptist church at this place, and hopes to commence his ministry there soon after midsummer.

**LONGTON.**—Mr. W. Bishop, of Chilwell College, has received a cordial invitation from the Baptist church at this place to

accept their minister. Mr. Bishop has accepted the invitation, and hopes to begin his ministry on the first Sunday in August.

**DEWSBURY.**—The General Baptist church at this place has unanimously invited Mr. N. H. Shaw, of the College, Chilwell, to become their minister. Mr. S. has acceded to their wish, and commences not later than the first Sunday in August.

**WISBECH.**—The Rev. W. E. Winks, of Allerton, has accepted the cordial and unanimous invitation to the pastorate over the church, Ely Place, Wisbech, and is expected to commence his labours there on the first Lord's-day in September.

**SUTTON.**—On Monday, June 3, the Rev. J. Taylor was publicly recognised as pastor of the General Baptist church. The following brethren took part in the services:—Revs. T. W. Mathews and Fisher, of Boston; J. Staddon, of Pinchbeck; and J. A. Jones, of Gosberton.

#### SCHOOL ANNIVERSARIES.

**DEWSBURY, Wakefield Road.**—On Sunday, May 26, the anniversary services in connection with this place were held, when two eloquent and impressive sermons were preached by the Rev. N. H. Shaw, of Chilwell College, Nottingham, to large and respectable congregations, in the morning from Job xxii. 21, "Acquaint now thyself with Him and be at peace;" in the evening from John xxi. 15, "Feed my lambs." At the close of each service a collection was made on behalf of the school funds. The above-named rev. gentleman has received a cordial and unanimous invitation to become the pastor of the church and congregation worshipping in the above place, and is expected to enter upon his labours the first Lord's-day in August.

**MILFORD.**—The school sermons in connection with the Baptist chapel were preached on Lord's-day, June 2. Those in the morning and evening by the Rev. W. Chapman, of Melbourne, and that in the afternoon by the Rev. W. Sinclair, of Belper (Wesleyan). The sermons were highly instructive and interesting. We are happy to state that the collections amounted to more than those of any previous year in our history. W. H. S.

**SHORE, near Todmorden.**—On Lord's-day, June 16, 1867, two very excellent sermons were preached, to overflowing congregations, in behalf of this Sabbath school, by the Rev. Edward Stevenson, of Loughborough. Collections, £48. 2s. 1½d., exclusive of some £15. raised for school purposes in another form a short time previously,—making a total of £63. 2s. 1½d.

**GREAT BERKHAMSTEAD.**—On June 16, three sermons were preached by T. W. Marshall, Esq., of Loughborough. In the morning the weather was unfavourable, and the attendance less numerous than usual; but in the evening the chapel was crowded. The schools number two hundred scholars and twenty-four teachers. The collections amounted to £10. G. L.

**HALIFAX, North Parade.**—On the second Lord's-day in April school sermons were preached, morning and evening, by the Rev. J. H. Atkinson. In the afternoon scholars, teachers, and parents, were addressed by the Rev. R. Ingham. Collections very good.

**WEST VALE, near Halifax.**—On Sunday, June 16, two sermons were preached by the Rev. J. H. Atkinson, when £21 ls. 11d. was collected for the Sabbath school connected with this place, which is a branch from the church at Halifax, and where it is expected a chapel will soon be built.

**BURNLEY LANE, Ebenezer Chapel.**—On Lord's-day, June 9, two sermons were preached in the above chapel by the Rev. J. Bury, of Colne, after which collections were made on behalf of the Sabbath school amounting to the liberal sum of £62 Od. 6½d.

**HUGGLESCOTE.**—The annual school sermons were preached in the Baptist chapel on Lord's-day, May 12, by the Rev. J. Clifford, LL.B., of London. Notwithstanding the unfavourable weather the congregations were good, and the collections amounted to upwards of £40.

**IBSTOCK.**—The annual school sermons were preached in the Baptist chapel by the Rev. S. S. Allsop, of Longford. Collections, £15 11s. 6d.

**SWADLINCOTE.**—On Lord's-day, June 16, we had our first Sabbath school sermons preached by the Rev. Watson Dyson, of Measham, whose visit to us will not soon be forgotten, when the liberal sum of nearly nine pounds was realized.

**MARKET BOSWORTH.**—On Lord's-day, May 26, after two excellent sermons by the Rev. H. Cross, of Coventry, the sum of £8 was collected on behalf of the Sabbath school.

**BARTON DAY SCHOOLS.**—The annual examination of the children connected with this school took place, as usual, on Whit-Thursday, and was conducted by the masters of the schools at Ibstock and Coalville. The result was general satisfaction on the part of visitors, and high commendation to Mr. Henderson and Miss Bailey, the master and mistress. After the examination about four hundred friends sat down to tea, the trays for which were gratuitously furnished. In the evening a concert was given, under the able leadership

of Mr. H. Dennis, when the pieces performed were highly approved. The day was fine, the attendance large, and the proceeds amounted to £33.

#### BAPTISMS.

**GREAT BERKHAMSTEAD.**—On June 7, our pastor, Mr. Lawton, baptized four friends, one male and three females, who were welcomed to the Lord's table on the following Sabbath, on the occasion of the "united communion" of the sister church of Chesham (originally a branch, though now larger than the Berkhamstead trunk from which it sprung) with ours at Berkhamstead.

**NUNEATON.**—On Sunday, June 9, I baptized five persons on a profession of their faith in our Lord Jesus Christ—one a Methodist—the other four were received into the fellowship of the church the same afternoon. It was truly a good day to our souls. S. W.

**DENHOLME.**—On Lord's-day, June 16, six persons were baptized by the Rev. J. B. Lockwood, of Bradford, and in the afternoon, with two others, received the right hand of fellowship and a cordial welcome to the church.

**PINCHBECK.**—On Lord's-day, June 2, after a sermon from our esteemed pastor, the Rev. J. Staddon, two friends were baptized and received into fellowship the same day. One had been a scholar in the Sabbath school.

**CLAYTON.**—On Lord's-day, May 26, after a sermon by the Rev. T. Horsfield, of Halifax, two females, both teachers in the Sabbath school, were baptized, and in the afternoon were received into the church.

**HALIFAX, North Parade.**—On the last Lord's-day in May seven persons were baptized by the Rev. R. Ingham, after a sermon by the Rev. J. H. Atkinson.

**MACCLESFIELD.**—May 5, our pastor baptized four—three from Pointon, and one a teacher in our Sunday school—who were received into church fellowship.

**DESFORD.**—On Lord's-day afternoon, June 2, after a sermon by Mr. Hill, six friends were baptized, and in the evening were added to the church.

**BIRMINGHAM, Lombard Street.**—On Wednesday, March 20, six persons were baptized; and on May 29, ten others. J. H.

**BRADFORD, Infirmary Street.**—On Lord's-day, June 2, two persons were baptized and added to the church.

**HUGGLESCOTE.**—On Wednesday evening, May 29, after an address by the pastor, eight persons were baptized.

**MILFORD.**—On Lord's-day, May 5, four believers were baptized and added to the church. Two were scholars.

## Notes on Public Events.

SINCE our last, Whitsuntide with its holidays has intervened, during which, according to custom, our legislators adjourned, and the progress of the great Reform Bill was stayed. On the 13th inst., however, work was resumed, and party conflicts have occurred almost nightly since relative to the redistribution of seats and other similar matters, the Government endeavouring to apportion as much political power as possible to the counties and the landed interest, and the Opposition urging the claims of the great towns. On the 17th and 18th there was a warmly contested struggle in connection with the proposed representation of the London University. It has been understood on all sides for some years past that in any new Reform Bill this University was to have at least one member assigned to it. Now the University of London is a thoroughly unsectarian institution, numbering among its two thousand graduates men of nearly all shades of religious belief. It was intended by its founders to supply the want occasioned by the narrow exclusiveness of Oxford and Cambridge. One result is that a decided majority of its graduates are Liberals. To neutralise, therefore, its Liberal tendencies, and render possible the occasional return of a Conservative member, Mr. Disraeli craftily proposed to unite with it, for electoral purposes, a Church of England institution called the University of Durham. Hence the warm contest in the House of Commons just alluded to. We are glad to say that it ended in the defeat of the Government, and the prohibition of the unnatural alliance suggested.

The country has been horrified by the startling disclosures made in connection with the Royal Commission now sitting in Sheffield, with the view of investigating the trade outrages for which that town has been of late years notorious. Under the promise of pardon men have confessed both to the mixing of gunpowder with a saw-grinder's emery, through the explosion of which he was seriously wounded; and in another case even to the commission of murder, the victim, after being watched and tracked for weeks together, having been shot with an air-gun. And for the perpetration of these diabolical acts payment was made in money by the secretary of a Trade's Union! We trust, however, that the public will not, from

these painful facts, leap to the conclusion that Trades' Unions are necessarily either wrong in principle or evil in practice. Properly conducted they may be of service both to the particular trade concerned and to the general community. No doubt they have often been useful in compelling thoughtless or despotic employers to act more fairly and reasonably than they otherwise would have done. But experience shows that it is exceedingly difficult so to conduct a Trade's Union that serious abuses shall not arise. Its managers are almost necessarily one-sided in their views. There is, in short, a more excellent way, which we have more than once urged in these Notes,—the establishment of Boards of Arbitration consisting partly of masters and partly of men. In Sheffield the other day, to two excited disputants, one warmly opposing the other as warmly defending Trades' Unions, we ventured to submit what had been done in this way in connection with the hosiery trade of Nottingham and its vicinity, when they both cordially agreed that it was the very thing that was wanted in their own locality, and avowed their belief that to such mixed Boards of Arbitration they must eventually come.

We are sorry to see that in Birmingham there have been serious riots occasioned by the attempts of Irish Papists to prevent the delivery of Anti-Romanist lectures by a Protestant fanatic named Murphy. Our sympathies are in favour of free speech, and if Mr. Murphy would confine himself to the use of decent language in his exposure of the errors of Popery we should say he ought to be defended, and no Irish mob ought to be allowed to put him down. But if the reports of his sayings contained in the newspapers are correct, we think he puts himself beyond the pale of defence. The English people would never allow a Romish priest, under the plea of free speech, publicly to attack Protestantism in the foul scurrilous way in which he speaks, not merely of Romanism as a system, but of those who believe and teach it.

Passing from our own country to foreign lands, in France the Great Paris Exhibition, with its visitants, has been the chief subject of thought and talk. The Czar of Russia, with several members of his family; the King of Prussia, accompanied by the Crown Prince and the "mighty Bismark;"

the Sultan of Turkey; besides other less important dignitaries, have all been to see the grand show. And well worth a visit we understand it is to all who can afford it. Only to do it justice a whole month, instead of one short week, is needed. No doubt our readers have all heard how the Czar, during his stay in Paris, was shot at by a refugee Pole. Happily, through the presence of mind of a French equerry, the ball missed its mark. We say "happily," for if the attempt had succeeded, wretched Poland must have paid the penalty in wretchedness yet more extreme heaped upon her by exasperated Russia. As it is, the affair has made the Czar Alexander quite popular in Europe.

On the 8th inst., Francis Joseph of Hapsburg was crowned King of Hungary at Buda, with sacred unction, thirty hours' fasting, defiance on horseback to the four ends of the earth, and all the rest of a ceremonial which must have been at once barbaric and imposing; the magnates appearing covered with jewels, their servants blazing in fantastic liveries, and the peasantry huddling together dressed in skin jackets with the hair turned inwards, trousers of linen, and sandals of cowhide

sewn with sinew close to their feet. Francis Joseph's reception appears to have been enthusiastic, and the nation, as a whole, accepts the reconciliation; though it is said the Radical members of the Diet appeared in mourning dresses, and held an open-air funeral service outside Buda for the last independence of Hungary. At any rate, as it has been well remarked, freedom has not been lost when such a service is possible without interference.

What contrasts this world presents! Whilst in the instance of Francis Joseph the clouds have been breaking, and the sky clearing, his relative Maximilian, late Emperor of Mexico, has been taken prisoner, and is in the hands of bitter enemies. It is hoped that in deference to the wishes of the United States' government his life will be spared; but at present the thing is uncertain. And his poor wife, too, the Archduchess Charlotte, said to be a most estimable woman—the physicians believe that she cannot either recover or live long. A sad ending to the bright dreams of empire indulged in two short years ago! "Vanity of vanities, all is vanity, save to love God, and to serve Him alone!"

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## Deaths.

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**STUMBLES.—HEWES.**—June 3, of consumption, Harriet, the beloved wife of Mr. Samuel Stumbles, Raleigh Street, Nottingham, aged 27 years. She was a faithful and affectionate wife and mother, and bore a short but very painful affliction with Christian fortitude. Her end was perfect peace.—Also, on June 16, Mary Hewes, aged 65, mother of the above. Both mother and daughter were respected members of the church in Broad Street, Nottingham.

**ELLIOTT.**—June 3, at Castle Donington, Annie Derry, the beloved wife of Alfred Elliott, and daughter of the late Rev. J. Derry, of Barton, aged 44 years. She was long a patient sufferer, and her end was peace.

**PEGG.**—June 21, at Ventnor, Isle of Wight, in his 66th year, Robert Pegg, Esq., of Melbourne House, Derby. Mr. Pegg was for many years Treasurer of the General Baptist Foreign Mission, and one of the most liberal supporters of our public institutions, as well as of other religious

societies and benevolent institutions in his own town and neighbourhood. His death is widely and deeply lamented.

**DR. THOS. PRICE,** formerly of Devonshire Square, London, and for many years Editor of the *Eclectic Review*. He was the Author of the "History of Protestant Nonconformity," in two volumes.

**A SUPER-CENTENARIAN.**—April 23, Olive, widow of the late Dr. Wight, died in Casco, Maine, aged 103 years, 3 months, and 11 days. Since her hundredth birthday, she would entertain her children and grandchildren with anecdotes of General Washington, the body-guard of whom she saw going from Boston to New York. A few days before her death she told her family the Lord was coming to take her home, and said to them, "Be good, and meet me in heaven." By her quiet, happy, and useful life she won many friends. She leaves a numerous posterity, from children to descendants of the fourth generation. She and Roxy were members of the Methodist church more than fifty years.

## Missionary Observer.

### THE ORISSA CONFERENCE.

*By desire of the Committee the following Minutes of the last Conference are now published. It was thought that the perusal of them in this form would give our readers a better insight into the nature and amount of the work in Orissa than has previously been possessed. Although our brethren are few in number, it would be difficult to overrate the value and importance of their labours in relation to the spiritual and eternal interests of the people.*

THE Conference was held at Cuttack, and commenced its sittings, Dec. 21st, 1866. Present, brethren W. Brooks, J. Buckley, W. Miller, G. Taylor (just returned from England), J. O. Goadby, and T. Bailey. The meeting commenced by singing, "And are we yet alive," after which thanksgiving and prayer were offered by brother Buckley. Brother Taylor was chosen chairman.

Last year's minutes read. Also letters from our Secretary, and telegram received on the 16th inst. Communications also read from Religious Tract Society, American Tract Society, Bible Translation Society, American and Foreign Bible Society, Vernacular Education Society, and from our brethren of the Northern Orissa Mission. The following minutes adopted.

#### THE FAMINE, AND HELP RECEIVED FOR THE SUFFERERS.

1. Assembled in Conference at the close of a year of unexampled trial and distress, we feel that our first duty is deeply to humble ourselves before God in remembrance of the terrible famine which has afflicted Orissa, by which a considerable proportion, probably a fourth, of the population has been carried away, and which has been a more solemn and awful visitation than in these latter days has befallen any other land. The distress which has been experienced by the people during these days of tribulation cannot be described, and the anguish and sorrow of our hearts are only known to God. We would, therefore, with unfeigned humility and penitence acknowledge His judgments in the distress and mortality occasioned by the famine, the

pestilence, and the heavy flood early in August, and would cry to Him in His abounding mercy to heal and save the land, and to magnify His wisdom and grace in over-ruling this overwhelming calamity to the permanent benefit of Orissa. We would, at the same time, most thankfully record the goodness of God to our native christians, especially as at this time of unparalleled suffering not one in our community has died of starvation. We trust that as the result of this solemn visitation increased interest will be felt in Orissa, and in the efforts to bless its population with the gospel of Christ, and that a rich blessing will attend our endeavours to lead the poor famine orphans so largely committed to us into the way of life.

2. It is our grateful duty to acknowledge the liberal help which at this time of distress we have received from many different quarters. Our acknowledgments are due, first of all, to Messrs. Sykes & Co., who established the Orissa Famine Fund, which was the first organized effort to grapple with this fearful calamity. We have been able, by means of this Fund, to render most valuable help in many thousands of cases of severe distress, by which incalculable suffering has been averted or mitigated, and many lives have been saved. It is also peculiarly grateful to our feelings to record our appreciation of the liberality of our brethren in Christ of every denomination, and from the Himalayas to the Neilgherries, towards our suffering native christians. Our thanks are due to the church at Circular Road, Calcutta; Lal Bazaar, Calcutta; Bhowanipore Union Chapel, Calcutta; Cannanore, Masulipatam, the American Baptist Mission Church at Maulmain, and to many individuals in other churches. We also record our obligations for the seasonable and liberal help received from home. Our acknowledgments are also tendered to christian friends who have especially rendered assistance for the famine orphans we have received.

#### RETURN OF BROTHER AND SISTER TAYLOR AND ARRIVAL OF MISS DERRY.

1. Agreed, that we warmly welcome back to Orissa our beloved brother and

sister Taylor. We rejoice in the tokens of the Lord's goodness which our dear brother enjoyed while labouring at home, and having returned at a crisis in the history of the Mission, and when help was more urgently needed than at any former period, we record our fervent hope that the Lord whom he serves will make him an extensive and lasting blessing.

2. We also affectionately welcome to Orissa our dear young friend, Miss Derry, and earnestly hope that she may be very useful in the good cause.

#### BIBLE OPERATIONS.

1. *American and Foreign Bible Society.*—Letter read from U. D. Ward, Esq., with information of grant of 500 dollars, which has been received. Resolved, that we heartily appreciate the liberality of the American and Foreign Bible Society, and trust that they will continue to help us. We approve of the action of the Secretary in acknowledging, on our behalf, this acceptable donation.

2. *Bible Translation Society.*—Resolved, that we are pleased to learn that this Society has sent £150 to help us in the good work.

3. It was reported that the pocket edition of the New Testament in Oriya (1500 copies) at the expense of the Bible Translation Society had been completed. A copy was laid on the table. Agreed, that we express our great thankfulness to God on the completion, for the first time in Oriya, of the New Testament in a very portable form; our sense of the value of brother Buckley's services; our persuasion that it will be highly valued; and our prayer that it may be extensively and lastingly useful.

4. *Special effort to circulate the Gospels and New Testament.* (See last year's Minutes.)—Resolved, that we approve of establishing a special agency for this purpose, and are prepared, as we have the means, to spread abroad in this way the Word of God in Orissa. That we approve of the appointment of two agents to be supported from our Bible funds; one for the central division, to be under the controul of the Cuttack brethren, and the other under the brethren at Berhampore and Russell Coudah. The Secretary to confer with these two Societies, as we are anxious to prosecute

this important object to the utmost of our ability.

5. *Calcutta Auxilliary Bible Society.*—Brother Buckley reported that copy had been prepared to Isaiah xxv., and that the printing of the revised edition had proceeded to Numbers xxiii., p. 120. It was further stated that application had been made to the above Society for the pecuniary help now required. The brethren received this report with pleasure.

6. That we leave the question of printing Gospels during the year to the Cuttack brethren, empowering them to print as many as may be required, and for which we can procure the means. That we still feel the importance of printing another edition of the Lamp of Righteousness, or Scripture Selections.

#### TRACTS, BOOKS, ETC.

1. Reported that, as an exceptional case, the Religious Tract Society had again granted £25; and that two grants had been received from the American Tract Society of £28 6s. 1d., and £32 9s. 10d. respectively.—Agreed, that we record our appreciation of the help of these Societies, and are especially gratified at the continued interest felt in our work by the American Tract Society. At the same time we think that, according to our resolution last year, our own Society should supply the means for printing tracts, provided it cannot be obtained from other sources, as the Religious Tract Society generously gives the paper required.

2. *New Tracts.*—Tract on Prayer—Oriya name—Looking-glass of Prayer—English Name—Help in Prayer. Pursuant to the appointment of last year this tract had been prepared, and a copy was presented to Conference. 5,000 had been printed. Thanks were given to those who had prepared it, and it was adopted by the Conference. The brethren expressed their satisfaction that it had been prepared, and their hope that it would be found very useful in aiding the sons and daughters of Orissa in expressing the desires of their hearts to God.

2. *Jaganath Tested.* (See last year's Minutes.)—2,000 copies had been printed. Agreed, that we heartily thank Makunda Das for preparing it—that we are much gratified to add this tract to our stock—



that we believe it will be very popular, and hope it may be very useful.

3. Agreed to print:—

Jaganath Tested .. ..	5,000
Essence of the Bible .. ..	3,000
Divine Alphabet .. ..	2,000
Hymns, Part 3. . . . .	5,000
"   Part 4. . . . .	2,000
Caste .. .. .	2,500
Destroyer of Delusion .. ..	5,000
Hymn of Praise, Sanscrit and Oriya .. .. .	2,000
True Refuge .. .. .	2,500
Objections Refuted .. .. .	3,000
1st Catechism .. .. .	2,000
2nd " .. .. .	2,000
Come to Jesus .. .. .	2,500

4. *Desirableness of preparing a tract on the Famine considered.*—Agreed, that we request brethren Ghanoooshyam and Makunda Das, with brother Buckley's assistance, to prepare such a tract, and if approved by the Cuttack brethren to be printed forthwith.

5. *Watts's Divine and Moral Songs in Oriya* to be revised by Makunda Das, aided by brother Miller, and we empower them to add any original hymns adapted to the young, and to print 2000.

6. *Gospel Harmony.*—Agreed, that we recommend brother Taylor carefully to go over the MS. of our late brother Sebo Sahu, during the year, with a view of selecting from it such portions as may be suitable for one or more tracts.

7. *Pilgrim's Progress.*—Letter read from brother Stubbius giving up the translation of the Pilgrim, and wishing the Conference to make other arrangements. This communication received with great regret. It was felt important to secure the best native agency that could be obtained for the translation of this valuable work. After discussion, agreed to commit the work to Ghanoooshyam, and to request brethren Buckley and Miller carefully to superintend it. At a later period of Conference Ghanoo requested that Shem Sahu might be associated with him, to which the brethren agreed.

8. *The MS. Hymn-book, compiled by Ghanoooshyam,* was again considered. It was thought to be a vast improvement on our former one, but a few improvements were suggested. No minute was adopted; but the general feeling appeared to be that we were not yet in a position to print it.

9. Hymn-book presented by Donardun Barrick, and referred to a Committee, consisting of brethren Buckley, Miller, Ghanoo, and Makunda, who are to examine and report.

MISSION ACADEMY.

1. A verbal report of the examination given, after which Haran was received as a native preacher on probation, subject to the usual conditions, and that he receive eight or ten rupees per mensem, according to circumstances.

2. In reference to Robert the following minute was adopted:—As Robert has not made satisfactory progress in his studies, and as his state of health is such as to render it very doubtful whether he would be able efficiently to do the work of a native preacher, we are obliged with regret to decline receiving him.

3. George Das, from Piplee, was received on probation as a student.

NATIVE PREACHERS.

1. The following arrangements approved as to their location:—*Berhampore* and *Padri Pella*—Tama, Kombo, Harau, Chundra, Scripture reader. *Russell Condah*—Paul (in regard to Bhubani see minute 4). *Choga*—Thoma. *Cuttack*—Sebo Patra, Ghanoooshyam, Jagoo Roul, Makunda Das, Shem Sahu, Makunda Sahu. *Piplee*—Damudar and Pursua Rout. *Khundittur*—Donardun Barrick. *Jajapore*—Rama Das.

2. *Urgent application for a native preacher made by brother Phillips, of Jellalore, considered.* Agreed, that we deeply regret that it is not possible to send a native preacher, as requested by brother Phillips, senr.

3. *Case of Sanantani considered.* Agreed, that on account of the unhappy misunderstanding between the two brethren, we cannot approve of his continuing at Jajapore—nor does he wish it; that his request to be at Cuttack cannot be entertained; and as we do not know of any other opening, we are obliged to dispense with his services.

4. Bhubani Mahanty (Scripture reader) had not conducted himself satisfactorily, and the discipline to which he had been subject had not produced the salutary effect which was anticipated. Resolved, that a letter be sent to him

from this Conference, and that he be informed that we shall be under the painful necessity of removing him altogether from his post unless there be a speedy and decided improvement.

5. The desirableness of our native preachers on probation or Scripture readers having, whenever practicable, daily instruction in the Word of God from the missionary in whose charge they are, was discussed and warmly approved. It was hoped that in this way they would be increasingly efficient and useful. It was resolved, that they should be examined at the next Conference as to their Scriptural knowledge.

6. *Continuance of extra help.*—Agreed—that we recognise the justice of continuing to render assistance to our native brethren while the distress continues. Discretion left with the missionaries at the several stations.

7. *Application from Joye Singh to be a Khond native preacher.*—Agreed, that we rejoice to hear of his restoration to the church, and are gratified that he is anxious to make himself useful among the Khonds, but we could not think of his being received as a Khond native preacher till the stability of his christian character has been proved.

8. Musta's application of a similar kind not entertained.

9. Our beloved brother, Gunga Dhor, having died in Christ since our last meeting, a minute to be prepared for insertion in Conference book.

10. Gunga Dhor's widow to receive, from Native Preachers' Fund three rupees per mensem according to our rule.

*Note.*—On Dec. 25th the undermentioned native brethren united with us—Damudar, Sebo Patra, Ghanooshyam, Jagoo Roul, Paul Singh, Thoma Barrick, Makunda Das, Shem Sahu, Donardun Barrick. Also, Rama Das, Sanantani, Makunda Sahu, and Chundra. This sitting was opened with prayer by Sebo Patra, and closed by Damudar.

#### BERHAMPORE GIRLS' ASYLUM.

Referred to the Conference by the Committee. It was unanimously thought that the Berhampore brethren had a right to this asylum as it was on its removal to Russell Condah, and they felt anxious to secure it as an interest-

ing and important auxiliary to the station. The Conference recommend that the time of removing the asylum back to Berhampore be left to the brethren immediately concerned.

#### INDIAN REPORT, CORRESPONDENCE, ETC.

1. That the Secretary edit the report, as usual.

2. That the Secretary report the proceedings of this Conference to the brethren of the Northern Orissa Mission.

3. Agreed to make application to the British and Foreign School Society for school materials, on account of the great number of famine orphans received.

#### ACCOUNTS.

1. Printing office accounts to be audited by brethren Buckley and Miller.

2. Treasurer's accounts with different societies presented and examined, and to be signed by chairman.

#### MISCELLANEOUS.

1. *Fire-proof Safe.*—Agreed, that the thanks of the Conference be given to the Committee for sending a fire-proof safe according to our request.

2. *Registration Act.*—(See last year's Minutes.) Reported, that the brethren at Cuttack had attended to the registration of Mission property at Cuttack and Khundittur.

3. *Makunda Sahu's case.*—Agreed, that we rejoice that the publicity given to this case, according to our recommendation last year, has been effectual in securing the object desired.

Reports of the stations were given as usual, and the Conference closed with solemn prayer on the 27th by the chairman.

#### THE PUBLIC SERVICES

At this Conference were very numerous attended. The first Oriya sermon was preached by Shem Sahu on Lord's-day morning, Dec. 23, on the importance of Hindoo christians seeking the salvation of their own countrymen, from Rom. ix. 3—"For I could wish that myself were accursed from Christ," &c. Brother Buckley preached in the afternoon in Oriya, from Isaiah li. 9, with lii. 1—"Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old."

"Awake, awake; put on thy strength, O Zion." Brother Goadby preached in English in the evening, from John iii. 8—"The wind bloweth," &c.

The native missionary meeting was held on Thursday evening, Dec. 27. Babu D. R. Rout presided, and addresses were delivered by Ghanoo-shyam, Damndar, Makunda Das, and Thoma. Prayer was offered at the commencement by Paul Singh, and at the close by Donardun Barrick.

The Lord's Supper was administered on Sabbath afternoon, Dec. 30. Bro. Taylor delivered the Oriya address from John xi. 36—"Behold how he loved him;" and brother Buckley the English one from Solomon's Song v. 1—"Eat, O friends; drink, yea drink abundantly, O beloved."

Next Conference to be held in November, 1867, as early as practicable, at Berhampore, or Russell Condah, as may be found more convenient. First Oriya sermon to be preached by Ghanoo-shyam; second, by brother Miller; English sermon by brother Buckley.

#### CONTINUED DISTRESS IN ORISSA.

*Cuttack, May 13, 1867.*

I HAVE not thought it necessary for two or three months past to report by successive mails the state of Orissa. The information given in the Indian papers has been much more regular and full than it was last year, and I have supposed that it would be copied into the English papers; but it is right that all our friends should know that the distress in many parts is still very great, and that deaths still occur from starvation, though I would hope that they are not very numerous. About *four hundred orphans*, of both sexes (a rather larger proportion of girls than boys) have been sent to us at Cuttack the last two months, and I believe a considerable number have been received at Piplee. This affecting fact shows how very far we are

from having seen the end of our troubles. Our prospects for the next four months appear to me gloomy and dark.

I have to-day received a letter from one of our members who is engaged in Relief operations at Taldunda, about sixteen or eighteen miles from False Point lighthouse. He reports great distress among the people in that part, and says that some are daily coming in from the surrounding villages to the relief centre there. About eleven hundred are daily fed at that centre from charity, nineteen-twentieths of whom are women and children. He says how painful it is especially to see children two or three years old running with their vessels in their little hands when the signal is given for the distribution of rice; and how distressing it is to hear the cries of these little ones from the pinchings of hunger. Many villages around Taldunda are deserted; and if it please God to give the bright sunshine and the refreshing rain to mature the precious fruit of the earth, it is difficult to see where men can be found to sow the seed and gather the harvest. Unless brighter days dawn, it seems to me that a large part of Orissa must soon go back to its original jungle state.

The number daily fed from the charity of Government in the Cuttack district is 39,000.

Rice a little time ago sold at ten seers the rupee. It now sells at nine, and appears likely to be dearer. Circumstanced as we are, it is not possible to carry on with the ordinary allowance for our orphan schools, native preachers, &c. The best way of sending the additional help required rests, of course, with the Committee, **ONLY IT MUST COME.** Our poor christians at Choga and Khundittur will feel the pressure severely in two or three months, and we have not sufficient funds in hand to help them. Pray for us, and imitate the early disciples of the Lord, who when they heard of the "great dearth" which occasioned such wide-spread distress in the days of Claudius Cæsar, "determined every man according to his ability to send relief to the brethren."

JOHN BUCKLEY.

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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. PIERCE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

## GENERAL BAPTIST MAGAZINE.

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AUGUST, 1867.

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## THE ANNUAL ASSOCIATION.

IN the *Christian Spectator* for 1855 there is a series of papers entitled "My Life," by a dissenting minister, whose short residence in Louth had been embittered by his own atrabilious temper, but whose reminiscences of the place were sufficiently agreeable to induce him to designate it "that lovely little marsh-town of Luda." Its ancient name of Luda was derived from Lud, a rivulet. The town has a special interest to a thorough-bred General Baptist as one in which our principles have taken deep root, and in which our practices have found faithful defenders. A small church holding our sentiments existed in Louth during some part of the eighteenth century, but before the close it had become extinct. Just as the present century opened the Association at Spalding learned that there were no dissenters there except Methodists, and resolved to make an effort to raise a new Baptist church. A vacant chapel was purchased for £200, and the first ministerial supplies were obtained from London. The students of Rev. Dan Taylor preached in their turn for successive Sundays, and gave their time in the intervals to the work of establishing

the cause. One of these early labourers was Mr. F. Cameron, whose first journey from London to Louth was performed almost entirely on foot! The few people then collected discerned in him something better than great pedestrian ability, and desired that his superior qualities might be at their service. Imbued with that sacred enthusiasm which clear-sighted men have regarded as the most rational Christian zeal, the young student became the first pastor of the thirty people who then formed the infant church. Out of this first church in Northgate has arisen a second in Eastgate. The two communities were so united in affection as well as in faith as to concur in desiring the visit of the Association; and their combined efforts to entertain it were so efficient as to render the present year's meetings more than usually pleasant.

In a locality so remote from many of our churches the attendance could not be up to the average; consequently the Monday evening prayer meeting, and the College Committee meeting, were comparatively small. At the latter the business did not proceed either so expeditiously or harmoniously as it might have done,

and some of it was deferred to a second sitting on Tuesday morning at nine o'clock.

Punctually at ten o'clock the Rev. W. R. Stevenson, M.A., of Nottingham, took the chair, and delivered, to a pretty full assembly, a most appropriate address. He reviewed some of the leading events in our history during the fifteen years which had intervened between the last and the present meeting of the Association in Louth. He mentioned the names of the principal men who have died during the period, beginning with the Rev. J. G. Pike, and ending with Mr. Robert Pegg, of Derby, who had expired somewhat suddenly only a few days ago. A reference to the prospective mortality of those who were then present, and an exhortation founded on our frailty, followed his touching allusions to the dead. He then adverted to our denominational progress, and stated that the numerical increase during the time reviewed was about 2,000. Regret on account of this small increase was shown to be the more due from us because of our distinguishing belief that God will the salvation of all. A hopeful view was taken of our present condition, of the College, and the Missions, both Home and Foreign. His impression was that there is an improved spirit among the ministers as well as the churches—there being no cliques or parties known to him—while there is more tolerance of different opinions, and probably more true orthodoxy. The great want of the Connexion was then pointed out—the want of holy Christian enthusiasm. The body of the address consisted in a description of this enthusiasm—of its advantages—its reasons—and the means of cultivating it. The address contained so much to command approval, and scarcely anything to excite controversy, that a vote of thanks, moved and second by brethren J. C. Jones

and W. Underwood, was carried with acclamation.

Mr. Marshall, of Loughborough, was appointed to be Vice-chairman, and the Rev. C. Clarke, of Ashby, to be Assistant-secretary of the present Association. The first business transacted related to the new organisation of the Home Mission. In the afternoon of Tuesday the time was occupied in considering the Reports of the Board of Arbitration in matters of dispute among churches, and of the Board for facilitating the removal of ministers to fresh spheres of labour. In future the names and addresses of the members of these Boards are to be printed in the Minutes, so that they may be referred to if not remembered. One difficult case had occupied the Arbitration Committee during the past year. And the Ministers' Board had received numerous confidential communications from both churches and pastors. Still more time was taken up in considering and adopting the recommendations of the Committee for revising the Association Rules passed in 1860. Owing to changes since introduced great inconvenience has been felt in arranging services so as to allow all who desired to be present at them. Henceforth the afternoon of Tuesday will be left free for a large attendance at the Foreign Missionary Committee meeting, so that this Committee shall not interfere with the public meeting of the Home Mission on Tuesday evening. Brethren Underwood, J. C. Pike, W. Chapman, and T. W. Marshall, who submitted the report, which, with few alterations, was adopted, were thanked for their attention to the case. As the Foreign Mission is wholly dependent for its resources on the voluntary collections and subscriptions made in the several churches, it is desirable that there should be at least one meeting in the year at which all the ministers

and representatives of the churches can be present. Even visitors, especially if subscribers, will not be excluded; and as there will be no other service on the Tuesday afternoon to prevent their attendance, it is hoped that they will manifest their interest in the Mission by their presence on the occasion when all the proceedings of the General Committee are passing under review. As at the College Committee, so at the Committee of the Mission, the liberty to *vote* is confined to subscribers of one pound per annum, and to ministers whose churches support the institutions.

An Address on Peace to the ministers of Baptist churches in America and Germany was proposed by brother Mathews, of Boston, and after some hesitation as to its being quite seasonable, was unanimously adopted. The decease of the Association Treasurer, Robert Pegg, Esq., which occurred the day after he had forwarded the statement of his accounts, was then announced, and brother Thos. Goadby was appointed to prepare a resolution expressive of our gratitude for Mr. Pegg's faithful services, of our regret for the loss which the Connexion has sustained in his decease, and of our condolence with his sorrowing widow under her distressing bereavement. At a subsequent sitting of the Association Robert Wherry, Esq., of Wisbech, was cordially elected to the vacant Treasurership. It may not be out of place here to record the death of another valued friend of the denomination who preceded Mr. Pegg in the Treasurership of the Association Fund, Mr. George Stevenson. He died in October last, after a connection of more than forty years with the church in Brook Street and Mary's Gate, Derby. Is there no pen to portray the character of that amiable man, and to preserve the memory of his sterling worth?

In the evening of Tuesday the

Home Missionary meeting was held in Northgate Chapel, Mr. Mallet, of Nottingham, presided. The Rev. J. Baxendall, of Wirksworth, prayed. Reports were read by the district Secretaries, and effective addresses were delivered by brethren Mathews, C. Clarke, W. Gray, and J. T. Gale. While the larger number of friends were enjoying these addresses, many ministers and men of business were pondering the affairs of the Foreign Mission, and more especially its pecuniary embarrassments. Mr. R. Wherry presided at the Committee meeting, and Mr. T. Hill, the Treasurer, entered most patiently and particularly into all points of expenditure and income. While listening to his clear and copious explanations we felt sincerely thankful to God for his grace in disposing our brother to give such minute attention to matters so vital to the permanency of the Mission; and for the sake of those subscribers to it who may not be personally acquainted with Mr. Hill, we express our conviction that for fidelity and efficiency in the office of Treasurer he never has been, and probably never may be, surpassed. The difficulties of the Society do not spring from any incapacity or negligence in its active managers; and arising, as they apparently do, from purely Providential sources, they ought to elicit more general sympathy with those anxious officers, and more liberal support from the whole Connexion.

On Wednesday morning, at seven o'clock, there was a devotional service; and after breakfast some brethren were engaged in committees.

At eleven the Northgate Chapel became well filled for public worship. The Rev. W. Taylor, of Call Lane, Leeds, read the Scriptures and offered a most devout and scriptural prayer. After singing the Rev. J. Clifford, LL.B., of London, preached on the Person and Plan of Christ, taking as his text John xx. 30, 31. The

sermon, though long and elaborate so as to require great heed-taking on the part of the most appreciative hearers, was listened to with unflagging interest, and with almost unalloyed delight. The range of thought was so wide, the points discussed were so vital, and at the same time have been so much controverted by the enemies of the truth, the tone in which these disputed topics were treated was so vigorous and serious, the diction and style were so ornate and elevated, and the manner of delivery was so eloquent and impressive, that the hearing of the discourse was a feast of no common kind. We regretted that it was not preached in a more central place and to a larger auditory; and we wished that it could have been heard by those sapient people who say that pulpit power is on the wane amongst us, and who croakingly put the prohibited question, "What is the cause that the former days were better than these?" The Sermon is to be printed, we hope in the form of a little book, and it will doubtless read well; but those optics had need be very cunning which have to equal the service of both eyes and ears!

At three o'clock the lower part of the chapel was filled again at the United Communion. The service was presided over by the pastor of the church, Rev. W. Orton, with an address by Dr. Underwood, various deacons from distant churches handing round the elements.

The annual meeting of the Foreign Missionary Society was held in the evening, under the presidency of General Sir Arthur Cotton, who delivered an instructive address, in which he gave emphatic testimony to the self-denying and successful labours of other missionaries in India, as well as of those who are labouring in the province of Orissa. The general's testimony was the more valuable because, for nearly half a century, he has been ac-

quainted with India, and has personally visited the mission stations. The Rev. Dr. Underwood prayed. The Rev. J. C. Pike read an abstract of the report; and T. Hill, Esq., of Nottingham, treasurer, read the cash statement, from which we learned that the society is still in debt. The Revs. T. Goadby, B.A.,\* W. Bailey, W. Hill, and H. Wilkinson, effectively addressed the meeting. A vote of thanks to the chairman was proposed by the Rev. I. Stubbins, and seconded by W. D. Ditchett, Esq., of Louth.

Thursday. At seven o'clock, a faithful sermon was preached by the Rev. J. Lawton, of Berkhamstead, for which he received the thanks of the Association, with a request that he would send the sermon for insertion in the Magazine.†

The committee, secretary, and treasurer, of the Building Fund were then appointed, in connection with which some excellent speeches were delivered. Inquiry was made respecting the Centenary Vols., for which arrangements were made last year, and this led to the passing of a resolution to hold the centenary in the year 1870 and not in 1869. The subject of the next Association Letter was decided upon—Non-attendance of Church Members at Public Worship—the Rev. J. Clifford to be the writer. The place of the next Association is Derby. The Rev. T. Goadby, B.A., is to be chairman; the Rev. S. Cox the Wednesday morning preacher, and the Rev. W. Orton the Thursday morning.

This being the year for appointing a new secretary, choice was made of brother John Clifford, of Paddington. The Rev. T. Barras received the thanks, which he has fully deserved, for his services as secretary during the past three years.

\* For Rev. T. Goadby's Address see *Missionary Observer*.

† By an unfortunate oversight part of Thursday's proceedings have been omitted by the printer, but will be found inserted at page 251.

The business was closed before five o'clock on Thursday, at which time numbers returned to their homes, whilst the majority remained till the following day.

In the evening a free conference was held. Very many of the brethren spoke and offered prayer, and a most hallowed feeling seemed to pervade the entire meeting. It was delightful to witness such deep prostration of spirit, and to hear the fervent prayers for prosperity, that we may no longer have to mourn that our numbers are decreasing.

On the Friday a large number of

the ministers and friends went to Mablethorp, where they enjoyed the refreshing sea breeze, were favoured with Christian intercourse, and conducted brief religious services. Thus happily terminated one of the most interesting Associations it has been our privilege to attend.

The friends at Louth were loudly applauded for the public accommodation which they had provided for the representatives and visitors; and equally so for that private hospitality which insured the comforts of home to those who dislike to go abroad.

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## Glow-worm Papers.

No. VIII.

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### JINGLE-JANGLE; OR, AN ANCIENT CHURCH WITH A MODERN TEMPER.

1 Cor. iii. 21—23.

WE have now to consider the *Argument* by which the admonition in the passage before us is sustained and enforced. This argument is of a very wide and comprehensive character. Paul's mind was distinguished for its amplitude of grasp, and copiousness of utterance. This argument reveals to us the extensive sweep of his thinking.

There are three main steps in Paul's reasoning.

The first step of the argument is indicated in the words, "All things are yours." The whole universe has a relation to the church of the living God. It exists for your sake. It is continued in being as a platform for the full development of the church which has been redeemed with the blood of the Son of God. All things are working out the divine purposes in relation to His church. The church is an end, the universe the means which have reference to that end. "All things are yours." All are kept in motion for your sake, and are unfolding their never failing resources for your well being. "And we know that all things work together for good to them that love God; to them who are the called according to his purpose. The Spirit it-

self beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God, and joint-heirs with Christ." The Apostle then expands and amplifies this thought, and illustrates the meaning of the words, "All things are yours."

*Ministers* are yours. They exist for your sake. The ministry exists for the church, and not the church for the ministry. Ministers are your servants, but you are not their master. Both the ministers of the church and the members of the church have one common master. "One is your master, even Christ, and all ye are brethren." Instead of making a boast of the gifts and talents of one of your ministers, and setting him up to the exclusion of the others, you should receive them all as the servants of God. You may derive something which is good from each one. You are doing an injustice to yourselves and to the divine arrangements by rallying round one and rejecting the others. "All are yours." Paul with his earnestness, plainness, and scriptural simplicity—Apollos with his rhetoric and stores of philosophical knowledge—Peter with his conservative tendencies, and his reluctance to



give up the old for the new—you can get something profitable from them all. It is an unwise thing to take one and turn your backs upon others. Receive them all in the Lord, and be thankful for their diversified gifts, remembering that "all are yours."

The *world* is yours. It exists for your sake. The Cross supports the world. Things which adorn the face of the earth are renewed, and kept bright and beautiful for the sake of the church. The internal treasures of the world—the rocks, the minerals, the precious stones—are held in their resting places by the Almighty hand that they be made subservient to the interests of the church. The wide spreading sea rolls on that it may bear on its bosom the servants of Christ and the ministers of the church. The world, with all its outward beauty and splendour—its inward riches, its seas, its lakes, forests, and mountains, belongs, by divine arrangement, to the church of God.

*Life and Death* also are yours. Both life and death are so controlled by infinite wisdom, that they are made subservient to the highest interests of the church. Life is given and life is taken away to promote the well-being of the people of God. God added fifteen years to Hezekiah's life, and sent a destroying angel to smite 185,000 of his enemies; and thus both by life and death the welfare of God's ancient people was promoted. So now God regulates life and appoints death with a view to the advancement of the cause of His church.

*Things present, and things to come.* All the machinery of the civil and social world. The revolutions of empires—the fall of dynasties. The destruction of kingdoms, and the construction of nations; the sword of war, and the olive branch of peace; all things entering into and affecting the constitution of society, hold a relation to you, and exist for your sake. The future, too, with its wonderful possibilities and purposes, will unfold its resources for the sake of God's church. The Apocalypse gives us a symbolical representation of the history of the city of God. Though it presents to us much which is terrible and alarming, all is right at last. Jerusalem is seen in the end in all her lustrous

beauty, and clothed with the light of heaven.

Let your eye sweep through all the realms of being. "All things are yours." Is it not a pity, then, to be making such a fuss about one man? Is it right for each party to be setting up its man as the centre of its affections and contentions? Can it be wise and right for you to turn your back on the diversified riches of God's universe in order that you may have your own selfish way and enthrone your own little will?

The second stage of the Argument is expressed in the words, "And ye are Christ's." If all things are held in relation and subordination to the church of God, the church is held in relation and subordination to Christ. Christ is the head of it. Christ is king and law-giver in this spiritual world. The church is above the world, but Christ is above the church. There is a three-fold tie connecting the church to Christ.

It is His in the right of creation. "All things were made by Him, and without Him was not anything made that was made." The church is His in the right of redemption. Christ has purchased the church with His own precious blood. He has laid down His own life for it. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

In the right of preservation Christ claims the church. Christ vitalizes and nourishes the church by His own presence. He is the bread of life. He is the water of life. He sends the Holy Spirit to dwell in the church—to purify it and sanctify it, and make it meet for the inheritance of the saints in light.

You are Christ's, therefore, in a three-fold bond. You are bound to live in subordination to His laws, to imbibe His spirit, and submit to His government.

The third point in the apostle's argument is noted by the words, "And Christ is God's."

Paul adds another link to the golden chain of his reasoning. The plan of God is, that all things are to be subordinated to the church, and that the

church is to be subordinated to Christ, and that Christ is subordinated to God. "Christ is God's." The apostle, in the course of his argument, lands us in the burning splendours of the Eternal Light. He fastens his last link of the chain in the throne of the Infinite and Absolute One. "Christ is God's." Christ is equal with God, and yet subordinate to God. In essence they are equal. "I and my Father are one." In office as Mediator Christ is subordinate. "My Father is greater than I."

The apostle here speaks of Christ in His relation to the church; and as a Sacrifice and a Redeemer Christ is God's.

Christ reveals God's purposes. He makes known the Father's love. He unveils the tenderness of the Father's heart. "No man hath seen God at any time: the only-begotten Son which is in the bosom of the Father He hath declared Him."

Christ, as a Redeemer, has worked out the divine will in relation to man. Christ has presented the model of per-

fect life. He obeyed the law, and gave Himself as a sacrifice for our sins. He closed His course with the wonderful words—"Not my will, but thine be done."

Here, then, we have, in the argument of the apostle, a chain of reasoning stretching from the finite to the Infinite—from earth to heaven.

Paul traces the great law of subordination as it runs through all the realms of being. All things pertain to the church. The church pertains to Christ; and Christ, its Mediator and Redeemer, pertains to God. Seeing, then, that things are so, is it not the duty of the church to abandon its own self-will, to give up its own petty schemes, and live in subordination to the laws of Christ?

Therefore let no man glory in man, for all things are yours, and ye are Christ's, and Christ is God's.

In a word, this argument places before us the dignity of God's church, the majesty of God's Son, and the supremacy of God's throne.

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## Biographical Sketches.

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### HENRY WILEMAN, OF LONGTON.

It is now about three years since the Christian friend who is the subject of this sketch passed away from us; nevertheless, it is always a good work to revive the memory of departed worthies, and in the present case, considering the active and generous part which our brother took in the extension of the Baptist denomination, both in London and the country, it would be matter for regret and almost reproach were no record of his life and deeds to appear in our Connexional Magazine.

Henry Wileman was born at Measham, in Derbyshire, May 25th, 1798. His father was a collier, and at the age of eight years he himself was taken to work in the coal-pit. Then were the days spoken of by Mrs. Browning in her "Cry of the children" employed in Mines and Factories.

"For oh," say the children, "we are weary,  
And we cannot run or leap;  
If we cared for any meadows, it were morely  
To drop down in them and sleep.

For, all day, we drag our burden tiring,  
Through the coal-dark under-ground—  
Or, all day, we drive the wheels of iron  
In the factories, round and round."

Although our friend must have been at that time a strong and active boy, he sometimes spoke in later life of the feeling of extreme weariness he sometimes experienced as the effect of toil so unsuited to a child of his years. At the age of fourteen or fifteen, however, he left the pit, and was employed for a time at farm-work, until, at length, at the mature age of seventeen, with half-a-crown in his pocket and his mother's blessing, he left Measham and the parental roof and set out to make his own way in the world. The first place of his sojourn was Hinckley, in Leicestershire, where he engaged himself to an earthenware dealer; and this was his introduction to the pottery trade, with which ever since his name has been identified. When only nineteen he began business on his own account, entering into partnership with a young man named Hancock, and the two, pur-

chasing a horse and cart, went their rounds over a good part of England, vending their wares in the small towns and villages through which they passed. Mr. Wileman was a born tradesman. Everything he touched in the way of buying and selling seemed to prosper. The writer has often heard him say that, next to God's blessing, the secret of this was that he laid himself out to *serve* his customers. He thought not so much of what it might be convenient to *him* to sell, as of what would be of use to them to buy; he knew that if well served they would be glad to see his face again. Acting on this principle, we are not surprised to find that his trade increased so much so, that two years later he ventured to marry and begin house-keeping. He chose for his wife Ann Ludford, of Hinckley, who now, as his widow, mourns his loss with a sorrow which will only terminate in the joy of heavenly re-union.

Immediately on his marriage he removed to London, where, in the neighbourhood of Praed Street, Paddington, he occupied first one warehouse and then another more extensive, until in the course of years he had gathered about him one of the largest wholesale earthenware businesses in the metropolis.

But how was our friend faring all this time as it respects his spiritual life? His mother was a good woman, and as the result of her admonitions, he was at one time, whilst a mere boy, the subject of decided religious feeling; but as he grew up and became involved in the activities of secular life, he lost his interest in higher things, and for years entirely neglected Christian worship. It was the death of his first child, a fine little boy to whom he was tenderly attached, which at length woke up our brother from his dream of worldliness, and made him think with feelings of penitential sorrow of the Father in heaven whom he had so ungratefully disregarded. The circumstances of this bereavement were of a peculiarly distressing character; but in this case, as in others, it was eventually seen that the discipline of sorrow, though painful, is administered in wisdom and love. From this time forward both husband and wife were regularly found on the Lord's-day in the

house of God, attending for several years the ministry of the Rev. James Stratten, of Paddington. Meanwhile, Mrs. Wileman's mother had removed to London, She, when at Hinckley, had attended the General Baptist chapel, and being a woman of great energy and decision of character, soon took measures for the dissemination of her principles in the neighbourhood of her new home. Finding a man of some preaching ability, but in necessitous circumstances, she relieved his wants, engaged a room, bought a pulpit and forms, and set him up preaching. By and bye, assistance in the conducting of the service was obtained from the church in Commercial Road, of which the Rev. J. Wallis was then pastor. Mr. Wileman first began to attend the service in the afternoon to assist in the singing; then, becoming interested in the preaching, he ceased his connection with Paddington chapel, and threw all his energies into the new enterprise. At length, on the 4th of April, 1830, he and his wife were baptized by Mr. Wallis, and the congregation increasing, it was presently resolved to attempt the building of a chapel. The undertaking was an arduous one; the pecuniary responsibility, though nominally shared by one or two others, in fact rested entirely on our departed brother, and he was then a comparatively young tradesman. Indeed, from circumstances which need not now be related, he may be said to have risked in connection with it his earthly all; but through the blessing of God on his zeal and energy, seconded by those of the little band who acted with him, a neat and commodious place of worship was at last erected in New Church street, Edgeware Road, and opened on the 27th of December, 1831.

Mr. T. H. Bissill occupied the pulpit of the new chapel for six months; then Mr. Ferneyough, afterwards of Nottingham, became the minister. In 1835, however, misunderstanding having arisen, the pastor and part of the congregation withdrew to a vacant chapel in Edward street, Dorset Square. By Mr. Wileman, and the remaining friends, Dr. Burns was now invited to become the pastor at New Church street, and under his ministry the congregation revived and the church greatly increased. Time rolled on; a place

of worship was offered for sale in Praed Street, nearly opposite Mr. Wileman's place of business, when he and about forty others withdrew from New Church street, united with their old friends in Edward Street, and purchased the building where our brother, Mr. Clifford, now ministers. Mr. Ferneyough having meanwhile removed to Nottingham, the first pastor in the Praed Street Tabernacle, as it was called, was Dr. Underwood, now President of the College. What manner of man our departed friend was during the time of Dr. Underwood's connection with him as his pastor he shall himself tell.

"I gladly insert a few sentences to fill up the hiatus which my brother has left in his biographical sketch. Early in 1841, invited by a never to be forgotten friend, Mr. John Chapman, to preach at the opening of the Tabernacle, and to stay for some following Sundays, I had the temerity to pay a ministerial visit to the metropolis. I was the more willing to go in consequence of the failure of some negotiations five years before with Mr. Wileman for a probationary visit to New Church Street. On reaching town I became his guest, and during my stay I conceived an attachment to him which continued through the residue of his life. Receiving a call to 'serve the Tabernacle,' I accepted it, and spent eleven years in close communion with my lamented friend, seeing in him much to admire, and not a little which at once awed and inspired me. In conjunction with a fine physical frame; a full flow of animal spirits; a fearless but not forbidding countenance; and a voice of such compass that it could either thrill like a trumpet or soothe like a harp, I found one of the strongest and most independent *wills* which ever purposed and predominated in human affairs. He had the 'spirit of a ruler,' and it was inevitable that amongst ordinary people he should 'have the pre-eminence.' But it would have been calumny to call him a Diotrephes, since he never 'prated against' any proper pastor 'with malicious words,' or refused to 'receive' any true 'brethren,' 'forbidding them that would, and casting out of the church.' His house was open to all accredited ministers, and at his bountiful table the bowels of the saints

were often refreshed. He had a liberal soul, and devised liberal things, and the influence he exerted amongst us was the result, not so much of a natural propensity to rule, as of the motive which appeared to be paramount in all his proceedings, and which I may call *a passion for doing good*. If at any time the perceptible want of that which is 'profitable to direct' provoked opposition to his plans, our hostility was modified by the manifest intention with which he proposed them. 'He means well' was a stereotyped form of expression concerning him which we seldom hesitated to use, and the blame of doing anything baneful was rarely imputed as compared with the praise of accomplishing what in the end was beneficial. His perseverance, or to quote his own pure Saxon, his *push* in the efforts made in ten consecutive years to pay off the chapel debt of £2,300, gained for him the highest gratitude. As the Treasurer of the church he devoted much attention to its finances, and he would not *allow* them to get wrong. A half-yearly statement of the accounts, and at the first even a quarterly one, was rendered, and if there was any falling off in the receipts he would by some rallying speech fetch them up again. To encourage the funds of the Foreign Mission he gave a quarterly tea at his own cost to the collectors when he received the subscriptions, wishing them to make free with the provisions supplied, and '*punish him* as much as ever they liked.' Having a number of houses at Shepherd's Bush, he erected a commodious room in the midst of them, which answered the double purpose of a school and a chapel for his tenants and their neighbours. Over this branch place he exercised a general superintendence, and found many helpers among Christians of other denominations. Its anniversaries were high festivals, when he was seen in an ecstasy of enjoyment, his vans conveying loads of Paddingtonians, old and young, the poor being treated with the tea as well as with the ride. Devoted as he was to his business, and strict as he was in the management of his men, and of his own house, he was so concerned about the Tabernacle, and so constant in his attendance, that it was not inaptly called *his chapel*. If time, and money, and

attachment given to any place make it our own, his neighbours were not mistaken in speaking of the Tabernacle as '*Mr. Wileman's chapel.*' To add more in remembrance of his uncommon generosity, and to dwell on his excellencies as a husband and a father, would be easy to one who knew him so well and so long as the undersigned."—W. U.

In the year 1851 Mr. Wileman gave up his business in London with the intention of retiring from commercial pursuits; but, like many other men in similar circumstances, soon found that he could not be happy without active employment. Shortly afterwards he became a partner in a large earthenware manufactory in the Staffordshire potteries, and presently removed his residence to Longton. Finding that in that populous and thriving town there was no Baptist church, with characteristic energy he engaged the Town-hall for public worship, collected the few Baptists he found in the locality, made application to ministers for help in the preaching, and so took part in the founding of a third General Baptist church. After a few years a pastor was invited, and for a time the new church prospered. Before long Mr. Wileman was convinced that his minister was wandering widely from "the faith," and as the person responsible for the Hall, he refused to allow him the use of it any longer. The church became dissolved, and a season of much unhappiness followed. But our friend was not the man to be moved from a purpose once seriously formed. Supplies for the pulpit were again obtained,—the church was re-organized,—presently a warehouse was taken on lease and converted into a commodious preaching-room,—a flourishing Sunday school was gathered, and for several years past the condition of the cause has been one of growing strength and stability.

We now come to the closing scenes of our friends earthly life in the month of August, 1864. He had been present at the Monday evening prayer-meeting, and, as was afterwards remembered, had entered into the spirit of the service with unusual animation and fervour. On the following Wednesday he felt poorly, and left business earlier than usual, calling however on his way home to pay a visit of sympathy and

practical help to a poor sick friend. In the course of a few hours he grew worse, medical help was called in, and a variety of remedies tried. He died, however, early on Friday morning, Aug. 19. Several of his numerous family were with him at the time; others, however, to their great grief, owing to distance from Longton, and the shortness of his illness, were unable to arrive in time to receive the parting blessing of one they loved so well, and who to them had ever shewn himself the kindest and fondest of fathers.

Mr. Wileman's career presents several points eminently worthy of admiration. His indomitable energy and industry were doubtless in part constitutional. But the diligence with which, in adult age, he applied himself to the work of self-culture was specially commendable. Feeling his want of early education, for years after his settlement in London he spent a portion of time most days in study, taking lessons from competent teachers in various branches of learning.

Probably, however, the most striking feature in our friend's character, more particularly as a Christian, was his open-handed liberality to the cause of Christ. Few have any idea of the largeness of the sums contributed by him in various forms towards the establishment and sustenance of the three churches with which he was successively united. At one time also his gifts to the Foreign Mission, and other Connexional objects, were considerable. Indeed his generosity in connection with any cause in which he felt an interest was such as to give to many persons an exaggerated idea of his means. Not that we think he gave away more than he ought, for the standard of contribution to religious objects with most well-to-do Christians is far too low; but he certainly gave much more in proportion than most men with a similar income and like family claims.

His interest in the prosperity of the denomination to which he belonged was great and worthy of imitation. In conversation, few topics interested him more deeply than the progress, or otherwise, of the General Baptist cause in the various localities he was acquainted with.

One feature of his character, known

only to those intimately acquainted with him, was his wonderful tenderness of feeling. He seemed to realise the sufferings and sorrows of others as though they were his own. Thus, on one occasion being told of a person who had lost two sons by a painful death, the narrative had such an effect upon him, that, strong man as he was, he fainted away. The writer believes, indeed, that not unfrequently the rough, blunt manner he assumed was the result of an unconscious effort to hide the strong sympathy by which in reality his soul was moved.

To his numerous family connections on both sides he was another Joseph, being the constant helper in difficulty and friend in misfortune.

Faults no doubt he had; they were on the outside, obvious to all. His naturally quick and energetic mind made him sometimes too impatient of those whose movements were slower than his own. And the remarkable success which for many years attended

almost all his plans and projects, rendered him, as has been the case with many another English man of business in like circumstances, too confident in his own judgment. And never did he altogether overmaster the defects of his early training. But, taken as a whole, his was a fine character. It has been the energy, industry, and integrity of men such as he, which, through God's blessing, have made our country what she is. And happy would it be for all our churches did they possess more members like-minded; as generous, as helpful to their pastors, as regular in their attendance at both public and private means of grace, as uncompromising in their honesty and uprightness. The grateful love of a son-in-law would prompt the writer to add still more; but good taste forbids. He trusts he has not already employed words of eulogy too strong in weaving this poor wreath of affection to place upon an honoured tomb. W. R. S.

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## Criticism.

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THE CHURCH OF THE NEW TESTAMENT: ITS LOCAL LIMITS AND ORGANIZATION, *especially the Deacons-ship*. By R. F. Weymouth, M.A. London: E. Stock.

THIS scholarly dissertation on the New Testament church was written by the request of the Devon Baptist Association, which had previously appointed a Committee to deliberate on the subject of Local Synods, whether they are desirable in connection with our churches. That Committee reported that it is desirable for churches in the same vicinity to draw nearer to one another in order to mutual encouragement and support; that neighbouring churches should form themselves into sub-associations, such sub-association being more nearly what the church in Jerusalem, or at Ephesus, was than any existing organization; and that it is desirable to recommend the churches thus locally to unite, so that when any case occurs requiring special help or counsel, they may refer such case to a committee, to be formed as closely as

possible on the model of that mentioned in Acts xv., to consist of the assembled elders and representatives of the whole church. The meeting at which this report was presented requested Mr. Weymouth to read a paper on the subject at its next gathering, and this pamphlet is what was so prepared. In his advocacy of the general principles embodied in the Committee's report, the writer enters somewhat fully into the questions, What is the church, and what are the churches of the New Testament? and are our churches in exact accordance, both as to constitution and organization, with the model set before us in this authoritative record?

In dealing with the name church he writes with average accuracy; but after giving the earlier use of the name *ecclesia* in the Grecian states, and its use in one single text in the Acts (xix. 39) corresponding with its classic signification, he pursues an order of proof and illustration which is neither the most natural nor the best. Instead

of starting with its application to the entire community of the redeemed hereafter to be assembled in heaven, it seems most proper to close with the instances in which it is so applied; and to begin where the New Testament itself commences its information about the church. This was the method of Pearson in his Exposition of the Creed, observing, with his usual clear-sightedness—"The only way to attain to the knowledge of the true notion of the church is to search into the New Testament, and from the places there which mention it to conclude what is the true nature of it. To which purpose it will be necessary to take notice that our Saviour, *first speaking of it*, mentions it as that which then was not, but afterwards was to be, as when he spoke to the great apostle, 'Thou art Peter, and upon this rock I will build my church.'"

Proceeding to the actual existence of the church, he examines the several "acceptations" of the word as it is diversely used in the New Testament, that nothing may escape his search, but all things be weighed before we collect and conclude the full notion of the church from thence. If this be thought too antiquated a mode of procedure for modern inquirers, we refer the objector to one of the latest and most complete articles on the subject which our contemporary literature supplies. In the supplement to Smith's Biblical Dictionary "the church" is treated according to the method of Pearson, but with more fulness and even better effect. The church, as described in the Gospels, brings out not merely the signification of the one word "church," but the sense of its equivalent phrases so often employed in the four evangelists, such as "the kingdom," "the kingdom of heaven," and "the kingdom of God." While the church, as described in the Acts and in the Epistles, reveals everything which it behoves us to ascertain respecting its origin and nature, its constitution and early growth. Not until we have considered all that the New Testament contains about the church, and the churches, are we competent to construct any theories respecting their separate character or their mutual relations; and any "order" we may establish in a single society,

or in the societies existing in a given locality, or in those which extend over so wide an area as a nation or country, will be far more likely to proceed from the faulty judgment of man than from the infallible teaching of the Spirit of God.

Mr. Weymouth seems to have certain opinions about churches which he professes to have derived from inspired testimony respecting them; but that testimony is sometimes called "abundant evidence," and at other times it is designated "dark hints." He is strong in asserting the distinction between town churches and domestic churches, *i.e.*, churches which were in the houses of Aquila, Nymphas, and Philemon. These distinctions are three-fold. The town churches are spoken of in the plural, the domestic never. The town churches had officers; there is no evidence that the domestic churches had any. The former could perform church acts; the latter only sent and received salutations.

Now with respect to the first distinction—the use of the plural in speaking of town churches—we should have been better satisfied if some of the abundant evidence had been adduced. The only application of the plural, "churches," we recollect, is to the city of Corinth—"Let your women keep silence in the churches:" yet the dedication of the epistle is, "Unto the church of God," &c.; while churches in separate cities and throughout the world are spoken of in the plural when taken in the aggregate; yet when otherwise considered, *i.e.*, in their segregation, they are spoken of in the singular. Hence we have "the church" at Jerusalem, at Antioch, at Cesarea, at Corinth, at Ephesus. Also the church of the Thessalonians, of Laodicea, of Smyrna, &c. So much for the first point of distinction. Then as to officers. Surely Aquila and Priscilla, who could instruct Apollos more perfectly in the way of the Lord, were sufficiently qualified to officiate in all Christian means of edifying the church in their house. And if Philemon were Paul's fellow-labourer, and Archippas his fellow-soldier, could they not exercise official authority in the church which was in Philemon's house? And as to the last particular—"church acts"—certainly they may have done

such acts as worship, the celebration of the communion, mutual exhortation, and things whereby one might edify another, although no record of these transactions was made. "Sending and receiving salutations" are Christian courtesies rather than church acts; but if Mr. Weymouth likes to consider them as the latter, then the domestic churches exercised the power of independent action as really, if not to the same extent, as the town churches.

The chief peculiarity in this essay is its view of the Deaconship. The writer thinks that bishops and deacons were distinct orders, but that elders is a name which included both, and marked them as church officers. The grounds of this belief seem to us insufficient to support the conviction which he expresses so freely, although they count, according to his enumeration, from first to "eightly." There is ample evidence that the name of elders was synonymous with the name of bishops, but none that it was used interchangeably with that of deacons. Some of the latter being found apt to instruct, were employed in the work of preaching to the unconverted; and one of them at least baptized (Acts viii. 38). But that they are invested by God with authority over the church, which their "fellow-elders the pastors should respect, and the people obey," we do not believe.\* Their office is a service, and by using the office well, in a faithful performance of the service, they may "purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

While differing from some of the opinions put forth in this pamphlet, we are constrained to thank its author for preparing and publishing it; and we commend it to the notice of our pastors and deacons, and all who are concerned to attain correct views of the churches and their officers.

\* If the Epistles of Ignatius might be appealed to as authoritative, what would Mr. Weymouth make of the following passage in the Epistle to the Philadelphians?—"Let governors be obedient to Cæsar; soldiers to those that command them; deacons to the presbyters, as to high-priests," &c.—chap. iv. Whether genuine or not, the following passage to the Trullianus is noteworthy:—"It is fitting that the deacons . . . should in every respect be pleasing to all; for they are not ministers of meat and drink, but servants of the church of God."

THE MYSTERY OF GROWTH, AND OTHER DISCOURSES. By the Rev. E. White, Kentish Town. London: E. Stock, 62, Paternoster Row.

HAVING met with many of the pieces composing this volume in the publications with which the author was connected, and having read them with pleasure in their separate form, we are glad to renew our acquaintance with them in their present shape.

The title of this collection of practical papers is taken from the first only, which was given some four autumns ago as a week-night address to an assembly of Londoners. It was suggested by rejoicings in rural districts over one of the most bountiful harvests known for many years in England, and was prepared under an impression that town and city temples ought to re-echo the praises sent forth from all the country's plains, and hills, and vales. This discourse, under the ordinary name of "Harvest," is to be seen in the *Christian Spectator* for 1863. Here its new title is employed as descriptive of the whole divine procedure, some of whose parts it is sought to portray in the volume. The topics are arranged in five series: on the Elements of Faith—on the History and Character of Christ—on the Christian Doctrines—on Personal Character—and on Matters relating to the Church.

Mr. White's writings require no commendation more than is given by the affixing of his own name to them; and we hope this good specimen of them will be welcomed by religious readers to whom it will have all the charm and influence of an original production. The sermons are short and lively, and altogether *sui generis*: but in our opinion they are scarcely so good as the dissertations which form the closing series in the book. Those who go on to these will be ready to apply to him the compliment addressed to the bridegroom of the feast—"Thou hast kept the good wine until now." On evangelizing the nation he writes with the discrimination of a most devout patriot, setting forth the duty of attempting it, and the difficulties in the way of its accomplishment, and some of the means of success. On the annual public meet-



ings of philanthropic institutions he adduces arguments in their favour which supply an ample refutation of all the objections that were ever advanced either by the hostility of unbelievers, or by the shrinking cowardice of half-

hearted Christians. In the last paper, entitled Arguments for and against conformity to the Established Church, Mr. White shows that he is as candid as he is clever.

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## Poetry.

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IN MEMORY OF ROBERT PEGG, ESQ.

*Vale! vale! sed non æternum vale!*

ADIEU! dear Friend too lately known,  
Remembering where thou now dost  
dwell,

We mingle gladness with the tone  
In which our sorrow says, farewell.

We tell with loving pen and tongue  
Of good thy hands have multiplied;  
The kindness lives which thou hast done,  
And so we feel thou hast not died

But only gone to join the throng  
Of dear and noble souls in light;  
For God will have His heavens grow  
strong,  
And filled with spirits pure and bright.

We know thou art with older friends,  
And near the universal throne,  
Accomplishing sublimest ends,  
To our poor raptures all unknown.

That thou dost not to us belong  
But show the barrier thin and frail  
Which parts two worlds—*that* filled with  
song,  
And *this* where prisoned spirits wail;  
*Chapel House, Castle Donington.*

And dearer grows the world of mind  
That overarches, height on height,  
These narrow bounds, as still we find  
It hides our much loved dead from sight

And sound of things that here could make  
Thine eyes with dew of sorrows wet,  
Thy brow to throb and heart to ache  
As ours, with tender vain regret.

So rest thou, crowned with endless life!  
For thee no solemn bell need toll;  
The voice that cheered thee through the  
strife  
Rains all its music on thy soul.

With reverence now we say, farewell;  
Henceforth thy labours are to be  
Made ours, and dearer by the spell  
Of all the love we bore to thee.

O God! our feebler hands sustain;  
Fill with Thy grace our hearts and lips;  
Till our friend's joys we shall attain,  
And all his high companionships.

E. H. J.

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## The Ministry.

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### PREACHING IN THE CHURCH OF ENGLAND.

How comes it that one of the greatest and best endowed churches in the world is comparatively so deficient in pulpit power? Popular eloquence is specially needed in a Protestant church; yet in a church that has been called the bulwark of Protestantism

there are remarkably few ministers who can attract or sway large congregations. Among her 18,000 clergy, the church can point to no Chalmers, or Hall, or Spurgeon, hardly even to a man of commanding eloquence or truly apostolic fervour. Her bishops and other dignitaries may be good scholars or respectable divines, but not one of

them, except perhaps the Bishop of Oxford, has any great genius for pulpit oratory. Which of them, with all his scholarship and sacred learning, can touch the springs of popular sympathy, and recommend persuasively to the masses the humbling yet elevating doctrines of the cross? Among the benefited "working" clergy, highly excellent men as many of them are, there are also very few orators of any mark or name. With all their University training and State favour, they cannot stand comparison with their Dissenting brethren in respect of power to sway the popular mind. The nobility and gentry, the higher middle classes, and a large portion of the peasantry, belong, as a matter of course, to the Church of England. Fashion, taste, and ignorance combine to keep multitudes of the highest and the lowest of the people within the pale of the Establishment. But wherever Christian eloquence and zeal have fair play, wherever populous gifts and practical energy are permitted to tell, the Establishment is usually beaten by the Dissenters. The sermons heard in village churches are proverbially weak. Many of them, shamefully sold and bought in the market, are read in a characteristically cold and lifeless manner. Those even written by the men that preach them are too often insipidity itself, compared with the vigorous though perhaps not very polished effusions that are heard in Dissenting chapels. We wish to make no unjust or invidious comparisons, but we meet everywhere with the most startling contrasts between the vigour of Dissent and the apathy or feebleness of the church. In how many rural parishes or country towns are the rector and their curates equally stiff and insipid in the pulpit, while the neighbouring Dissenting ministers are full of life and energy. Any Sunday in the year, in almost any English town, you may hear a curate read most mincingly a sermon of twenty minutes' length, and think his prattle to be very tedious, while in the Wesleyan or Baptist chapel hard by the minister preaches in a style truly fitted to move the popular understanding and heart.

Why do the English clergy as a body so signally fail in a field where they should be specially strong? A

great number of them have no vocation for their office, have entered the Church from merely private or family reasons, and are by nature quite unfit to preach with any popular power. Then many of them are over-educated men, fine scholars and true gentlemen, but by no means vigorous or effective speakers. Men of merely elegant tastes, who read in their studies or shine in drawing-rooms, are not often the men to conciliate the multitude, or to win the working classes to the church. Nor are the parsons who frequent the ball-room or the hunting-field ever likely to excel in that eloquence which should be one of the chief glories of their profession. Laying aside all the non-efficients, we find but a limited body of English clergy in any way distinguished for popular powers. Very many of them are hard-working men, lovers of the poor and friends of education, but few indeed even approach in preaching power Mr. Spurgeon or many other vigorous Dissenting ministers that we might name.

It may be fairly doubted whether the Church of England in any proper sense encourages popular pulpit eloquence. Her idea of a sermon seems radically wrong. A piece of rather genteel common-place on some church topic or point of practical morality, carefully written and formally read, seems to be the favourite Anglican ideal of that address or speech which concludes divine service. Even the more vigorous clergyman who would preach in a popular style is almost constrained to read his sermon, and is looked upon with suspicion by the more refined portion of the audience. If he gives free play to his powers in the pulpit, he is called a vulgarly low Churchman or a ranting Methodist. A Hugh M'Neile, a Hugh Stowell, and clergymen of a like stamp, certainly not a numerous body, are hardly considered in average church circles to be good Churchmen. Thus it happens that the great Church of England decidedly fails to make any impression on vast multitudes of the people, which it is her interest as well as her duty to persuade of the truth of the gospel. The Church of England has produced not a few great writers of sermons, but lamentably few great pulpit orators. This glaring want of

high oratoric talent is her shame and loss. Why might there not be Wesleys, Whitfields, Chalmerses, Binneys, Halls, and Spurgeons within as well as without the pale of that vast Establishment?—*Weekly Review.*

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#### CONVERSION NECESSARY TO BE PREACHED.

THE great religious systems of the world have been founded upon the conviction that man must be changed. Be the gods what they may, man must be changed to be at peace with any deity. Our blinded and sickened race has sought to change itself by most laborious and cunning devices. Remorse has been the equivalent of genius in its inventions. By baptismal rites, by holy anointings, by branding with mysterious symbols, by incantations of magic, by sacred amulets, by ablutions in consecrated rivers; by vigils and abstinences, and flagellations, and the purgative of fire; by distortions of conscience in rites of which it is shame to speak; and by that saddest of all human beliefs, which would doom a human spirit to migrate for millions of years through metamorphoses of bestial and reptile existence—man has struggled to change himself that he might be prepared to dwell at last under the pure eye of God. . . . It is instructive to notice how Pantheism, in its wildest freaks, is dragged toward a doctrine of regeneration. The idea haunts it. It speaks in language which a Christian preacher need not refuse in describing the phenomenon of conversion. Its apostles tell us of a certain stage in individual history at which the soul must awake and “bestir itself, and struggle, as if in the throes of birth;” that it must “wrestle with doubt, or cower trembling under the wings of mystery;” that it must turn in loathing from the pleasures of sense, under its “irrepressible longing after the good, the true, the beautiful; after freedom, immortality.” They tell us of the tumult and torment of this “crisis of internal life.” They profess to inform us how the soul may make its way out of this chaos of distress into a “noble, perfect manhood;” how, as one has expressed it, the soul may “once more feel around it the

fresh breath of the open sky, and over it the clear smile of heaven; how the streams of thought may again flow on in harmony; how content is to be regained with one’s position in the system of things; how all fear and torment are to give place to blessedness; how love is again to suffuse the world, and over every cloud of mystery to be cast the bow of peace.

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#### TIMIDITY OF PASTORS.

A YEAR since two friends of a pastor were discussing the liberality of his people in providing for his comfort. “Why is it,” said one, “that they are so much more generous toward their pastor than other churches in proportion to their means?” “Because,” said the other, “he has schooled them to such liberality toward the various benevolent causes of the day, that they have come to apply the same scale of giving to himself and family.” The answer was correct, and the principle is one of universal application.

Another pastor, at a meeting of Presbyters held in his own church, and with many of his people present, gave a timid apology for having neglected an important collection in which other churches had joined. His people were indignant. “It is not true,” said his leading men, after the meeting. “It is not true that the money could not have been raised. Our pastor knows that he had but to ask for it, and it would have been cheerfully contributed.”

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#### THE PASTOR IN SOCIAL CALLS.

I WAS in E—, and it was said they never knew the minister to converse, when he called, directly on the subject of religion, nor have a word with persons relative to the state of their minds.

I was in D— a week later, and it was said that the pastor, in all his calls, availed himself of every convenient opportunity to inquire of professors of their prosperity in the things of the heavenly kingdom, and to call the attention of the irreligious to the necessity of being reconciled to God. It is not difficult to see which is the most faithful, and will do the most good.

## The Church.

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### VARIETY IN WORSHIP.

WHY is it that we Baptists, although, as a denominational body, we profess no allegiance to the successors of the Puritans, who persecuted and exiled our forefathers in the faith, yet follow them so closely in our form of public worship? Theirs was a stern and austere religion, and their outward exercises were correspondingly severe in their simplicity. Did they not in casting aside the superstitious forms and ceremonies of Catholicism go to the other extreme? If so, why should we imitate them? Why cannot we, who feel that we have the pure, unsullied faith as delivered by the Saviour himself, use all right means to make our public Sabbath services more interesting and more powerful for good?

Not that I would have a fixed and unchangeable liturgy, but if, by some arrangement, we could unite the simplicity of the Presbyterians, the warmth and earnestness of the Methodists, and the solemnity and order of the Episcopalians, our Zion might become the "beauty" and "joy of the whole earth." I know that "simplicity is beauty, simplicity is power," but may it not be carried so far as to become the opposite? We might have root, stem and fruit without leaf or flower, but not so did our Lord see fit to furnish this beautiful world of ours.

Thank God! we have not discarded music as a part of worship although we have left it, too much, to a few. I would have congregational singing led by a choir and instrument. I would have more prayers and shorter ones. I would have the Lord's prayer united in by the whole congregation, and reading of the Scriptures by the minister and responses by the people—the minister making the selections which have reference to, or connection with the subject of his discourse. Some portions of the Bible, as the Psalms, constitute prayer and praise most befitting the public service. I would have singing books and Bibles, or books of selections from the Bible in every pew, so that every one in the house

should have opportunity for taking some part in the exercises.

I know that many would seriously oppose such a change, and I also know that there are many who feel that what we need is some arrangement by which the congregation, instead of sitting during the whole time as witnesses of a performance may become themselves worshippers. I would have our pastors preach sermons not one whit less sound, practical and heart-stirring than they do now, and with our faith there could be little danger of falling into error.

With such services would not our congregations be more solemn, attentive, and interested, and our children be less likely to consider the House of God a wearisome place? Would there not be fewer dull and drowsy ones to make the pastor sad and dispirited? There are certainly many men in our denomination, whose united counsels could give us just what we need in this direction.

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### THE COMMUNION.

#### *Position of Mr. Spurgeon's Church.*

MR. SPURGEON says: "I am frequently receiving letters containing this question: 'What is your opinion upon Communion?' And once for all to save all further loss of postage to my transatlantic brethren, let me say, I am pastor of a Baptist Church into which none can be admitted unless they are believed to be obedient both to the doctrine and precept of the Lord Jesus. One Lord, one faith, one baptism, is a brief epitome of our religious union. We altogether disapprove of churches which bear a divided testimony on so significant a point as baptism. In this we are one, and hope ever to remain firm in our profession that the immersion of believers is the primitive baptism of the Church of Christ, and that none other is worthy of the name of Christian baptism. We are therefore strict in discipline, and thus enjoy the blessed consequences of union in sentiment and heart.

But as for communion, it seems to

us that this is no more at our disposal than the blood of our Redeemer, which he has shed for all his people, whether immersed or no. We believe restricted fellowship to be impossible among the saints of God. With all the church we do and must commune. The Spirit of the living God has established an irresistible communion among all the regenerated, and no church act can limit or restrain the divine impulse. Respecting the consciences of those who hold a limited fellowship, we do most solemnly protest against their error. Every member of the visible Church of Christ is invited by us to

show forth publicly his fellowship with Christ, with the blood-bought family, and with us who believe ourselves to be a part thereof. As often as we break bread we have the pleasure of seeing Europe, Asia, Africa, America and Australia represented at the table, and members of all truly Christian Communities are there also. This I mention not as a matter of controversy, but simply in answer to inquiries; and I must add that a difference upon this point can never be sufficient to make me cease to love and commune with the most stern of my baptized brethren."

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## The Sunday School.

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### THE SUNDAY SCHOOL.

CANNOT something be done to make attendance on public worship more of a privilege to Sunday-school children? How is it that, instead of a privilege, it is now felt by so many of them to be nothing better than an irksome task? It might be well for superintendents of schools, deacons of churches, and Christian ministers, to try to answer these questions, for I am sure that many beloved and honoured brethren could do much to bring about a better state of things. I think we need not wonder that the young people in our schools should feel no more interest than they do in our public services, if we only look at the treatment which they receive in very many of our places of worship. Allow me to state the case as it appears to me. On the Lord's-day morning, after spending an hour and a quarter in the school, these young people are taken into the chapel. They are not amongst the late comers. There are, we will suppose, from 200 to 300—no small part of the congregation in most places. Well, where are they to sit? When one of the first Sunday-schools in this country presented itself one Sunday morning at the door of one of our parish churches, the officials asked, "Where can we put these children?" "In some corners where they won't be seen," was the reply. How far this principle has been acted upon in some of our chapels, I will leave to deacons and others who have the arrangement of such matters to say;

but I think it may be said, without wandering very far from the mark, that if there is one place at a greater distance from the minister, or more inconvenient than another, that is the place which is generally allotted to Sunday-school scholars. The only thing that can sometimes be said in its favour is, that certainly it is not the *lowest*, but the *highest* place.

Then the service begins: a hymn is sung, but it is not to be found in the Sunday-school Hymn-book; the Scriptures are read, but not one in fifty of the scholars has a Bible to turn to—the Bibles used in the school are left there, as though there would be no further need of them. Then, the prayer is offered, and sometimes the young people are prayed for as "the rising generation," but many of the boys and girls are not aware of the fact that they belong to that generation, and, therefore, do not feel that they are prayed for—or, at least, do not feel that they can unite in the prayer. A hymn is then sung, with which, perhaps, they are familiar, and in which they can unite without the book, and the only regret they feel is, that any of the verses should be omitted; it is done too soon: then the sermon; but upon that I dare not say much, as I have no wish to be regarded as an "accuser of the brethren." But how seldom is there anything in the sermon specially addressed to those two or three hundred Sunday-school scholars. There is something, perhaps, for the aged, and for young men, but not a word for boys and

girls. At the close of the service, the first to come in are the last to go out. Sunday-school scholars are kept in the chapel awhile, in order that the late comers may depart in peace; and so they would, but for feeling very angry, sometimes, with "those restless children in the gallery."

It may be said, "There can be separate services for Sunday-school scholars," or, "The minister can go into the school and talk to them in the afternoon." This, I know, is often done, and the scholars like it very well, but they grow up feeling little or no interest in the services of the sanctuary. Need we wonder if this continues with them as they grow older? Are there not thousands of young men and women who, though they feel an interest in the Sabbath-school, would rather go home, or take a walk in the fields, than go into church or chapel? How far this may be traced to the fact that when "little ones" their presence at such services was scarcely recognised? If we would retain Sunday school scholars in connection with the public services of God's house, there must be something in those services to interest them now, while they are children. We must do everything we can to make them feel

that the services are *for them* as well as for older people.

### BAD BOYS.

MANY years ago, a teacher in a country town in Massachusetts saw a boy come into his school, whom he knew to be one of the worst boys in the town. He determined, if he could, to make a good boy of him. So he spoke kindly to him, and he behaved well that day. The next morning the Prudential Committee (as he was called) came in, and said: "Mr. Towne, I hear that bad fellow, Bill Marcy, has come to your school. Turn him out at once. He will spoil the rest of the boys." "No, sir," replied the teacher. "I will leave the school if you say so, but I cannot expel a boy so long as he behaves well." So he kept him, and encouraged him, and confided in him, till Bill Marcy became one of the best boys in the school. And afterward, whenever Wm. L. Marcy came from Washington, he took pains to go and see his old teacher, Salem Towne, and thank him for having been the means of saving him and making him the man he was.—

Clark.

## Colleges.

### BAPTIST COLLEGES.

REGENT'S PARK.—The session closed July 4th. Refreshments were provided and a public meeting followed in the evening. Dr. Angus, President, reported the years' studies and work. There had been forty-six students in the house, and six were leaving. Nine applications were made to fill up the vacancies. Five had taken the B.A. degree. Thirteen had gone, or were about to go, up for examination in the London University. The preaching services amounted to an average of nineteen each Sunday. A loss of several subscriptions had occurred through death and other causes, and collections were fewer than in former years. One gentleman announced his intention to give ten guineas' worth of books annually as prizes for reading and elocution; and some prizes for English Essays were awarded. The Rev. W. Brock addressed the students.

HAVERFORDWEST COLLEGE.—The annual meeting of this institution was held on Thursday, May 30th. On the Tuesday and Wednesday preceding, the *vivâ voce* examinations of the students took place. The Rev. J. G. Owen, of Rhyl, examined the classes in Theology. The Rev. J. Williams, B.A., of Narberth, examined the Junior Euclid class in Book 1, Prop. 1—23; the Junior Latin class in Cicero de Natura Deorum, Book 1, ch. 8—11; the Junior Greek Testament class in Luke viii. and ix.; the Senior Greek Testament class in the Epistle to the Hebrews; and the Hebrew class in Jonah i. and ii. The students had also been examined by written papers in Mental Science, in Butler's Analogy; in Terence Adelphi, and Xenophon's Memorabilia, Book 1; in Arithmetic, Algebra, and Euclid; and one student in French, and another in Hebrew and Chaldee.

**RAWDON.**—The anniversary of Rawdon College was kept on the 26th of June, the Rev. S. G. Green, President, being in the chair. The Rev. J. P. Chown read the report, stating that the number of students in the session was twenty-three. Six were leaving and six had been received on probation. The expenditure had increased, and several gentlemen had doubled their subscriptions to meet the greater outlay. Mr. Cotton read an Essay on Ritualism, and Mr. North, another student, read a sermon. In the evening an appropriate address was given to the students by the Rev. C. M. Birrell, of Liverpool.

**BURY.**—The first anniversary of this College was held in a marquee, in front of Chamber Hall. The Rev. H. Dowson, President, in the chair. Eight students had been received on the foundation. The satisfaction of the committee was expressed on it. About 400 sermons and addresses had been delivered during the session by the students.\* The income is £918 19s. 2d., and the expenditure £726 14s. 6d., leaving a balance in hand of £192 4s. 8d.

### INDEPENDENT COLLEGES.

**LANCASHIRE COLLEGE.**—The sessional anniversary of this college was celebrated on Thursday, June 20, in the Library Hall of the college, Whalley Range, Manchester; the Rev. J. Kelley, of Liverpool, in the chair. After devotional exercises, the several examiners reported the result of their examination of the students. The Rev. E. Mellor, of Liverpool, who had examined in theology, said that fifty papers were submitted to him, all of which displayed praiseworthy diligence, and not one could be accounted bad. The Rev. Watson Smith said the papers on metaphysics showed considerable inequality. The Revs. R. Scott, J. A. Macfadyn, J. Nicholson, and F. W. Parkinson (Rochdale), and Mr. J. Cheetham, junior, severally reported upon the examinations in Hebrew, Greek, mathematics, English language and literature, and the classics; and on the whole it was stated that the students had given evidence of much industry, and had acquitted themselves creditably.

\* It may be stated that with only two or three more students at *Chitwell College*, the preaching services have been nearly 900 during the last session, a number quite equal to those in the largest of the Colleges, Regent's Park.

**NEW COLLEGE, ST. JOHN'S WOOD.**—The annual meeting of this institution was held in the library of the college on the 21st of June, the Rev. Dr. Vaughan in the chair. The proceedings were opened by singing a hymn, and by prayer offered by the Rev. W. M. Statham. An excellent essay, both in style and thought, upon Ignatius Loyola, was then read by Mr. Irving, one of two equally successful competitors for the Selwyn Book Prize. The report of the institution was then read by the Rev. W. Farrer, LL.B., the secretary. In it reference was made to the resignation of Dr. William Smith, who has occupied the Classical Chair ever since the opening of the college. The council determined not to elect another professor, but to supply the deficiencies from amongst the remaining tutors. The Rev. S. Newth, M.A., has accordingly been elected to fill the Classical Chair, in addition to those of Mathematics and Ecclesiastical History; and the Rev. John Godwin has been appointed to lecture on the exegesis of the Gospels and the Acts of the Apostles.

**THE WESTERN COLLEGE.**—The annual meeting of the Western College was held on June 19, in Union Chapel, Plymouth, Mr. Alexander Hubbard presiding. Mr. Alfred Rooker read the report, which stated that the number of students at present in the college was fifteen, and it was probable that the next session would commence with eighteen. During the session their students had conducted more than one thousand public services, and of these no less than two hundred were gratuitous. At no previous period did their labours seem to have been more acceptable to the churches, or to have involved so much of evangelistic work in the immediate neighbourhood.

The annual meeting of the Rotherham Independent College was held on June 26th. Among other things, it was agreed to appoint a committee to take steps for the amalgamation of the Rotherham and Airdale Colleges, the new college to be built in some large town of the West Riding.

The memorial stone of the new Congregational Institute, for the training of from 80 to 100 young men as town missionaries, at Nottingham, was laid on June 26th. The cost of the building will be £5,000.

## Varieties.

**THE TEMPERANCE CAUSE.**—The object of this work is good, and as such we bid it God-speed. But the magnitude of the temperance reform is too great, and its achievements too grand to be left to the uncertain workings of merely human societies. We look to the church of Christ as the only real element of reform in the temperance movement; and as the whole must contain all of its parts, so the church embraces all of the real elements of moral reform. Every Christian church is a temperance society in the fullest sense of the word, and each member should feel that he is a temperance lecturer, both in word and in deed. The only place of real safety for the drunkard is in the Ark of safety, the church of Christ. The only power that can rescue the inebriate from the strong chains and final doom of intemperance is that of God. When the drunkard is approached from a proper standard and prevailed on to accept the religion of Christ, he then becomes a real temperance man, as no one can be a Christian and at the same time a drunkard. Hence, we look upon

the church as the great instrument by which God designs to civilize, to temperance, and Christianize the entire world. May God bless her labour in this direction.

**PROFESSOR MILLER**, of Edinburgh, a little before his lamented death, said to a friend, "I pledge my existence that science is with teetotalism." The next good thing to this is, that men are beginning to believe it and act upon it. The condition of the country under the new franchise, if it were conferred upon a people given to drink, would be perilous in the extreme, whilst the exercise of the franchise by a perfectly sober people would conduce to the moral, political, and commercial elevation of the country.

**W. L. GARRISON ON TEMPERANCE.**—Of all the schemes on foot in England for the elevation, enfranchisement, and happiness of the people, and their consequent safety and prosperity, I regard the temperance movement as primary and fundamental.

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## Correspondence.

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### THE CENTENARY YEAR.

TO THE EDITORS—

Dear Sirs,—At the late Association it was asked whether 1869 or 1870 was the Centenary year: an appeal was made to me, and on my naming 1870, that year was decided on for the celebration. It has occurred to me that information confirmatory of the accuracy of the decision may be acceptable to many who have not access to the sources of information on the subject.

In 1769, doctrinal disputes in the General Assembly were so violent, and circumstances occurred of so unpleasant a nature, "that the friends of the great truths of the gospel were led to conclude that a separation was necessary for the support of the faith. They made their intention known to the midland churches, and requested an interview, that measures might be prepared for carrying

their design into effect. A meeting was accordingly held at Lincoln about Michaelmas, 1769; which was attended by Dan Taylor and W. Thompson from the Old Connexion, and Francis Smith, John Grimley, and several others of the midland ministers. It was then resolved that a New Connexion should be formed of such as maintained the doctrines which they considered to be taught in the New Testament; and that the first Association of this New Connexion should be held in London, June 7, 1770: at which the ministers from the midland counties promised to be present if their churches approved of the proposed union. The meeting was held according to appointment at the meeting-house in Church Lane, London. After solemn prayer to God for his direction and blessing, a union was formed under the designation of 'The New Connexion of General Baptists formed in 1770: with



a design to revive Experimental Religion, or Primitive Christianity in Faith and Practice.' The title of the first Minutes is as follows—'The proceedings of an Assembly of Free-grace General Baptists, formed in the year of our Lord 1770, with a design to revive Experimental Religion, or Primitive Christianity in Faith and Practice.'—*Taylor's History*, vol. 2, p. 138.—*Condensed History*, p. 176.

Yours faithfully,

Wolvey.

J. H. WOOD.

#### MIDLAND AND NORTH DERBYSHIRE CONFERENCES.

TO THE EDITORS—

Dear Sirs,—In conversation at Louth brother J. Stevenson questioned the accuracy of the following statement in the "Condensed History," page 301.

"*Derbyshire Conference*.—The churches comprising it continued members of the Midland Conference until August, 1844, when their relation to that meeting ceased."

In proof of the accuracy of this, permit me to quote from the Minutes of the two Conferences held in that year:—

"*Midland Conference*.—The friends comprising the Derbyshire Conference were requested to consider whether they could not merge their Conference in the general Conference of the district, or act as a distinct body."—*Repository*, page 173.

"*Derbyshire Conference*.—*Relation of the Derbyshire with the Midland Conference*.—The attention of the meeting was drawn to a resolution of the Midland Conference on this subject; when, after much consideration, it was agreed unanimously, 'As the Midland Conference comes so seldom into this district, and as our Conferences have been well attended and have proved interesting, we respectfully separate from the Midland Conference, and purpose to hold our own Conference.'—*Repository*, page 311.

"*Midland Conference*.—The retirement of the churches constituting the Derbyshire Conference was reported."—*Repository*, page 349.

Yours faithfully,

Wolvey.

J. H. WOOD.

#### EXCLUSION FROM FELLOWSHIP.

TO THE EDITORS—

Dear Sirs,—The Resolution was passed on the 3rd of April last. It excluded about thirty-six. I was not one of the number.

"It may be presumed that their absence from the means of grace, and refusal to support the church in the" *special* way arose *not* "from the fact of their being dissentients," but from the fact that they could not *conscientiously* do so for reasons I will not now name.

Most of them did attend the means of grace, but refused to contribute to the weekly offering.

"It may also be inferred that the causes of dissension were known, and considered" justifiable, and therefore insufficient for the purpose of excluding the dissentients, otherwise the church would never have passed a special law to entrap them.

Can B. show any "incorrectness" in the comments which accompanied the particular case submitted by me? I should be obliged if he will either do so, or admit he cannot. As to their impartiality, no one would imagine that they did not favour one party more than the other; but the question is, are they not a just opinion on their subject? Will he also say definitely whether the one complained of be a "painful resolution," or one for which "some praise should be awarded?" It cannot be both.

It is not my object to make a personal quarrel, but to ascertain from some of those who may be considered the representative men of our body how this resolution accords with what are usually termed the rights of conscience and voluntarism; and therefore I hope that by some creditable reflection of "B.'s "persecution" he will, in his next, show the difference between the spirit of the first clause of the resolution and the Acts of Uniformity (I refer to the Acts of 1 Elizabeth, cap. 2, s. 14, and 23 Elizabeth, cap. 1, s. 5, which relate to attendance at church), and between its second clause and a church rate.

Perhaps he will also have the kindness to state why *dissentients* are to be compelled to attend the means of grace, &c., whilst the rest of the church may exercise their own discretion in the matter? Ought not *lex uno ore omnes alloqui*?

There are several assumptions in B.'s letter which are not according to fact; these it is not my intention at present to correct, but to confine the discussion to "this particular grievance"—this resolution of the 3rd of April last.

Yours truly,

A.

July 5, 1867.

# Intelligence.

## Denominational.

**BAPTIST PREACHERS' ASSOCIATION.**—On Whit-Monday the third half-yearly conference of the above Association was held in the Baptist chapel, Duffield, when prayer having been offered, the President, Mr. Wright, called upon the Secretary, Mr. Slack, to read the report, which was adopted. The usual business respecting the plan and the supplies having been gone through, it was agreed to hold a conference quarterly, to unite the members more closely together, and stir up the churches and its members to more earnestness and greater diligence in the cause of Christ; and the next conference to be at Crich. The number of members up to the present time is twenty-seven; and Belper, Milford, Duffield, Kilbourn, Windley, Crich, and Heanor are chiefly supplied by this Association; and they partially supply Chelleston, Claycross, Willington, and Junction Street, Derby, and a few other places. The President then briefly concluded the meeting by prayer; after which a goodly number sat down to an excellent tea, which, being over, the brethren met together and walked through the village, singing hymns and giving the inhabitants an invitation to the public meeting, which commenced at six o'clock. Brother Williams was voted to the chair, and earnest and faithful addresses were delivered by most of the members of the Association. Afterwards the usual parting hymn was sung, and the chairman concluded with prayer one of the most successful conferences and happy meetings we have had together. H. A. B.

## SCHOOLS.

**LINCOLN, St. Benedict's Square.**—The anniversary services of this Sabbath school have been held as follows:—On Lord's-day, July 7, two excellent and appropriate sermons were delivered in the chapel, in the morning and evening, by the Rev. J. H. Wood, of Wolvey; and in the afternoon a public meeting was held, when several interesting dialogues and pieces were recited and hymns sung by the scholars, and Mr. Wood, the pastor, and the superintendent delivered addresses. On Monday, July 8, the teachers and scholars proceeded in procession, headed by a brass band, to Mr. Noden's farm, in the suburbs of the city, where various amusements were provided, and an enjoyable afternoon spent. The teachers and

scholars, together with about two hundred friends, afterwards partook of tea in the barn, which was decorated for the occasion. The teachers have to thank God for some fruit to their labours during the last year, some of the senior scholars having been admitted into the church, and made teachers in the school.

**SAWLEY.**—On Lord's-day, June 23, the annual sermons in support of the Sabbath school were preached by the Rev. W. Bailey, of Wymeswold, to large but not overflowing congregations. The collections a little in excess of last year. On the following day the children had their usual treat, and tea was also afterwards provided for friends, to which about 130 sat down. The children after tea repaired to a field for amusement, joined by their teachers and friends, where they indulged themselves in various games until a late hour.—At a church meeting held a short time ago it was resolved to commence the Weekly Offering in place of the old system of quarterly contributions; consequently Sunday, July 7, was the first time this scriptural method was carried into effect, which we hope will be with good results.

C. T.

**LONGFORD, &c.**—Two sermons on behalf of Longford Sunday school were preached on the 12th May, by Rev. W. Evans, of Stalybridge. Day wet; collections over £16.—The annual sermons for *Croxall Street, Bedworth*, were preached by Rev. H. Cross, of Coventry, and S. S. Allsop, of Longford, on the 2nd of June. Collections nearly £10. Useful books, specially subscribed for by the teachers, in value more than four pounds, were distributed as rewards on the same day.—The school sermons at *Walsgrave-on-Avon* were preached on the 9th June, by Rev. J. Salisbury, M.A. Collections over £8.—In addition to the above, the sum of £11 10s. has been collected at Longford for the Sunday school festival, which took place on the 24th June; making for the mother church, and the two branches, a total this year of £50.

**Union Place.**—The annual sermons on behalf of the school were preached on May 26, by Rev. J. Salisbury, M.A., of Hugglescote. Congregations good; collections £9.

**WHITTLESEA.**—On Sunday, July 14, two sermons were preached by our pastor, Rev. G. Fowler, to large and attentive congregations. Morning subject, "The good Father and His good gifts;" evening, "The Father's lament over His rebellious

children." In the afternoon he conducted a children's service, and addressed them on "The child's response to the good Father." The collections were more liberal than had ever before been taken for our school, which greatly encouraged the teachers. On Monday the children had their annual treat, the only cause of regret being that the weather was not very favourable for their amusements. But on the whole this was the most successful anniversary that has ever been held.

CROWLE.—On Lord's-day, June 30, our Sabbath school sermons were preached by the Rev. T. Gill, of Shore. On Monday, July 1, a public tea was held in the Primitive Methodist school-room (kindly lent for the occasion), when a very numerous company sat down; after which a public meeting was held in the General Baptist chapel. Mr. George West engaged in prayer. The chair was occupied by W. S. Mayhew, from Misterton (Independent); and addresses delivered by Mr. Thornton, Misterton (Wesleyan); T. Ashmell, of Epworth; Revs. T. Gill and J. Stutterd. Collections, &c., £8 17s. 4d.

KIRTON LINDSEY.—On Sabbath-day, June 16, two sermons were preached in the General Baptist chapel by Rev. J. C. Smith, of Leicester, on behalf of the Sabbath school, when £3 12s. were obtained. The scholars sung several appropriate pieces in the afternoon and evening, and on the following day had their annual treat.

TODMORDEN.—On Lord's-day, June 30, school sermons were preached in the afternoon and evening by the Rev. T. W. Mathews, of Boston. The congregations were large, and the collections amounted to £29 12s.

BIRCHCLIFFE.—On Lord's-day, June 2, our school sermons were preached by the Rev. James Maden, of Gambleside, to crowded congregations, when the liberal sum of £50 4s. 2½d. was collected.

#### BAPTISMS.

KIRTON LINDSEY.—On Wednesday, May 29th, one young man was baptized by Mr. Moore, the minister, and was received into communion the following Sunday.

LONGFORD.—April 7, four; June 2, four.

CONINGSBY.—On July 14 one of our female teachers was baptized.

MACCLESFIELD.—On June 19 one was baptized and received into church fellowship. July 7, two.

NORWICH.—On Sunday evening, July 7, after an appropriate sermon by the Rev. C. T. Keen, five females were baptized by our pastor, the Rev. R. B. Clare, all of whom have since been received into fellowship.

#### THE COLLEGE.

THE Treasurer has pleasure in acknowledging the following sums received:—

Purchase Account.		£	s.	d.
Barton church .. .. .	.. .. .	10	0	0
Halifax .. .. .	.. .. .	10	0	0
Derby, St. Mary's Gate .. .. .	.. .. .	10	0	0
Fleet .. .. .	.. .. .	0	10	0
R. Johnson, Esq., Hitchin .. .. .	.. .. .	5	0	0
Mr. S. Carpenter, Longford .. .. .	.. .. .	5	0	0
Rev. C. Payne, Wolvey .. .. .	.. .. .	5	0	0
Mr. W. Taylor, Nottingham .. .. .	.. .. .	5	0	0
Joseph Nall, Esq., Hoveringham .. .. .	.. .. .	5	0	0
Dovor Street, Leicester .. .. .	.. .. .	5	0	0
Allerton .. .. .	.. .. .	5	0	0
Mechanics' Hall, Nottingham .. .. .	.. .. .	3	3	0
New Church Street, London .. .. .	.. .. .	3	1	0
Mr. W. Brooks, India .. .. .	.. .. .	3	0	0
Friar Lane, Leicester .. .. .	.. .. .	3	0	0
Mr. Stocks, Halifax .. .. .	.. .. .	2	0	0
Rothley .. .. .	.. .. .	2	0	0
Rev. H. Wilkinson, Leicester .. .. .	.. .. .	2	0	0
R. Pedley, Esq., Crewe .. .. .	.. .. .	2	0	0
Rev. W. Bailey, Wymeswold .. .. .	.. .. .	1	1	0
Mr. J. M. Stubbs, London .. .. .	.. .. .	1	0	0
Mr. Colebrook .. .. .	.. .. .	1	0	0
Mr. Burchnall, Stanford .. .. .	.. .. .	1	0	0
London, Praed Street .. .. .	.. .. .	0	12	0
Mr. W. B. Carter .. .. .	.. .. .	0	10	0
Mrs. Wherry .. .. .	.. .. .	0	2	6

#### Received on General Account since the Audit.

Heptonstall Slack .. .. .	.. .. .	14	10	10
London, Commercial Road .. .. .	.. .. .	4	15	6
Longford .. .. .	.. .. .	3	0	0
Ilkeston .. .. .	.. .. .	2	10	0
J. Poole, Esq., London .. .. .	.. .. .	2	2	0
Allerton .. .. .	.. .. .	2	0	0
Wolvey .. .. .	.. .. .	1	16	0
Gosberton .. .. .	.. .. .	1	16	7
Long Sutton .. .. .	.. .. .	1	10	6
Louth, Eastgate .. .. .	.. .. .	1	10	0
M. Scott, Esq., Sutterton .. .. .	.. .. .	1	0	0
Mrs. Baldwin, Nottingham .. .. .	.. .. .	1	0	0
Rev. J. Taylor, Sutterton .. .. .	.. .. .	0	10	6
Rev. G. Towler, Whittlesea .. .. .	.. .. .	0	10	0
Mr. S. Calladine, Hucknall .. .. .	.. .. .	0	5	0
Chesham .. .. .	.. .. .	8	5	8
Mrs. Geo. Pegg .. .. .	.. .. .	1	0	0

DR. GRAHAM'S GREETING IN CHICAGO.—A short time ago the members of the Free Baptist church in Chicago called at 141, South Sangamon Street, at the pastor's residence, to greet him and his family, the latter of whom had only just arrived in the city. The visitors took forcible possession of the pastor's residence, treated the occupants and themselves to ice-cream, cake, and other luxuries, and, on the whole, managed to have a most agreeable time. Before retiring they presented to the pastor's wife a purse of sixty dollars. Rev. Mr. Graham thanked his friends for their presence, and the unexpected expres-

sions of interest in his family. He wished, he said, they would always make his house their head quarters, as he had not lived in *such style* for the last six months. A young lady read to the assembled friends an interesting poem, which furnished the intellectual *spice* for the evening.

ON THE MORALITY OF RELIGIOUS INTELLIGENCE.—The morality of religious intelligence! what does that mean? Religious intelligence, of course, is always moral. It is written by the leading men in our churches, the superintendents of our schools, and not unfrequently by our ministers. It will, therefore, always be truthful. Facts will never be made or imagined. Scores will in no case be reported as hundreds. Speeches, voted at the time as mistakes, will not be described as interesting. Resolutions passed with the clear intent of getting rid of troublesome questions, will not go forth to the world as resolutions passed unanimously. Resignations, the joy of all concerned, except the party resigning, will not be described as taking place to the regret of everybody. Testimonials got up at the expense of hard begging, will not be

spoken of as the expression of affection unbroken and constant. There will never be any violation of modesty on the part of the writers of religious intelligence. Should any of them ever use the third person plural, he will never, under cover of *that*, attempt to glorify the first person singular. He will not tell of the sorrow which the church and the town feel at the loss of his valuable services. By no means will he be tempted to hint that the glory has departed from the place, because he has departed. Even though he may have managed to make an impression, by a sermon, a speech, or an essay, he will report none of them as "marvellously clear," "profoundly thoughtful," or "deeply interesting." And, withal, religious intelligence will always be free from unfairness. Neither deacons nor ministers will make their report in next week's paper to be the vehicle of insinuations, uttered at last week's meeting. No editor will take advantage of his position to impair or to improve a report merely to gratify his personal feelings. Everybody who writes a piece of news will be as honourable and generous as though his name were appended to it.

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## Notes on Public Events.

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AMONG *Foreign* affairs few things have equalled in their almost tragic interest the recent *occurrences in Mexico*. Mexico was a republic, and its first native president, who established a really constitutional government there, was Benito Juarez. This constitutional governor overturned the blood-stained rule of Miramon and the so-called Church party, and inaugurated the reign of law and justice. So beneficent was the change which Juarez effected, that our representative in Mexico wrote to the British Cabinet in 1861 in terms of unqualified approval, reporting it as a triumph of principle, and the beginning of an era of freedom and peace. It was soon discovered that Juarez had succeeded to the *debts* as well as to the power of Miramon. When the government of the latter were on their last legs, the Swiss house of Jecker & Co., in Mexico, lent them 750,000 dollars, and received in return for this advance fifteen millions of dollars in bonds payable at some future time! The government being soon after overturned, and therefore unable to repay the loan, Jecker called on Juarez to pay it, pleading that one government must be held accountable for the obligations of its predecessor. Juarez, however, sustained by public opinion, whilst willing in due time to repay the real debt of 750,000 dol-

lars, repudiated all liability for the fifteen millions. Yet to enforce this monstrous claim France interposed her authority—made war on Juarez—brought back his predecessors to power—and then forced on the Mexicans an Emperor in the person of Maximilian, with Miramon, Marquez, and Mejia for his counsellors. The new emperor being eventually crowned, he issued decrees dated October, 1865, condemning to death and immediate execution all who were found guilty of belonging to any armed band, whether with a political pretext or not. This decree was speedily put in force, and the papers recorded the executions of various chiefs of the rebellion, as it was called. Since then the country has been the scene of civil war, in which Juarez and the patriots have conquered. Our last number stated that Maximilian had been "taken prisoner, and was in the hands of bitter enemies." *We*—not the annotator of last month—prefer to say that the unhappy monarch was in the power of enemies exasperated by foreign intervention, and probably by his own barbarous decrees. And that as he treated his captured foes not as prisoners of war but as brigands and traitors, he has fallen a victim to the revenge which usually awaits "bloodguilty" men. His execution was a murder no doubt, but not

more atrocious than those which he and his advisers perpetrated on those who fell into their hands. For him as a man, and for his more youthful wife, daughter of Leopold, king of Belgium, the profoundest pity may be indulged: but then going to Mexico as rulers was a great mistake; and the chief instigator of the movement, the Emperor Napoleon, seems fully aware of his error, for in his letter of condolence to the Emperor of Austria, Maximilian's brother, he says—"My grief is the more lively because I feel the responsibility of the painful part I have had in this misfortune." The following account of his last acts cannot be read without sorrowful emotions:—

"The Emperor walked first, having the Abbé Fischer on his right, and the bishop on his left. Immediately behind came Miramon, supported on each side by Franciscans, and Mejia between two priests belonging to the parish of Santa Cruz. When the procession reached the summit of the hill, Maximilian looked steadily for a moment at the rising sun; then, taking out his watch, he pressed a spring which concealed a portrait, in miniature, of the Empress Charlotte. He kissed it, and handing the chain to the Abbé Fischer, said: 'Carry this souvenir to Europe to my dear wife, and if she be ever able to understand you, say that my eyes closed with the impression of her image, which I shall carry with me above!'"

"My dearly beloved Carlotta,—If God one day permits your recovery, and you read these lines, you will learn the cruelty of the ill-fortune which has unceasingly pursued me since your departure for Europe. You took with you all my chance and my soul. Why did I not listen to your counsel? So many events, alas! so many sudden blows, have broken all my hopes, that death is for me a happy deliverance and not an agony. I fall gloriously, as a soldier—as a king, vanquished, but not dishonoured. If your sufferings be too great—if God call you speedily to rejoice me, I will bless the divine hand which has so heavily pressed upon us. Adieu, adieu! Your poor MAX."

*At Home* the past month will be memorable for the carrying of the fiercely contested *Reform Bill*. While the Tories will extol their versatile leader, Mr. Disraeli, as the author of the measure, and while none may deny him the doubtful praise of superior dexterity in carrying it, the protracted debates upon it will hold a high rank among our parliamentary records, and those debates may be henceforth referred to as confirmatory proofs of the transcendent oratorical abilities of such pure patriots as Messrs. Gladstone and Bright, and of such a political nondescript as Mr. Robert Lowe.

The Reform question being settled, that of the *general education* of the people seems likely to be resumed. Mr. Bruce, who was the Education Minister under the Liberal government, has moved the second reading of a Bill which proposes to give parishes or districts power to levy rates for the establishment of schools; to vest the management of such schools in committees of rate-payers; and to enact that while the Scriptures shall be read, no religious instruction shall be given to any child against the will of its parents. The Bill was backed by Mr. Foster, and was warmly supported by Mr. Gladstone.

*Church controversies* are as rife as ever. The Royal Commissioners on Ritualism have received a memorial from the High Church party deprecating "any alteration in the Book of Common Prayer, or in the Rubric, or in the Table of Lessons, by the sole authority of Parliament." The Archbishop of Canterbury replied to the memorialists that before Parliament made any enactment touching these things, Convocation would be duly consulted. Lord Shaftesbury asked him whether he had given such a reply, and if so, by whose authority? To this his Grace was compelled to answer that he had spoken without authority. The Bishop of Carlisle ably supported Lord Shaftesbury in his opposition to the Ritualists, and exposed their wish to gain time enough to pervert all the churches before legislation is employed to stop them.

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## Marriages and Deaths.

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### Marriages.

SMITH—CLIFFORD.—July 8, at the Baptist chapel, Beeston, by Dr. Underwood, Mr. W. Smith to Miss Mary Clifford.

GLOSSOP—FOSTER.—July 11, at the Baptist chapel, Crowle, with special license, by the Rev. J. Stutterd, Mr. Peter Glossop, of Crowle Cottage, to Miss Mary Foster, daughter of Mr. Robert Foster, deacon of the General Baptist church in that town.

## Deaths.

**BOWLES.**—At Whittlesea, Hannah, wife of Mr. John Bowles, aged 44, many years a consistent and useful member of the General Baptist church. Her funeral sermon was preached by her pastor, Rev. G. Towler, to a very large congregation from a text she had selected—James iv. 14.

**HENDERSON.**—At Barton, aged 39, M. R. Henderson, British schoolmaster, the beloved brother of the Revs. J. E. and V. G. R. Henderson, Jamaica, and of the Rev. W. T. Henderson, minister of Devonshire Square chapel, leaving a wife and four children.

**ASTON.**—June 19, at Tarporley, in her fortieth year, Sarah, the wife of Mr. Wm.

Aston, and the only surviving daughter of Mr. Charles Bate.

**TOWNSEND.**—July 16, Miss Townsend, Ovendon, near Halifax, in much peace, and after a short illness.

**WILLIAMS.**—June 20, Edward, the son of the Rev. E. Williams, Baptist minister, of Aberystwith, in the twenty-fifth year of his age.

**COMPTON.**—June 22, Mary, relict of the late John Compton, of Exhall, aged 84. She was for many years a member of Longford church. Her death, with that of another sister recently taken from us, was improved by the pastor, from Psalm lxxi. 9—"Cast me not off in the time of old age: forsake me not when my strength faileth."

## THE ANNUAL ASSOCIATION.

*Omitted from page 228.*

THE first business on Thursday morning was *the College*. The report was read by the Secretary, including also the reports of Tutors and Examiners. Four students have finished their courses during the year, and all the four have undertaken pastoral charges in spheres of extensive usefulness. One promising young brother has died. Some points of difficulty arose in connection with proposed changes in the College curriculum. Henceforth there are to be but two leading departments for examination instead of three; some parts of what constituted the third section being allotted to the Theological and some to the Classical. The Treasurer's report showed a smaller balance in hand than for some past years, which may be accounted for partly by the introduction of gas into the College, partly by the greater cost of provisions, and partly by the efforts made for the removal of the Building Debt. Both Secretary and Treasurer were re-elected, with thanks for their past services. Mr. Marshall spoke hopefully of the speedy extinction of the debt, and we expect very soon to be able to report in these pages the realization of his hopes. *The Publications.*—The Rev. J. H. Wood, as Secretary of the Hymn Book Trustees, reported that the sales had been about the average during the year, and that the Board had voted £50 from the profits to the Association Fund. *The provisional Editors of the Magazine* next presented their report, which was received with

thanks to them for the changes introduced, and for their editorial labours. The Rev. Dr. Underwood accepted the sole editorship of the Magazine, with the Rev. Carey Pike as editor of the Missionary section of it. It is hoped that by the time of the next Association, with a full representation of the churches, some competent person may be found to undertake the permanent conduct of the periodical, as it is the fixed intention of the present editor to relinquish it at the earliest convenient opportunity. *The Annual Letter* on the Power of the Platform was read by brother Matthews, and was received with every demonstration of delight and satisfaction. It was comprehensive in its views—learned in some of its allusions—witty in certain applications—and altogether fitted to correct common faults and to supply a better class of public talkers. The theme was suited to the writer, and the writer did justice to his theme. We are sure that if our very tolerant brother might have his way, he would say, though in a sense different from David's, "Let not an evil speaker be established in the earth."

On Thursday afternoon the Rev. D. Burns, of London, one of the Secretaries of the Temperance League, and joint editor with Dr. F. R. Lees, of the Temperance Commentary, moved that a Petition for the Closing of Public Houses on Sundays be sent from this Association. This was seconded in a short speech and passed.

# Missionary Observer.

ADDRESS OF THE REV. T. GOADBY, B.A., AT THE ANNUAL MEETING HELD AT LOUTH, JUNE 26th.

## REVIEW OF THE PAST.

It is not possible, I think, calmly to review the past course of this Mission; or fairly to estimate its future without devout gratitude to God. We recall with pleasure its origin at Boston fifty-one years ago, when our fathers or our grandfathers unanimously resolved, by the help of God, to be "the first to plant a christian church upon some pagan shore." The churches of the Association reported then but 6,600 members,—only a third of our numbers to-day; and the true missionary zeal must have glowed in their hearts. One is sometimes led to ask, in recalling this fact, "What 6,000 earnest men and women started, shall not 20,000 efficiently carry on?" We review with great interest the story of our work in Orissa;—the first entrance upon the field in 1822,—the first chapel built on the site of a heathen temple at Cuttack in 1826,—the first Oriya convert in 1828, and in that first convert the first native preacher; a divine foreshadowing of the future of the Mission in its large employment of native agency;—the first asylum opened in 1829;—the first christian village formed in 1831;—the printing-press first set up in 1838; a mighty fountain of blessing whence the waters of life may flow to gladden that parched land;—and to crown all, the College for native ministers founded in 1845. Step by step the work advanced, and useful agencies were added. We consider, moreover, the results of the work, beyond all human power to measure, in the joy and hope that have been enkindled in many a heart, in christian character developed and matured, in souls made free and enlightened, in men and women converted and saved; in the large diffusion of the word of life among a people occupying a vast extent of territory by pamphlet, tract, and book, and by the living voice of the missionary; and in the aid rendered towards the suppression of obscene and revolting customs, towards the humanizing and civilisation of the people.

We recall, too, the names of the brethren and sisters who have laboured there,

and we do it with profoundest gratitude to God. Bampton, Lacey, Sutton, were typical missionaries of the old heroic school—and we glorify God in them and for them. They lived in the heroic era of our Mission, and of our denomination. Upon the soil of Orissa their ashes repose; and the Mission itself, with its churches, schools, asylums, literature, is their living monument, fairer than marble, more durable than brass. In the light of eternity the conquerors of Plassey and Assaye, the heroes of Lucknow and Delhi, will not receive honour more exalted, or wear crowns more glorious, than the brave-hearted pioneers of the gospel in the province of Orissa. We think, too, with interest and pleasure of those who still form the mission staff, good men and true, and of brethren from the Western Republic working with them in the northern part of the province; and we forget not that we have zealous friends and eloquent advocates of the Mission in the brethren at home who have been temporarily or permanently disabled in their work. As we review the labours of forty-five years, we mark gradual but sure progress, the planting and growth of christian churches in Orissa.

## MISTAKES.

It is true that now and then mistakes have been made. The mission field has been at one time over-supplied with agency—supplied beyond our resources, not beyond the needs of Orissa;—and then again a reaction has taken place, and the labourers, as now, have been all too few. New enterprises also have been undertaken, not perhaps most prudently, and presently they have had to be abandoned. But herein, I think, is nothing to deplore except the seeming failure. I am thankful in one respect, heartily thankful, for those mistakes. The way to the kingdom is through much tribulation; and the way to great successes is often through a series of failures. India was not won, the old and new worlds were not linked together by the mystic wires, science has not advanced, nor the church ever widely ex-

tended, but through a thousand discouragements. I am thankful for those mistakes—anything in zealous action in the right direction for God is better than perpetual timidity and distrust, than a miserable unbelieving caution and prudence in the work of the Lord. We want enterprise, we want faith, we want courage, we want enthusiasm carrying us beyond ourselves. It would be a dismal and dreary day for the church if the counsels of a timid prudence always prevailed. We should have had no missionary enterprise at all. Our poet laureate says:—

“’Tis better to have loved and lost  
Than never to have loved at all;”

and it is true of loving toil in missionary schemes and projects—though nothing is ultimately lost of all the work we do for God. The bread cast on the waters is seen after many days; and the labourer is rewarded according to his work, not according to his apparent and immediate success.

We look, then, upon the past history of the Mission with liveliest gratitude to God; and we can look also upon the future prospects of the Mission with buoyant hope and cheerful anticipation. The good work has been begun, and it will, by God's grace, be carried on. The gospel has taken root, christian communities are formed, the word of God is preached and circulated in Orissa. Whatever human hands may complete and crown the edifice with its topmost stone—the foundation of the temple to God's glory has been laid by our brethren. Whoever may conduct or witness the final triumph, the beginning of the conquest of Orissa for Christ has been made through our churches. Whoever gathers from thence the last trophies of the cross of Christ, and throws the last banner of final victory to the breeze,

“We were the first that ever burst  
Into that silent sea.”

#### ADVANTAGE OF THE MISSION TO THE CHURCHES AT HOME.

The Orissa Mission is an institution of which, as General Baptists, we have no reason to be ashamed. From the first day of its existence until to-day we have in our hearts thanked God for it. Under His good and guiding hand it originated, it has lived and grown. We cannot but hold this Society in the very highest esteem, and it is a merciful thing that

we have had one institution that has always commanded our best sympathies, and that we could always consider with something of self-respect. It has lately become a habit with some amongst us—a habit with which I have never had the slightest sympathy—unduly to depreciate whatever is exclusively our own. In our excessive modesty our name has been placed under a veil, hidden in the drooping folds of our flag; our College has been passed by, not always with manifest advantage; our Magazine has been held scarcely important enough for perusal, and hardly worthy of our literary or pecuniary support; our Home Mission has been treated as a fitful and inconstant and disjointed thing, not even to be galvanized into life. Once or twice we have ventured, as it seemed to me, most profoundly to apologize for our existence as a denomination. In all humility it has been whispered with bated breath, that though we could hardly be blamed for our birth, we were willing to take some shame to ourselves that we continued to exist. We were an ecclesiastical misfortune, and we had no claim to recognition in good society, and could never take position and rank as a legitimate and influential body. But this hope remained—we were only a little one, confessedly moribund, “poor thing,” as nurses say, “it would be a blessing if it would please God to take it away;” our manifest destiny was dissolution, and, Hindoo-like, our brightest hope was absorption in the vast Brahma of a larger, more legitimate, more divine denomination. We have reaped the fruits of this course in divided counsels, in languishing spirit, and enterprise, and in gradual denominational disintegration. Yet, somehow, all this time, and in spite of all this, we have held together, and now and then we have given signs of an indwelling vigour that surprised no one so much as ourselves—signs of intelligence, enterprise, spiritual life we had not imagined to exist. How is this? Next to the inherent strength, the honest conscientious religious conviction still remaining among us has given—we have been united together by this Orissa Mission. It has been a strong bond of union that we did not care to break; a tie uniting us together that even the most irreverent hands did not venture to seek to unloose. Whatever amongst us has caused us to think small things of our-



selves, and sometimes to hang down our heads for shame, we have never been ashamed of the Orissa Mission. Our name, our principles, our denomination-ism might be of little moment. But, at least, we might claim for ourselves a position in the christian world, and regard ourselves with becoming self-respect when we remembered that we were the churches that sustained the Orissa Mission. We might have been dismembered and disjointed ten or twenty years ago but for the invigorating and welding influence upon us of the work we were sustaining in Orissa. It is written in Oriya story that a certain Afghan chief, Kalapahara, having lost caste and become a Mohammedan, invaded Orissa as the enemy of their religion and their gods. His coming brought preternatural darkness on the four corners of the land, and the sound of his kettle-drum shook off the ears and feet of trembling idols. In the path of this Mohammedan iconoclast temples were destroyed with ruthless fury, and the country plundered far and wide. The priests at Pooree, alarmed, hurried away the image of the great Juggernath, and buried it in a pit near the Chilka Lake. But Kalapahara was not to be cheated of his prey. The place of concealment was discovered, the image dug up, carried on the back of an elephant as far as the Ganges; then, a huge fire being kindled, the idol was thrown on the burning pile. But immediately the impious Mohammedan had his reward. All his limbs dropped off, and he perished, miserably dismembered for his hostility to the great "Lord of the world." Our hostility to idolatry in Orissa is marked by peaceful and spiritual conflicts; light spreads as we enter the field; and our reward is the reverse of that of Kalapahara. We have invaded Orissa, planted churches, built places of prayer to the God of heaven and earth on the sites of heathen shrines, gathered converts from idolatry and superstition; but the result has been, instead of dismemberment and death, our denominational organization has been more vigorous and healthy; bone has been knit to bone more firmly; church has been drawn to church in indissoluble bonds; fire from heaven has got into our hearts; and when we have seemed ready to perish, our conflict with Juggernath has given us a new lease of life. The good we have done in Orissa is one

thing, and we rejoice in it; but the good we have done ourselves—the good God has done us through this—is another, and we cannot be altogether unmindful of it.

#### NO ROOM FOR DISCOURAGEMENT.

I would not be thought, however, to lose sight of the fact that the present condition of this Mission is not nearly all that we could desire. It suffers the lot of almost all missions. The churches at home have not increased and strengthened in proportion as the horizon of the mission field has widened before us. We have not been ready for opportunity of extension as it has offered itself. Providence is ahead of us; the way opens, the cry for help comes, and finds us unequal to the task to which we are called. But it is out of such emergencies that we learn to rise to the grandeur of our work, and the fulness of our privilege and duty. In addition to this, the present circumstances of the Mission are somewhat exceptional. Famine and pestilence have swept over the province, and the severity of the climate has told upon the health and diminished for a time the number of our missionaries in the field. But the famine of the bread that perisheth has awakened public attention to this land, will bring about, we trust, social and material reforms, and will ultimately facilitate the giving of the bread of life to the people. The missionaries at home will not fail also to stimulate our flagging zeal in the cause, and keep alive the missionary spirit amongst us. Yea, though we struggled to get out of debt, we seem getting in again. A cloud for the moment overshadows us, and we fear as we enter it. But it is a bright cloud; rays of light stream on all sides of it, and the divine voice of encouragement is heard from its midst. The work goes on. The churches live. The superintendence of our English brethren is not entirely withdrawn, if it is lessened in its efficiency, and the American brethren were probably never more active and zealous. The climate is not less salubrious than it was, even if the cost of maintenance is greater. The churches at home still love the Mission, pray for its prosperity, and have the same direct interest in its progress and work. Out of their love a new Mission might grow, and from it an old work must and will be strengthened. The

cause is as dear as ever to us—our fathers founded it—our brothers and sisters in the flesh as in the faith are carrying it on. The same advantages of directness of effort, of definiteness of sympathy, of concentration of interest remain. The same God of Missions still sustains and cheers, and presides over the churches of His people. It is still on the side of truth that we are found, and truth must prevail; on the side of God and Christ, and the great kingdom of heaven, and that kingdom must be ultimately triumphant.

Why, then, should we be discouraged? why tremble and hesitate, or indulge in gloomy fears in such a work? Our duty is plain and pressing. There was once a Roman who never despaired of the republic in the darkest day. Let us never for one moment entertain the thought of surrendering this branch of our work. We sacrifice the very divinity of our calling if we abandon our missionary character. Conversions at home and abroad are the very strength and life of our churches. The article of conversion, as has been well said in that remarkable book, "Ecce Homo," is the article of a standing or falling church. We may be a useful educational institution without seeking conversions, but we are likely to become an immoral and mischievous one. When the power of reclaiming the lost is wanting to us, we cease to be a church. While this remains the tabernacle of God is with us, whatever else is wanting. Let us, by God's grace, still aim to wield this power, still desire to enjoy this presence. Let us play our part among the churches in a catholic spirit, but still bravely, independently, with self-respect, in earnest and undying faith. Let us occupy our own fields, sustain our own Mission, do our own work ourselves. Other societies have enough of their own on their hands without taking us. Let us have done with all miserable faint-hearted counsels. Now is the hour for faith and courage. Almost all denominations have their spheres of work in India. England and America unite there in toil, as elsewhere on the great continent of Asia. Australia and New Zealand may yet join their hands to ours in this holy cause. The signs of the times are favourable, and speak encouragement. Science, education, civilization, government, are indirectly contributory to our

efforts. The throne of ancient superstition trembles to its base—the sceptre of ancient error is held with enfeebled grasp. The army of the Lord is gathering on the plains of Ind; God is already come into the camp, and victory sits upon the standards of Israel. The day of the Lord is coming; the light of millennial glory is breaking on the dark places of the earth. Let Orissa, by our efforts under God's blessing, share in the general and jubilant song, when the kingdoms of this world become the kingdoms of our Lord and of His Christ; and when the voice of a great multitude shall be heard as the voice of many waters and of mighty thunders, saying, "Alleluia, for the Lord God omnipotent reigneth."

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### THEY WONT TROUBLE YOU LONG.

CHILDREN grow up—nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with tops, a buoyant boy. He is a man, and gone now! There is no more childhood for him or for us. Life has claimed him. When a beginning is made, it is like a ravelling 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 sleds, 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 complaint, no importunities for impossible things, no rips 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 to 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 frolic, and reproving 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 home without children! It is like a lantern and no candle; a garden and no flowers; a

vine and no grapes; a brook and no water gurgling and gushing in its channel. We want to be tired, to be vexed, to be run over, to bear children at work with all its varieties. During the secular days this is enough marked. But it is Sunday that puts our homes to the 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 hands upon their heads. They seem to recognise the greater and lesser 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?—*Henry Ward Beecher.*

#### RELIGION EXEMPLIFIED.

I WOULD not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—*Spurgeon.*

#### A PLEASANT THOUGHT.

DR. Holland has the following reflections on seeing a little lame boy who was singing a cheerful song:—

“It is pleasant to say to him, and all the brotherhood and sisterhood of ugliness and lameness, that there is every reason to believe that there is no such thing in heaven as a one-legged, club-footed soul—no such thing as an ugly or misshapen soul—no such thing as a blind or deaf soul—no such thing as a soul with tainted blood in its veins; and that out of these imperfect bodies will spring spirits of consummate perfection and angelic beauty—a beauty chastened and enriched by the humiliations that were visited upon their earthly habitations.”

#### CONTENT.

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 provisions made.

—*Trench.*

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM JUNE 20th TO JULY 20th, 1867.

CHELLASTON. £ s. d.		KNIPTON. £ s. d.		STANTONBURY. £ s. d.	
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## GENERAL BAPTIST MAGAZINE.

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 SEPTEMBER, 1867.
 

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## CHRIST'S COMMAND TO THE GALILEAN FISHERMAN.\*

Matthew iv. 18, 19.

ON the fleet pinions of time what changes are brought! History sacred and history profane, combined with our own observation, shews us many startling instances of mutation in cities and peoples, countries and empires. It is difficult for imagination to transcend the changes which time has brought, and may yet bring. Not beyond the region of the impossible, however improbable it may seem, lies that picture of the graphic essayist, the artistic conception of which we cannot but admire, where the metropolis of our own land has become a decayed and ruined city amid surrounding desolation, and a New Zealand traveller is taking a sketch of St. Paul's from a broken arch of London bridge.

Changes once equally improbable have come over many of the great cities and countries of ancient times.

In the time of our Lord here upon earth, the Sea of Galilee smiled upon the populations of numerous cities clustering on her animated shore. Cooled by the breeze from her waters, and fed by her bounty, stood Capernaum, Chorazin, Bethsaida, Magdala, Tiberias. The nobility and the

peasantry alike welcomed on their tables waterfowl from her brink and wholesome fish from her deeps.

On the blue surface of this inland sea oft might be seen at day-dawn fishing boats of smaller or larger dimensions, and busy fishermen surveying their successes, or recounting the disappointments of their night of toil.

This sea of Galilee still receives and sends forth the stream of the Jordan. Its calm surface still reflects the varied hues of an eastern sky. Dark clouds still at times lower over it, and fierce winds lash its waves into the fury of a storm. Still does this sea nestle amid those ancient mountains, from the sunny slopes of which the pensive traveller looks down upon its bright expanse. With an interest indescribably great is it now viewed, because of its associations with sacred events long ago past, and especially from its connection with that unique, mysterious, loving, holy Person who once taught upon its shores, who stilled its tempests, and walked upon its waves.

He is not seen here *now*. The crowds who listened to Him are

\* The Sermon preached at Louth Association by the Rev. J. Lawton, and printed by request.

gone. The busy fishermen are no longer seen; and the finny tribes, uncaught, disport themselves in these lively waters. Portions of crumbling masonry are seen, telling us where ancient cities once stood, and where the buzz of life was heard; but with only few exceptions, desolation and silence reign around.

Visiting thus early this morning these hallowed scenes, lingering for a few moments on the shores of the sea of Galilee, we cannot but recall some of the events which here transpired, and some of the words which were here spoken by the great Teacher. After a little further deliberation and counsel, we must return to our sacred toil, in those circles of labour to which the Master has appointed us. It will be well if we can carry back with us some special influences derived from our joint meditation upon divine truth. What better can we do after what we have heard of "the Redeemer's Person and Plan," than unite in the contemplation of some of those circumstances connected with the Saviour's call of certain of His disciples to a preparation of their evangelic work, saying, "Follow me?"

We propose to consider,

I. THE SAVIOUR'S VISIT TO THE SEA OF GALILEE HERE SPOKEN OF.

II. THE INJUNCTION THEN AND THERE DELIVERED—"FOLLOW ME."

III. THE INDUCEMENT TO A REGARD OF THIS INJUNCTION—"I WILL MAKE YOU FISHERS OF MEN."

*I. The Saviour's visit to the sea of Galilee.*

1. It was early.

In two respects it was early—early in His public ministry, and early in the day. The Saviour did not long labour alone. It was soon after He had been baptized in the Jordan, and had received audible testimony from the Father, that He

began to preach, saying, "Repent, for the kingdom of heaven is at hand."

His desire was that other voices should take up and re-echo those solemn, animating, and, as might be shown, most cheering words.

It was probably in the morning after a *night of prayer*. When on another occasion He more fully set apart the complete number of His disciples to the work of proclaiming the coming of the kingdom of God, He had spent the night and part of the early morning in prayer (Luke vi. 12, 13). The evangelist Luke's narrative of the call of Andrew and Simon, now under consideration, shews that it was early in the day when Christ appeared upon the strand. Some of the fishermen were mending their nets, others were washing them, as if they had recently finished their night's work.

Hence we conclude that it was morning, and that Jesus had just come from some spot in the vicinity favourable for retirement and prayer, that He had been engaged in communion with His Father, and that His *eye*, His *heart*, and His *voice* were alike attuned to the sacred engagements of this memorable hour.

Look upon Him as He gently walks on the sands. Mark that special tenderness which softens the gleam of His eye; observe the glow of celestial communion which lingers upon His face. As He steps along the shore, watch the repeated glances which He directs towards that little fishing-craft in the distance. The eyes of the fisherman's wife and the fisherman's children have oft at early morn, after a stormy night, been directed towards the subsiding waves, anxious for the good man's return in safety, and with the reward of his dangerous toil; but their look has never been more expressive and tender than this look of Jesus as He watches the brethren, Andrew and Simon, on this auspicious morn.

This visit of our Lord was made

2. To those who already knew Him.

Andrew and Simon were not strangers to this early visitor.

One of these two brethren had listened to the teaching of John the Baptist, as he had described the dignity of the Saviour's person, and the benign object of His mission; his eyes had followed the pointing of the herald of Jesus, as on the bank of the Jordan he directed his faithful finger towards the Master, exclaiming, "Behold the Lamb of God." He understood not yet the deep significance of this language, but the ideas suggested touched his heart, and the conviction became strong within him that this must be the Christ.

This conviction was not allowed to lie hid in his own breast. "He first findeth his own brother Simon, and saith unto him, We have found the Messias. . . . And he brought him to Jesus" (John i. 41, 42). These two brethren hailed Christ as their Lord. Believing on Him, with new hopes and new joys they returned for a time to their ordinary calling.

Thus they knew Christ and confided in Him before their call to the apostleship recorded by Matthew in the chapter before us. Now, however, the time had come for their devotion more fully to the great work of their lives.

They were to be endowed with a fuller preparation, and then to go forth on their sacred mission. With this end in view the Saviour now approached them.

3. His visit was opportune.

Temporal adversities and disappointments often prepare us for the heartier surrender of ourselves to our spiritual duties. These two brethren, the sons of Jona, have been engaged in abortive efforts. "They have toiled all night and

taken nothing." While Jesus looks on they make another effort; they "cast their net into the sea," and then draw it up. The result again is nothing. Doubtless they are depressed in spirit as they come near to the shore. What a favourable moment is this for the visit of a sympathizing friend! Jesus is at hand to help them, and specially to seize this propitious opportunity for directing their attention to another and a higher calling. These men of Galilee had not been altogether successful in catching fishes; Jesus wished them henceforth to handle another kind of net, and to undertake the office of catching men with a view to their consecration to God. Thus opportune was the visit of Jesus to the Galilean sea.

Let us proceed to consider

II. *The injunction here delivered.*

It is obvious that

1. It had a direct application to those who were immediately addressed.

As applied to them (1) it called for literal conformity.

These fishermen were to leave their nets, their boat, and their ordinary associates, and follow Christ.

They were literally to "follow" Jesus in His travels through the villages, towns, and cities of Judea and Galilee. The usual aspect, we presume, which these teachers of the people presented to the eyes of the people was literally this—*Jesus first*, and the disciples following after. Important issues frequently flow from apparently trivial arrangements. Should a literal conformity to our Lord's injunction seem to be a small matter, it greatly contributed to the ultimate design which He had in view.

The disciples were to be in a two-fold sense His witnesses. They were to *observe* and to *testify*, to mark His spirit as well as listen to

His words, to see His works as well as hearken to His doctrines.

Hence the position involved in a literal regard of the Saviour's injunction would best subserve the great end which He had in view in their preparation for their work. As Jesus went before and the disciples followed, they could observe His manner, mark His intentions, watch the conduct of the people towards Him, and His conduct in return. They could see how He received those who approached Him for aid, how His sympathetic power was put forth, and with what results. Hence the importance of a literal conformity on the part of the disciples here addressed to the injunction, "Follow me."

This injunction required (2) association with Christ, the reception of instruction from Him, and the imitation of His example.

These brethren, Andrew and Peter, were called to a *mental* and *moral* pursuance of Christ. They were encouraged to absolute confidence in Him as an unerring teacher.

They were called to the duty and privilege of receiving instruction from Him, and of treasuring up in their minds His sacred precepts.

Their lives were to receive an impress, a sacred bias, from His holy life. Their spirits were to be tinged with a sacred colouring from the celestial hues of His holy soul. On the sensitive media of their hearts they were to receive images of the lustrous facts which His marvellous history unfolded to their wondering and delighted gaze. Each impress of passing events would deepen in their minds the conviction that they had found, and been found by, the Messiah, the Anointed of God.

From Him they were to learn how to prosecute their new calling—their honourable work of catching men.

Their duty now was to mark how He cast the benign influences of

His mind and soul into the human waters; how He encompassed with a sacred network of truth and love the hearts of men, and drew them to Himself. They could not examine too minutely the texture and form of His net; in other words, the material and manner of His teaching. Not well could they be too intent in watching how He, the divine spiritual Fisher, cast that net into the populous social waters that He might captivate and draw multitudes to Himself. His purpose was to shew His disciples *when*, and *where*, and *how* to cast over and around men the hallowed influences of truth and sympathy, of knowledge and grace, thereby winning them from sin and Satan to the living God.

The example of Christ was to be followed by His disciples. He said, "I have given you an example, that ye should do as I have done to you" (John xiii. 15). Peter, one of the disciples addressed in the text, subsequently himself said, "Christ hath suffered for us, leaving us an example that we should follow His steps" (1 Peter ii. 21).

In cherishing a devout and benevolent spirit the disciples were to follow the example of their Lord. That example would be clearly before them. Without any ostentation on the part of Christ, they were to be made acquainted with the deep devotion of His holy soul. They were to be witnesses of His cherished communion with the Father. With His seclusion amid the solemn stillness of the night, with His watching and earnest prayer ere at the break of day He came forth to pursue His public work, they were to become familiar, that they might cherish like prayerfulness of spirit.

Moreover, in following Jesus the disciples were to imbibe His compassionate, expansive, benevolent spirit. His tenderness towards the suffering and needy among the peo-

ple they were to *mark*, and *cherish*, and *reproduce* for the comfort of the sons and daughters of sorrow.

How compassionately He looked upon the people at large, as He saw how they needed instruction and sympathy! Matthew says, "When He saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (ch. ix. 36).

Earnest was His desire that they should be gathered into the spiritual fold and pastures. But this was not to be done by some instantaneous exercise of divine *power*, but by a moral process adapted to their state, by a persevering course of toiling and devotedness. Not so much by the exercise of *miraculous power*, as by the use of moral means, was the work to be accomplished. The imitation of their Master in His sympathy and benevolence would furnish them with the mightiest moral power for a successful prosecution of their work.

As our Lord made His own miracles subordinate to this great end, so the disciples were to learn from Him to subordinate all their resources to the promotion of the good of men, and the extension of the kingdom of God.

The injunction of Christ at the sea of Galilee is to be viewed

2. As applicable to all Christian people.

Being their divine teacher and Lord, Jesus says to all who bear His name, to all who believe in Him, to all who have felt the attractions of His love—"Follow me."

(1.) Christian ministers should apply to themselves this injunction.

There are not wanting influences calculated to draw even thoughtful men into other paths than those which the Master has laid out and tracked before us.

But the Christian minister is to

be firm and foremost in endeavours to follow Christ.

Whatever voices would unsettle us with their scepticism, or charm us with their philosophy, or intone us into their richly robed ecclesiasticism—be the plain old pathway ours, my brethren.

Our fathers followed it, and we think of them with reverence. As their names have been solemnly pronounced in our midst since we assembled on this annual occasion, our hearts have been moved. Now they are absent from us, we are satisfied that they enjoy their reward in the presence of Christ. Let us draw near to Jesus our Master as they did, with the same determination to follow Him.

Follow Him, my brethren, and you shall have before you a pattern pure and perfect. Follow Him, and there shall be no lack of scenes to charm your spirit and to stir your soul.

You shall see Him amid the rustic peasantry, without airs of condescension, truly condescending and kind. In the busy city you shall see Him, resisting the tide of sanctimonious error, and then tenderly unveiling to the popular view the image of truth.

He stands in the synagogue, with the book of God in His hand. He reads, expounds, applies. Before Him are captious men ready to cavil at His words; but it is not a mere battle of *words* that He has come to fight. Mark how He adapts Himself to the necessities of the occasion. Witness the majestic simplicity of His spirit, the wisdom of His words, and the consequent confusion of His foes. Here are no subtilities of argument, no sophistical ambiguities of terms, no scholastic tricks, but the pure flowings forth, the legitimate advances of truth. His was not the spirit of the "philosopher or the poet now become too refined" for contact with the vulgar



thought and tongue, but the genial spirit of the loving Instructor ready to teach the humblest inquirer the way to safety and to God.

In this respect the faithful minister of Christ must follow his Master, adapting himself to the position and necessities of the people whom he is called to instruct.

A survey of Christ's precepts and example, my brethren, will oft serve to shew us our deficiencies, and to humble us deeply before Him; but it should also lead to renewed and prayerful effort to copy the pattern which He has set before us. Our deficiencies, as hindrances to the progress of our work, should be put out of the way. If we follow Christ our follies will be removed, and our pride laid low. Mark His *oblivion of self*. He was the theme of His own ministry, yet how unobtrusive, how disinterested His course! He had miraculous power, yet when did He employ it for *Himself*? Never for His own aggrandizement, scarcely ever for the supply of His own ordinary wants. When hungry He was urged by the tempter to make the stones into bread, but He refused (v. 2, 3). He fed thousands with miraculously multiplied bread, yet was willing to receive sustenance from humble matrons of Judea and Galilee, who were willing to minister to Him of their substance. "The foxes had holes, and the birds of the air had nests, but the Son of Man had not where to lay His head." When He was persecuted, legions of angels were ready to deliver Him from the hands of cruel men, but He asked not their aid. "Christ pleased not Himself." Oh! brethren, could we imbibe more of this spirit of *self-oblivion*, how much purer and more Christ-like would be our work! Let us seek to have it in larger degree, remembering the teaching of the apostle who said, "Let this mind be in you which was also in Christ Jesus;" and again, "We

preach not ourselves, but Christ Jesus the Lord."

(2.) The example of Jesus must be followed in the various walks of public and private life.

Whatever your relationships in the family, in the church, or in the world at large, your Christianity is to be seen by your pursuance of the example of Christ your Lord. Imitate Him in His meekness and gentleness, in His untiring devotedness, His unswerving fidelity to the truth, His regard of the spirituality of His kingdom and of all true religion. Follow His example in all the walks of Christian life, shewing whose you are and whom you serve. Such is our view of the injunction of our Lord. In expounding it we have pointed at the holy pattern of a Saviour's life, but our fear is lest we should have soiled it by our earthly touch, as we have attempted to mark here and there its beauties and its claims.

Thinking of this we are drawn to the standpoint and to the adoption of the utterances of another.\* Jesus, "at times I have seemed to see thee in thy divine majesty, thy brow radiant with love and grief, and crowned with spotless purity, which has terrors only for the proud because it is inseparable from thy Sovereign love. I have seemed to see thee on the shore of the lake thou lovedst, or in the villages of Galilee in the midst of that retinue of the afflicted and despised who formed thy guard of honour in thy progress of mercy. But when I have sought to fix the holy vision thy pencil has trembled in my unskilful hands, and I have only been able to give a dim outline of that which had bowed me in the dust in admiration before thee. What are we to describe thy holiness? Plunged in petty vanities and mean ambition, how can we comprehend thine utter

\* Prensensé.

scorn for human glory, O King crowned with thorns!"

Help us Jesus, help us to follow thee.

Observe, just for a moment—

*III. The special inducement to a regard of the Saviour's injunction. "I will make you fishers of men."*

You shall succeed in affecting the minds of men, in imbuing them with the spirit of truth, and in bringing them to Christ. You shall catch men, not for their destruction or degradation, but for their exaltation and safety; not with the *bait* and *hook* of worldly device, but with the honourable net of truth and holy influence. You shall realize their transfer from the wide dark stream of sin, which is ever flowing towards the abyss of ruin, to an element of purity and salvation.

Following the example of your Master, you shall throw around men a network of moral influence by which they will be drawn from awful surges of sin, from whirlpools of profanity, impurity, and intemperance, from foaming billows of inward strife, from entanglement in weeds of error, they will be drawn, I say, into an element of holy joy, purity and peace, to live a *new* exis-

tence with *new* hopes, *new* motives, and *new* affections.

Blessed transfer this, my brethren, from a dark tide of conscious existence seething with impurity, deep, wide, vast, and rank with the poison of spiritual death, into the crystal stream of sanctified Christian life, the very pebbles of which are gems of truth, and its golden sands translucent with beauty, are loving thoughts of Christ. Rapid is the current of this stream, rapid as the march of time, but it bears all that are in it onward, *onward* towards the ocean of a pure and blessed immortality. Happy circumstance, ye spiritual fishermen, when but one soul is thus caught and transferred! Happier still when there are many! Follow Christ your Master; cast your nets, seek to gain the *old* for Him, and endeavour to enclose the *young*. Bring *all* to Jesus whom your influence may encircle, then will you be honoured with success. It is the night of toil with you now. You see not now the result of your labours. But the morning will come, and you shall survey the results of your work, and be cheered with a bright reward. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

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## B. C.

LETTERS often used but seldom meditated upon. In the midst of our modern life of business, pleasure, and duty, there are few who give much heed to the long centuries which rolled away "before Christ" came: fewer still who pause to contrast the condition of the human race then with its present state. Such want of attention cannot be wise, much less right. For a few minutes let us, dear reader, correct the error into which we and others too often fall.

*B. C. clearly shows what a Being of importance Christ is. Only think: here*

is One whose advent is, by common consent, regarded as remarkable enough to introduce a new era in chronology. His mission is looked upon as so extraordinary and valuable as to warrant a fresh method of noting the flight of time! Surely, this is a very striking testimony to the world's appreciation of the Saviour. Nothing can more significantly show that, however much men may fail to live up to their belief, they regard Jesus of Nazareth as the great central figure in the history of the race, the magnet attracting universal thought and inquiry. And such

is the position assigned to our Lord by the Bible. Its main business is His exaltation. The word of inspiration is the voice speaking of Christ, the lamp revealing Christ, the platform from whence Christ speaks to all the ages. He is the end to which everything is the means. Most emphatically, moreover, is it declared that this is the place which *we* must yield to Christ if we would be saved and blessed. Only through Him is prayer answered, and by the power of His atoning sacrifice alone can we be brought to love and obey Him. "Without me ye can do nothing" is the solemn assertion which He makes to us all. Out of Christ we are lost. In olden days when the Roman magistrates were about to condemn a certain citizen to death for some act of insubordination, his elder brother, breathless and anxious, rushed into court. He was a soldier. Many a hard fight had he fought for "the Roman senate and people." Without uttering a word, he held up his arm, deprived of the hand, bruised and wounded. The act had its desired effect. Because he had suffered so much in the service of his country, his guilty relative was released. So spiritually. Adjudged worthy of eternal death by reason of our sins, we are in a ruined condition, but Christ interposes; He offers himself, soul and body, a sacrifice for our transgressions, and when by faith we make that oblation our own, God freely and fully acquits us.

*B. C. proves the utter insufficiency of natural religion.* Some religious teachers talk much of nature as an instructor. They speak in light terms of the good old book, and refer us continually to God's works. These, they declare, are enough to reveal His power and wisdom, righteousness, and mercy. For all such B. C. has a stern but merited rebuke. If nature is adequate, how is it that Greece and Rome never arrived at a true knowledge of God? Plato and Socrates were the greatest and best of their philosophers, but even their conceptions of the Infinite One were doubtful and vague. The vast masses of men were the victims of a preposterous and often cruel heathenism. To say nothing about the worship of birds, beasts, and reptiles, in Egypt and other lands, the deities of classic na-

tions were not only incarnations of virtue and wisdom, but more frequently of vice and folly. Too often was the description of Pope realised:

"God's partial, changeful, passionate, unjust;  
Whose attributes were rage, revenge, and lust."

Let all who are prone to despise or depreciate revelation give this mournful fact due consideration. The truth is that only in Christ have we that manifestation of God which our guilty condition demands. "He that hath seen me hath seen the Father:" we need a Father who forgives, pities, saves His wayward children, and such a Father is made known fully only in Jesus. He who with a burdened conscience seeks for an assurance of pardon by consulting nature will reap little for his pains.

"I take my sorrow to the wilds of nature,  
But nature cannot feel and only awes me:  
Her mountains rise like judges pitiless,—  
The Jungfrau there sits like a judgment-angel  
In glistening white, the trumpet half-uptifted,  
Waiting the signal from the glance of God  
To blow the blast of doom. Oh! let me find  
Some human voice to speak to me from heaven,  
And see dear Mercy's hand upon the skies,  
Parting the clouds that hide the morning-star."

Separated from the teachings of Christ, the material world is of small value in point of practical spiritual instruction. When Archbishop Usher grew old and spectacles could not help his failing sight, a book was quite dark to him excepting beneath the strongest light of the windows. The aged man would sit against the casement, with his outspread volume, till the sun fitted to another opening, when he would remove thither and put himself again under the brilliant rays. So he would move about with the light until the night came on. Thus is it as regards the book of nature: it is intelligible only when the Sun of Righteousness shines on it.

Not only does B. C. declare the insufficiency of unaided reason to discover the truth which we need, but it evinces the horrible condition of depravity into which men fall without a revelation. Proof is hardly necessary here. The vices of antiquity are too well known to need detail. Profane and sacred historians agree in their testimony to the wickedness of the human race ere the renewing influences of the Gospel were given. The monstrous category of evils supplied by St. Paul in the first chapter of the Epistle to the

Romans is but a faithful though fearful statement of fact. Society was morally lost. Nor can we be surprised. How should it have been otherwise? The tendency of its religions was such as to necessitate this calamitous state of things. Plato speaks of the pernicious influence of the conduct attributed to the gods, and suggests that such histories should not be rehearsed in public lest they should lead to the commission of crime! Aristotle advises that statues and paintings of the gods should not be indecent, as they often were. Seneca complains thus: "How great now is the madness of men! They lip the most abominable prayers; and if a man is found listening they are silent. What a man ought not to hear, they do not blush to relate to the gods." So much for deism and its victories. When we hear sceptics singing its praises we are often reminded of an occurrence in the life of a notorious unbeliever. Mr. Hume having been at a minister's house discussing the relative value of natural and revealed religion, declared his firm persuasion that the aid of reason was sufficient for men. On leaving, the minister offered to light him down the steps. "Oh no," said he, "the moon will do; the light of nature will be enough." It so happened that the moon was beclouded, and he, missing his footing, fell down the steps. "Ah," said his host, "you had better have had a little light from above, you see!" Yes: we must have "light from above."

*B. C. reminds us that Christianity, beyond all other systems, is essentially and eminently benevolent.* Glancing at the world before Christ there are many things, common enough now, which we fail to find. Nor do we allude to great scientific discoveries and inventions. Putting out of the question steam, telegraphy, printing, and the like, there are manifold ordinary blessings which we cannot behold. In vain do we look, in those times, for the philanthropic institutions which are the glory of modern society. Hospitals, asylums, dispensaries, almshouses, orphan schools, penitentiaries, and free libraries, were quite unknown. War was frequent, and accompanied by barbaric practices never allowed in our day. Slavery was carried on to a frightful extent. Punishments and

tortures, of which crucifixion was a type, were the common portion of captives as well as criminals. Public amusements were cruel and debasing. Such is not the case in our day. Why this difference? Christianity has gradually elevated and dignified the nations. Her silent but mighty power has penetrated senates, armies, and peoples. Hence the glorious change.

*B. C. manifests the wonderful co-operation of Providence with Grace.* Marvellous is it to see how the ages previous to the Saviour's coming were preparing for His advent. Slowly, but surely, "a highway" was being made in the desert of humanity "for our God." The period of Christ's appearance was most opportune. He came neither too soon nor too late. It was "the fulness of time:" the time fully fit; fully prepared for His arrival. The better part of men were weary of the old religions, sick at heart of the idle mythologies of paganism, and therefore the more likely to receive the truth as it is in Jesus. The Greek language was most extensively known and used, thus affording an admirable medium for the communication of the gospel. The world was at peace! the temple of Janus was closed: men's minds were not distracted by "wars and rumours of wars," and were therefore more likely to be fixed on the Prince of Peace. The occurrences which inspired prophets had declared as signs of Messiah's approach had taken place. The Roman empire was intersected by good roads, along which the messenger of the cross could travel to tell the glad tidings of redeeming grace. "Devout men from every nation under heaven" were gathered together at Jerusalem, who, when converted, would return home to scatter the seed of the kingdom on almost every shore. Verily, it was "the fulness of the time."

And now, reader, let us ask a question:—how much better are you for all this? what has it profited you? We have seen how wisely and well God adapted His Son's advent to the world's needs; but what advantage have you reaped from it? None, comparatively none, if you are not trusting in Jesus. As far as you are concerned, in the most important respect all is a failure if you have not made Him your Saviour. Indeed, it had been better

for you to have lived before Christ than to live and die without salvation. The fuller the light, the greater the responsibility. He that knew his master's will and did it not—you have heard his portion. May it never be

yours and mine! It need not be. Be the cross of Christ our hope, and the service of Christ our delight, and then to all eternity shall we bless God for privileges enjoyed by none B. C.

T. R. S.

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## A PEEP AT PARIS.

BY THE EDITOR.

AFTER the long interval of twenty-one years, we have been permitted by a kind Providence to carry into effect a fondly cherished purpose to pay a second visit to the queen of European cities. As far as practicable, the old route was followed, the difference being that we embarked at Newhaven instead of Shoreham, and rode by rails from Dieppe to Rouen instead of by Diligence. Our former companions in travel were with us only by remembrance. One of them—our special charge, to whom we had to stand in the relation of a deputy parent—was then going to abide in Paris for more perfect instruction in the French and German languages. A few years later we had the pleasure of solemnizing her union with an endeared ministerial acquaintance, and she is now the joyful mother of a troop of happy children. A little later still, we performed a similar service for the two other companions; but the nuptial knot then tied has been cut by death; the husband has gone to the better country, and the widow has cause to weep in a vale of tears.

In our outward journey we spent a pleasant Sunday in doing ministerial duty among a people once our own within easy access to London; and arriving on Monday morning at one of the great railway stations, we were duly met there by friends from places far apart who had arranged to accompany us thence. We reached Newhaven late in the afternoon expecting to start again at seven o'clock; but the wind was so high and the sea so rough that the captain postponed the embarkation till midnight. One of the small party—a Frenchman, in obedience to the wishes of his wife, who stayed at home—“*tenerè conjugis memor*”—declined to encounter the perils of such

a night passage, and so we lost for a time the advantages of his instructive tongue. This detention for five hours in the harbour was a trial of patience, but it was made more tolerable by being turned into the diversion of reading aloud, at one end of the saloon, the amusing experiences of Mrs. Brown! Indeed the haven was a happy place in comparison with the ocean, in which we were no sooner abroad than we began to suffer the woes for which there is no balm except abiding on land. For seven hours we were swayed and swung, rocked and rolled, heaved and tossed, without release or relief, until we understood the nature and power of every letter in that hackneyed phrase—“the troubled sea when it cannot rest.” Landing at Dieppe in a guise which was anything but genteel, we found ourselves objects of such lively regard to its watchful and waiting residents, as to make us at once both hopeful and fearful of being taken in! Selecting the hotel we were *not* solicited to enter, we supplied our wants at a reasonable cost, and after a short ramble in the antiquated town, went forward to Rouen. Halting there too briefly to see much of that fine Norman city, we gazed with admiration at the matchless exterior of one of its grandest ecclesiastical edifices—the Cathedral of St. Ouen, and then glanced at a few of the many marked improvements still going on around it. One long day at least should be devoted to the inspection of Rouen, out of regard to its past history and present character; but our time was too limited to allow the payment of this just tribute of respect. Another run along a route enlivened by frequent views and crossings of the river Seine, and we arrived safely in Paris. Met there by one nearer to us in blood and bonds than our missing French friend,

we yielded to his filial guidance, and found a snug hotel where our mother tongue was understood, and where our want of rest was well supplied.

We shall not attempt to describe a place which has no rival among modern cities, which owes nothing to nature or to situation, but which has derived its superiority from the taste which planned it, the art which has beautified it, and the wealth which has accumulated within it. Successive rulers of France have sought, by an unsparing employment of their resources, to make the capital correspond with the magnitude and mightiness of the country itself. But their lavish efforts have been quite eclipsed by the architectural achievements which distinguish the reign of its present prosperous potentate. Everything seems to have been renovated and transformed. Its streets and squares, its boulevards and parks, its gardens, and even its sluggish river—all appear to partake of the progress which is conspicuous to the least discerning beholder. Its palaces and towers, its churches and monuments, some of its hotels and the numberless “memorials and things of fame which do renown this city,” aided as they are in their effect upon the sight by the pure and brilliant atmosphere which surrounds them, must be a perpetual joy to the masses who glide quickly past them; but to the meditative visitor, who lingers among them with the keen curiosity of an inquiring explorer, they furnish materials for untiring and interminable study.

To the ordinary, yet ever-growing attractions of Paris, an immense addition has been made this year by its incomparable exhibition. Without any fondness for such colossal collections of the fruits of human industry and art as have been got up in modern times, and with a little disappointment at the first view of this Parisian building which our approach towards it presented, we felt as we entered its precincts that we were treading on enchanted ground. The large expanse known as the Champ de Mars has been turned into a park—a paradise—and amidst its shrubs and trees, its lakes and fountains, and parterres of flowers, are to be seen imperial saloons, Egyptian and Mexican temples, Arabian bazaars, Russian cottages, Cossack tents, Roman

catacombs, and Algerian coffee houses. But perhaps the most charming artistic creation there exhibited is an inner garden full of curiosities and marvels, among which is a vast aquarium, part of which may be walked under, while in its numerous divisions may be seen nearly all kinds of fishes, some reposing and others disporting themselves according to their natures and habits.

Of all creatures, however, none are so generally attractive to us as those we call our *fellow*-creatures; and of all human wants none are so much regarded as those which pertain to the palate and the stomach! Accordingly, we noticed that the widest of the concentric circles forming the Exhibition Palace is occupied by refreshment rooms belonging to the different countries represented in the Exhibition—supplying articles of diet peculiar to those countries—and nearly always thronged either by the hungry and thirsty who are in quest of the viands to be there obtained, or by the curious and quizzical who gloat upon the fair vendors of those national viands!

With regard to the contents of this, the most splendid aggregation and assortment of objects ever collected under one roof, it is not for us to write anything; but it may be stated that the opportunity given to the French people of displaying their own treasures has been fully improved. The jewels quite dazzled and amazed us, and the price affixed to some of them seemed fabulous. A million of francs for a single diamond! Six hundred and fifty thousand francs for one brooch! And for a stomacher no less than eighty-nine thousand francs! Surely Isaiah had no such costly thing in his thoughts when he foretold to the daughter of Zion a “girding of sackcloth instead” of it.

The Christian visitor to this unparalleled Exposition should be most pleased in turning to the right hand of the main avenue entered from the bridge of Jena, and in looking at the structures and stores which are designed to represent the evangelistic efforts of the present age. Here is a Kiosk, at each of whose windows the gospels or other portions of the Bible are given away. Next there is a building belonging jointly to the London Society for the

Jews, containing models of Jerusalem and of the Holy Land, and to the Bible Society, chiefly for the sale of the Scriptures. Then another Kiosk with a press in it worked by steam for printing tracts, in several languages, which are given away by ladies. But the principal erections belonging to this group are the Salle Evangelique, for preaching, conferences, and prayer meetings; and the United Missionary Museum. This is lined with glass cases filled with trophies won from heathenism to Christianity by the various Missionary Societies in France, the Netherlands, England, Scotland, and America. Smaller buildings called Annexes, contain the productions of the Sunday School Union of Paris and England—of the Paris Tract Society, and of the Religious Tract Society in London, in a large number of modern languages.

This pen and ink sketch of our peep at Paris must not close without a brief account of *what we saw on Sunday*. The weather was very warm, and the atmosphere very bright, and our companions were in a mood not unfavourable for public worship. But on emerging from our quiet quarters we were a little ruffled and disconcerted by seeing the shops open, the market for meat and vegetables full, the vehicles plying in all directions, in one place paviers mending a street, and in many others the scavengers purging them with their powerful brooms. A little before eleven o'clock we ascended the stairs leading to the upper room called "Eglise Baptiste, 19, Rue des Bons Enfants, Pies le Palais Royal." We expected only a small congregation at this experimental English service, and such we found it to be. With nothing external to stir our emotions, and having no reasons to be loud or nervous, the exercises were calmly conducted and early closed.

At two o'clock the room was well occupied by the French congregation, and after the sermon by Pastor Lepoids, the Lord's Supper was administered by Pastor Dez. A hymn was sung, and a prayer was offered by a member of the church, and a short exposition was given by the presiding pastor. He then gave thanks and offered the bread to each communicant in succession with his own hands. In the same way he

also presented the cup. The supper being ended, the writer and an American chaplain were invited to speak a few words. This was done according to Paul's counsel (1 Cor. 14. 27.) "by two, and that by course, and one interpreted." After the benediction we were almost startled by an outburst of feeling all over the place. The holy kiss was exchanged by men with brothers, and women with sisters, and then succeeded such hearty interlutions as are sometimes heard *outside* our country chapels, or inside our *tea-rooms* when the beverage is broached and sipped. We watched these manifestations for some time, but, as they seemed likely to continue much longer, we left the place impressed with the significance of those unnoticed snatches in the inspired Epistles, in one of which it is said, "Aquila and Priscilla salute you *much* in the Lord." What a contrast do these Parisian saints form to those undemonstrative Christians in England who come to the place of assembly and go away without speaking one word of friendly inquiry, or doing a single deed of fraternal love!

At the time of our former stay in Paris there was no Baptist church existing, and we attended the worship of the Wesleyans in a small chapel which they have since exchanged for one of good size and character. The Baptist interest was founded in 1850, by four members. They met in an old dirty room which was used during the week as a Roman Catholic school-room. From that small beginning they have gradually increased, and now they have in regular fellowship no less than seventy-five members. These people are scattered over nearly all Paris, and most of them are very poor. Their present meeting-room, which is very central, which is easily found, and which is neatly fitted up with a good ante-room communicating with it, costs the enormous sum of £140 per annum! The one occupied by the Independents, which we are informed is not much larger or better, costs them £200 a year. There are two pastors settled over this poor and needy people, who are supported chiefly, we understand, by Christian contributions from America. Just now, they are prospering under the divine blessing, no less than three baptizings having taken place

within ten weeks! They are most anxious to get a proper chapel, as without one they can have no status as a Christian body. Something near £1500 has been already subscribed towards such a building, but considering the price of land, and the expense of erecting a chapel upon it, that sum is a mere instalment of what would be required. Pastor Dez, whom to know is to esteem, met with a little encouragement in collecting for this object when he attended our Association in Nottingham; but should he visit us again, we hope our people will render more liberal help in furthering the work which he is labouring to accomplish. Mr. James Benham, of the well-known firm in Wigmore Street, London, is one of the treasurers of the New Chapel Fund, and he will be

happy to receive donations, however small, from any single contributor to it. It may be added that Mr. Benham has been the chief instrument in establishing the English morning service in the *Kue des Bons Enfants*, the Bibles and Hymn Books (New Baptist) being, we believe, his own gifts. Considering what Paris is as an European city—the intercourse maintained between it and the most remote parts of the world, and especially with England,—considering too, the full liberty of Christian worship which is there enjoyed,—it appears to us like a loud call from God to all Baptists, Particular and General—strict and free—to join in heart and effort for the founding of an interest which shall be equal in its influence for good to that of any other denomination of Protestant Christians.

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## Criticism.

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THE PRIVATE LETTERS OF ST. PAUL AND ST. JOHN. By the Rev. Samuel Cox. London: Arthur Miall, 18, *Bouverie Street, E.C.*

The first idea the title of this book suggests is, that a recent discovery has been made of some lost correspondence of the apostles; and that Mr. Cox has been acting as their literary executor. By private letters, however, is meant, those which were written to private individuals on purely personal matters, as distinguished from the more public ones addressed to churches or their officers: and they are, of course, the Epistles to Philemon, the Elect Lady, and Gaius. Of these this little book is an exposition. It is not professedly critical, and yet is highly so in fact. "Its contents," says the writer, "were originally delivered as week-evening lectures, in the ordinary course of my ministry." The competent reader will see, however, that it is the fruit of wide general reading and of much biblical scholarship. To this it owes not a little of its value. The pulpit here is sadly in advance of the pew. There are few in our congregations who can read the New Testament in Greek, and fewer still who care for the critical study of the Bible.

To bring the results of modern criticism on the sacred canon within the reach of the many, and to do it in such a way that they shall be, at once, perfectly intelligible and attractive to persons of moderate education, is one of the most pressing wants we know of. Students have been too prone to address students only; whereas the grand need is that they should appeal to the far wider circle of little learning and average attainments, and yet of intellect and of earnestness at least equal to their own. It is for this influential but long neglected class, Mr. Cox has written. We gladly accept his work as an instalment of what has, in this respect, to be achieved; and earnestly hope he will follow it in due time by others which shall aim at a far higher mark. A greater service he can hardly render the church. In a manner singularly clear and telling, he has embodied, "so far as his reading enables him to judge, all that is known of the three private letters included in the New Testament, all that is requisite to enable the English reader to judge of their worth and claims." One or two of the notes are fanciful, but they will, on the whole, be found very valuable; and the new translation he gives, greatly



helps out the occasionally lagging sense of our version, and is, as a rule, accurately done. We congratulate Mr. Cox on the improvement in his style. There is far less of unconscious pedantry in the quotation of words and phrases which have hit his own fancy; far less, too, of the laboured, and soon to be canting, incisiveness of the *Saturday Review*, and much more of the naturalness, the grace, and the severely chastened simplicity which invest the best writings of Thackeray with an almost peerless charm. The work is much to be admired, too, for its truthful analysis of character; particularly for the delicate perception it displays of that of Paul and John, as men and as disciples, and of the qualities they had both as individuals and in common. The circumstances under which they wrote, with all those little homely details which are as side-lights on the men and their scenes, are made charmingly real. The intricate question of slavery—how it was the apostles never expressly denounced it, though they certainly taught a religion which has made war on it to the knife—is dealt with in a very masterly way, and the distinction between such slavery as was permitted to the Jews, and all ancient and modern forms of it forcibly pointed out. We have been much struck, also, with the successful effort made in the exposition of the second letter, to define the relative functions of duty and love, which, so far as we know, is new; as well as with the spirit of broad generous charity which marks every line of the book. We refrain from touching upon any critical points involved in it, as being, perhaps, somewhat unsuited to our pages; but, asking for it the wide acceptance it merits, and congratulating the Connexion that one of its own ministers should have produced it, we close with a short extract as a specimen of the graphic way in which Mr. Cox can write.

“What a picture rises in the mind as one tries to conceive the scene. There, in his wooden cabin, often ‘crowded’ by anxious bearers of the word, sits a scholar and a gentleman, exhausted by the labours of the day. The lamp shines down on his bald forehead, lights up the keen aquiline features of his oval face, shaded with grey hair, and glitters from the armour of the

brawny Prætorian who lounges beside him, and from the links of the chain which binds them wrist to wrist. Paul dictates sentence after sentence to Luke, the learned physician, who carries his pen and inkhorn at his waist. He is inditing a letter to his friend Philemon in far-away Phrygian Colossæ, about a runaway slave, pleading for the outcast, promising that if in anything the slave has wronged his master, he, Paul, will be answerable for it. The thought strikes him that the promise will carry more weight with it if written by his own hand. He interrupts the flow of speech; cries, ‘Here, Luke, give me the reed!’ and with benumbed, labouring, fingers inscribes these words, ‘I, Paul, write this *with my own hand*—I will repay it.’”—pp. 14, 15.

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#### JESUS CHRIST: HIS PERSON AND PLAN.

By John Clifford, M.A., L.L.B.  
London: *E. Marlborough & Co.*, 4,  
*Ave Maria Lane; and Winks and*  
*Son, Leicester.*

To those who heard this admirable discourse delivered at the late Association at Louth, it is unnecessary to do more than to announce its issue from the press in a portable and pleasant form. To those who did not hear it we can promise far more than an equivalent for the cost of purchasing it. The request made for its publication was so strong and sincere that it could not be refused, and we trust that its circulation will prove that the estimate which was formed of its merits by the Association is endorsed by those who were not present. Though only a sermon it is a valuable contribution to our denominational literature, and will, wherever it is read, advance the rising reputation of its intelligent and hard working author. Let our readers, not borrow it, but *buy* it and preserve it.

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#### FIRST STEPS TOWARD A CHURCH OF THE FUTURE. By the Author of “Organized Christianity.” London: *Simpkin, Marshall, & Co.*

THE anonymous but now well known author of this shilling pamphlet plies a skilful and prolific pen, and his productions are extensively read by ministers and thoughtful members of Chris-

rian churches. But that the reading of them is accompanied with much pleasure, and followed by any perceptible benefit, is more than we have been able to learn. We might speak positively, and say that the perusal of these works is a painful process in some instances, and that the result is highly irritating. Without questioning the excellent qualities of the writer, or suspecting his motives in publishing his opinions, his works are marked by one glaring fault—querulousness. In relation to religious people, and to their best intentioned proceedings, he is a thorough *pessimist*. Whatever is wrong; and his universal grumbling, when applied to particular instances, is a heavy tax upon our patience. Among the things which offend us in this book are these—the assumption of a knowledge of what *all* other Christians believe and do—the distortion of the views which some do unquestionably entertain—the propounding of opinions as peculiarly his own, some of which have been held by Bible students in all ages—the assertion that certain old ideas in theology “are now well known to be given up, or very materially modified, by hundreds of ministers who continue to preach as if no change had taken place in their beliefs,” &c. Passing from those parts of the work which provoke anger, we come at length to the changes which he foretells as characteristics of the church of the future. That church is in fact “nothing but a family—having as such a history and a life.” The work of the church is to be accomplished by the substitution of the family for the ecclesiastical principle, and by hiring rooms in ordinary houses instead of erecting separate buildings in districts where they were not. In each hired room there is to be a representative body of five persons, three of whom may always be reckoned upon as being in attendance, and this little body is to take the oversight of a hundred contiguous families. But it is to act on the principle that no religious services are to be pressed; that no tracts or Bibles are to be distributed; that no public prayer meetings are to be held. The form of a circular addressed *from* the place of meeting *to* the nearest hundred families to explain the object

in view is given by our author, in which they are apprized of the time and place of meeting, and of the course to be pursued. These new Christian workers will not visit any unasked—nor receive money under any circumstances—nor regard the interests of any church or chapel. “If any of you are in trouble they will try to help you, not perhaps by giving you money, for they know you would rather earn that for yourselves, but by such sympathy and experience as they can offer. If you feel the want of the consolations of religion they will gladly show you the way to find them without money and price.” In short, they desire to do for you precisely what they should desire others to do to them were they in your position, and *nothing more*,” &c. This course of action, confined to a hundred families, is pronounced to be the essential element of success in this new course of religious action; and it is the author’s grand ideal of “un-aggressive Christianity”—a course which he regards “as alike simple, practical, and scriptural. Our dreamy projector pauses “for a moment in sight of prejudices which seem to render its adoption, for the present at least, *very improbable*.”

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ESSAYS AND DISCOURSES ON POPULAR AND STANDARD THEMES. By T. W. Tozer. London: E. Stock, 62, Paternoster Row.

THESE Essays and Discourses are dedicated by their author to his church and congregation in Dudley, as an expression of gratitude for their constant friendship and practical sympathy, and for their cordial co-operation in various works of usefulness. Why they were selected from his portfolio for publication in their present form is not stated, but no doubt there were reasons to move him to the step. General readers who are perfect strangers to him may not appreciate his discourses so fully as those do who may have heard them pronounced; but there is such an amount of sterling goodness in them as has sufficed to induce us to give them a thorough reading, and to make our reading of them a pleasure. We like their tone and style, as well as

their topics and contents. They are copious without being tedious, and serious without being heavy, and pertinent without being common-place. Such sermons deserve publication, and they ought to sell and find favour.

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SHORT ARGUMENTS ABOUT THE MILLENIUM. By B. C. Young. Second Thousand. London: E. Stock.

It is pleasant to be able conscientiously to concur in the favourable judgment pronounced on works which have already been extensively reviewed. This small work has attracted a good share of attention from Christian critics, and the praises awarded to its writer have been abundant. He deserves general thanks for yielding to the motives which induced him to undertake it, and for the clearness and candour with which he has executed a somewhat difficult task. If this book should not be very successful in reclaiming those who have already "erred from the truth" in reference to the millenium, it is well fitted to prevent the unperverted from going astray.

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#### NOTICES OF SMALL WORKS.

We invite the attention of our readers to "An Address to a Pastor at his Ordination," by our excellent friend the Rev. R. Ingham, of Halifax. It is so full of matter as to leave but little unsaid which one could wish a youthful minister to hear at his ordination; and it is pervaded with the earnest affection of one who is concerned for the succession of faithful men to the ministry of the Word. We hope every pastor, and all who desire the moral elevation of the pastorate among us, will spend twopence in the purchase of this admirable address, and give it a careful reading.—The Rev. W. H. Bonner, a man of mature age and of varied experience, whose recent engagements have been political rather than pastoral, has been encouraged to commit to the press one of his popular lectures, entitled, "The Christian as a Citizen." He satisfactorily shows the part which Christians should take, and the

principles which should guide them in relation to politics and social life.—"Sacerdotalism in the Church of England" is set forth by the Rev. Baptist Noel in his paper read at the late meeting of the Baptist Union;—while the Rev. C. Vince discourses with his usual ability on "The Ritualism of Churchmen." These two papers are a valuable addition to our denominational literature, and are printed in the form of those of previous sessions.—"The Sunday Magazine" continues to supply its various classes of readers with some of the best articles from authors of established reputation.—"Christian Work" fills a sphere of its own selection with valuable information which cannot be found in other publications.—"The Scattered Nation" deals with topics not often discussed elsewhere, and records efforts for the welfare of the Jews, to which all Gentiles who are themselves converted must wish success.—The "English Presbyterian Messenger" is an interesting monthly, exactly the size of our own Magazine, but it is charged threepence, and is worth its price for the intelligence it contains respecting the movements of the Presbyterians in nearly all parts of England, as well as in foreign fields of labour.—"The Temperance Bible Commentary and Abstainers' Scripture Text Book," by Dr. Lees and the Rev. Dawson Burns, promises to be minutely critical, and indeed, if not critical, it is nothing. How the illiterate reader will like its learning we cannot guess, for probably earnest abstainers do not object to what is necessarily dry. Certainly, if they can relish the moistureless matter here offered to them, their minds may find ample nutriment from it. We have some doubts as to the wisdom of preparing so sectarian a commentary as this. Half the title—an "Abstainer's Scripture Text Book"—would obviate some prejudices against the whole as it now stands, while the useful objects which its learned authors have in view would be equally attained by this shortened name of the work. As a scholarly production, we welcome the appearance of this specimen number, reserving any special criticisms upon it until either finished or further advanced.

## Poetry.

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### GOD IS LOVE.

1 John iv. 8.

No wrath there is to be appeased  
In heaven above;  
No wrath with bitter anguish pleased,  
For God is love.

Not ours the costly sacrifice  
Of what is dear,  
To purchase with a cruel price  
God's mercy here.

No pleasure from our suffering  
The Lord could steal,  
Or anguish of the meanest thing  
He made to feel.

But on Himself the grief He took,  
And pain and loss,

And shame of sin, and its rebuke  
Upon the cross.

For love rejoiceth not in pain  
Of good or bad,  
But beareth all, and still is fain  
To make us glad.

Love circles us with mercies sweet,  
And guides our way,  
And sheds his light around our feet  
By night and day.

O love of Jesus! love of heaven!  
O Holy Dove,  
Teach me, now ransomed and forgiven,  
That God is love.

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### A MORNING HYMN.

LORD GOD of morning and of night,  
We thank thee for thy gift of light:  
As in the dawn the shadows fly,  
We seem to find thee now more nigh.

Fresh hopes have waken'd in the heart,  
Fresh force to do our daily part;  
Thy thousand sleeps our strength restore,  
A thousand-fold to serve thee more.

Yet whilst thy will we would pursue,  
Oft what we would we cannot do:

The sun may stand in zenith skies,  
But on the soul thick midnight lies.

O Lord of lights! 'tis thou alone  
Canst make our darken'd hearts thine own,  
Though this new day with joy we see,  
Great Dawn of God! we cry for thee!

Praise God, our Maker and our Friend;  
Praise Him through time, till time shall end;  
Till psalm and song His name adore  
Through heaven's great day of Evermore.

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## Varieties.

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### A COLUMN OF SCRAPS.

**CHURCH PROPERTY.**—In a review of the *Church and the World*, second series, the *Athenæum* has the following remarks: "If the church which is endowed by the nation should choose to set itself above the nation, it must set itself above receiving money from the nation. There is sometimes a whisper about secession, and a strong implication that the church property is to secede too. But this cannot be. The 'church' may run away, but it must leave both bread and butter behind, and live upon voluntary aid. One such church has seceded: its partisans went by the name of Non-jurors, and the Divine institution, as it thought

itself, died out no one exactly knows when. It is as hard to find when the last non-juring Bishop died, as to procure a copy of the first edition of Bunyan. This Ritualism will have a similar turn-out, and a similar die-out, so soon as the country is fairly awake to its meaning. We hope that good time is coming, and we incline to think so. This question of property occurs frequently. The writer complains that when law adjusts a question about the property of dissenting congregations it says to the parties, Settle among yourselves the religious question, and then we shall ascertain the legal right. It is implied that the same rule should be adopted in matters relating

to the Establishment. But the writers forget that the Dissenters find their own funds, and that the State finds funds for the national religion. It is the business of the courts to ascertain which is the doctrine for the support of which the country pays. *The assertion that the tithes, &c., are Church property in the same sense in which Apsley House is Wellington property will not stand for a moment either in law or reason.* . . . Catholics of the confessedly un catholic nation! disincumber yourselves of your temporalities, give up the incre, live by the altar, as St. Paul says, and you may settle your doctrines and your practices with those who choose to furnish your altar with a livelihood."—*Athenæum*, July 27.

A correspondent in "Notes and Queries" expresses his sense of the "strange" in the following terms.—"Immersion in Holy Baptism. Prince Arthur, eldest son of Henry VI., King Edward VI., and Queen Elizabeth, were all baptized by immersion. Simpson observes that the first instance of pouring being allowed in public baptism is in the first Prayer book of Edward VI., which says, 'And if the child be weake, it shall suffice to pour water upon it.' It is strange that the exception has, in the English church, become the rule; just as the permitted use of ordinary bread in the Holy Eucharist has supplanted the customary wafer."

*Yaxley.*

W. H. S.

**BAPTISM OF FINGERS.**—"In England of late years I ever thought the parson baptized his own fingers rather than the child."—*Selden's Table Talk*.

**THE CELTIC RACE.**—"There are no races in our world so excitable, imaginative, and dreamy as the Celt. These qualities are singularly developed in the Celt of Ireland. They have some of the noblest and most attractive qualities of the human family, but common sense is not among the number."—*Contemporary Review*.

#### BAPTISM A SYMBOL.

THIS, then, is one of the grand fundamental characterizing truths of the Gospel, that Jesus Christ hath abolished death, and brought life and immortality to light, being Himself the Resurrection and the Life. How, then, shall this con-

fessor of Jesus, who by the supposition has felt in his own breast the power of that resurrection as the earnest of his own—symbolize to others his blessed assurance that death has lost its sting—being swallowed up in victory? What symbol shall we invent which shall shadow forth to others his confident expectation that the day is coming when this corruption shall put on incorruption, and this mortal immortality, and he himself shall walk with Christ in everlasting chastity, and peace, and glory? The first problem is to symbolize his own spiritual death; the second, his own spiritual resurrection; the third, his own total defilement; the fourth, his own total purification; the fifth, the reconciling death by which he has been made alive and cleansed; the sixth, the accrediting and joy-giving resurrection; the seventh, the resurrection of his own body, and so the heaven to come. What shall the symbol or symbols be?

Such are the leading truths which any one about to make a public confession of his Lord and Saviour Jesus Christ would naturally wish to express. They are the cardinal points of a Christian's creed, bearing him from this polluted earth to the saintly heaven, through the redeeming work of a Divine Mediator first abased and then exalted. I have asked you at the close of each successive point to select or devise some symbol which shall comprehend *all* these points in a single emblem. It will be a difficult task; for these truths contemplate the believer and his Saviour at the extremes of their conditions—the believer in his death and filth and also in his quickening and spotlessness; the Saviour at the nadir of His humiliation and also at the zenith of His glorification. Nothing is so wide apart as the uncleanness of sin and the chastity of holiness, except Jesus the buried and Jesus the risen. And now I ask you to express in one single emblem these antipodal truths. It is a colossal task. Put then your inventive power to utmost tension. Search the heavens above—search the depths below—what do you find above—below—that will help you?

But I will spare you the fruitless trouble. I will give you the pattern shown me on the mount. Wouldst thou symbolize thy death in sin and thy resurrection to holiness? Then be buried by baptism into death; that like as Christ was raised up from the dead by the glory

of the Father, even so thou also mayst walk in newness of life. Wouldst thou symbolize thy total defilement and thy desire for total purification? Then arise and be baptized, and wash away thy sins. Wouldst thou symbolize thy belief in a buried and risen Mediator, and thy participation in His death and resurrection? Then be buried *with Him* in baptism, wherein also arise with Him.—Wouldst thou symbolize thy confident expectation that thou shalt share in His blissful immortality? Then submit thyself to baptism—descending into the liquid tomb and emerging; for if thou art planted together with Him in the likeness of His death, thou shalt be also in the likeness of His resurrection.—Oh, glorious symbol this of the Christian's creed! He may tell me of his sins and his hopes—his tears for the past and his resolves for the future. He may tell me all that Jesus has done for him, and all he intends to do for Jesus. But when I see him silently submitting himself to holy baptism, I read a more eloquent story, told in a language which all peoples of the earth can understand—which changes not with the flight of years—which no oratory can rival—which carries the head because it has first carried the heart—which is the truth of God expressed in the act of man. Not that there is anything in the ordinance which savours of regenerating or sanctifying tendency. For baptism is a *symbol*, not a power; a shadow, not the substance. And it shadows forth at the same instant the most momentous events in the history of Christ and in the history of the Christian; all that Christ has suffered and done for us; all that we mean to suffer and do for Christ; all that we are by nature; all that we hope to be by grace. Verily, none but a God infinite in counsel could have devised a rite so simple and yet so dense with meaning and glory! To him be all the praise.

#### ALLAN'S LITTLE SERMON.

"I am the door."

It was a rainy Sabbath, too wet for Johnny to go to church, and so father and mother left Allan at home to take care of him. The play-things were all put away except Kitty; so Johnny played with Kitty until he made her angry by trying to take her up by the

ears, as Allan took his rabbits. Then she jumped out of the window, and Johnny saw her no more that morning.

"Allan," he said, "I wish I could just go and look into my box of playthings. I won't take out one. I just want to look at them: that wouldn't be breaking the Sabbath, would it?"

"It would be going into temptation," said Allan, "and you know you prayed this morning, 'Lead us not into temptation.'"

"O, dear," sighed Johnny, "then I wished I was at church."

"Come," said Allan, "I will preach you a little sermon."

"Well," said Johnny, "I will listen."

So Allan took the great Bible, and found this text, which was so easy that Johnny could read it himself: "I am the door."

"Here is a little text for a little boy who is four years old," said Allan, for it has just four words in it, one for every year.

"The first word is 'I.' That has only one letter in it. This means the Lord Jesus, the good Saviour, who loves little children.

"The second word is 'am.' That has two letters in it. When Jesus says, 'I am the door,' of course he doesn't mean that he is a door like that you shut just now; but this little sermon is to show you how he is like a door.

"The third word is 'the,' which has three letters. Jesus says *the door*, because there is only one door into the kingdom of heaven.

"The fourth word is 'door,' which has four letters in it. A door lets people into the house; and if there was no door they could not get in. So the Lord Jesus lets his people into the kingdom of heaven; and if it was not for Him, they could not get in at all. A door keeps out the rain, and the dogs and thieves, and so Jesus keeps away all evil and hurtful things out of his beautiful heaven.

"Now when you want to go into a house, you go straight to the door; and so, if we want to go into the kingdom of heaven, we must go to Jesus, and ask him to let us in."

So Allan knelt down, and little Johnny by him, and they prayed to the dear Lord to make them His own good children, so that they might go into His beautiful city when He comes.—*Child's Delight.*

## STATISTICS.

**THE WHEAT TRADE AND THE HARVEST.**—The next fortnight will be a period of anxiety, writes the *Pall Mall Gazette*, as it will determine the momentous question whether or not we are to have a favourable harvest. Meanwhile the price of wheat continues high, the last return presenting an average of 65s. 1d. per quarter, as compared with 54s. per quarter in July, 1866; 43s. per quarter in July, 1865; and 42s. 6d. in July, 1864. The imports of wheat into the United Kingdom appear to have slightly declined in June, in which month they amounted to 1,994,479 cwt., as compared with 2,166,098 cwt. in June, 1866, and 2,073,046 cwt. in June, 1865. In the six months ended June 30th they presented a sensible increase, having amounted to 14,448,556 cwt., as compared with 11,508,676 cwt. to the corresponding date of 1866, and 7,462,268 cwt. to the corresponding date of 1865. The increase in the deliveries from the United States continues very marked, the total receipts from that quarter having been 1,071,512 cwt. in the first half of this year, against 315,160 cwt. in the first half of 1866, and 212,901 cwt. in the first half of 1865. There seems little reason to doubt that this increase in the American deliveries will become more and more marked during the next two months. The effect of the increased imports of wheat is still neutralized to a considerable extent by the falling off in the imports of wheat meal and flour, which to June 30th, this year, amounted to only 1,823,072 cwt. as compared with 3,134,484 cwt. in the first half of 1866, and 1,562,375 cwt. in the first half of 1865. Upon the whole, it appears probable that we shall not see any marked fall in wheat before the close of the current year.

**SALT.**—The quantity of salt exported from the United Kingdom in the first five months of this year was, according to the *Times*, 280,659 tons as compared with 269,345 tons in the corresponding period of 1866, and 174,216 tons in the corresponding period of 1865. British India has this year been our best customer for salt, and then the United States. The quantity of salt exported in 1866 was 613,585 tons, as compared with 579,050 tons in 1865, 596,540 tons in 1864, 624,785 tons in 1863, 674,025

tons in 1862, 703,132 tons in 1861, 696,725 tons in 1860, 565,644 tons in 1859, 592,719 tons in 1858, and 643,189 tons in 1857. This branch of our exports has thus been making no progress during the last ten years.

**MOVEMENT OF GOLD.**—The value of the gold imported into the United Kingdom in the five months ending May 31 this year was £4,483,897, as compared with £5,745,456 in the corresponding period of 1866, and £5,127,943 in the corresponding period of 1865. In these totals Australia figured, observes the *Times*, for £1,991,777, £2,179,925, and £1,152,852; and the United States for £1,228,338, £1,957,822, and £1,374,684 respectively. The total exports of gold from the United Kingdom in the five months ending May 31 amounted to £2,563,924, as compared with £3,625,972 in the corresponding period of 1866, and £2,517,424 in the corresponding period of 1865. In these totals the exports of gold to France figured for £1,621,598, £2,472,935, and £1,257,348 respectively.

**COINAGE OF 1866.**—The *Times* reports that in the year 1866 4,047,288 sovereigns were coined at the Mint, and 2,058,776 half sovereigns, 914,760 florins, 4,989,600 shillings, 5,140,080 sixpences, 4,158 fourpences, 1,905,288 threepences, 4,752 silver twopences, 7,920 silver pence; also 9,999,360 copper pence, 2,508,800 halfpence, and 3,584,000 farthings. Altogether, therefore, money was coined at the Mint in 1866 to the amount of £5,076,676 in gold, £493,416 in silver, and £50,624 in copper, or £5,620,716 in all. Worn silver coin of the nominal value of £115,000 was purchased from the Bank of England for recoinage, and a loss of £15,648 was occasioned by its recoinage.

The last quarterly return of the Registrar-General is the most favourable, remarks the *Athenæum*, that has appeared with respect to the high birth-rate and low mortality. The number of births registered in England and Wales was 199,649, which is 7,190 above the number of the previous spring quarter. The number of deaths during the same period was 112,523. Thus the birth-rate was 3.742 per cent.; the death-rate 2.109. There were 72,760 marriages during the quarter. The death-rates of the principal cities are as follows:—London 20,

Birmingham 20, Bristol 21, Liverpool 26, Dublin 27, Manchester 28, and Edinburgh and Glasgow 29.

### NOTANDA.

THOSE who boast much have usually but little to boast about.

Those are most likely to have more prosperity who are thankful for a little.

Those do most injury to any church who most complain of its condition.

Croakers in churches are their worst enemies.

Coarse manners in church members have often made their social meetings miserable; therefore, at all church meetings, let there be kind greetings.

Great grumblers are ever ungrateful.

Rudeness is no part of righteousness.

Vulgarity is a vicious thing, while true piety is the promoter of politeness.

The most incongruous and unhappy alliance is that of a sensitive pastor with an unfeeling flock.

Blunt words and ways make sharp wounds in tender hearts.

## Correspondence.

### THE YORKSHIRE CONFERENCE AND THE GENERAL BAPTIST CHURCH, LYDGATE, NEAR TODMORDEN.

#### TO THE EDITOR—

Dear Sir,—As there appears to have been some misapprehension about the above case at the late Association, will you kindly allow me space for the following statements in your next?

It is now several years since the Yorkshire Conference first took proceedings in reference to it. A committee of ministerial brethren, including the writer, appointed by the Conference, after patient inquiries and long delay, *unanimously*, though unsuccessfully, recommended the reception of the Lydgate (then Arch View) church into the Conference, more than two years ago. (See our Magazine, 1865, p. 265.) And previous to our last Conference, held June 11th, 1867, a deputation from Lydgate, including the minister, Rev. J. Dearden, waited on the Secretary, *requesting* that their application for admission should be again brought before the Conference. It was again discussed in Conference, and, although regret was felt and expressed that there was no representation present from Lineholme, it was *unanimously* agreed to receive the Lydgate church, and recommend its reception into the Association; also to hold our next Conference at Lydgate.

Many official brethren in the denomination know undoubtedly how difficult it is for those who arbitrate in secession

cases to meet *all* the wishes of both parties. When the writer came to reside in this locality, more than five years ago, he found this controversy in action. He has been near the seat of it ever since, and still holds the opinion, that if the objecting church could have felt at liberty to leave the case entirely with the Conference, existing difficulties might soon have been modified and adjusted.\* Therefore, as the sincere friend of both churches, and looking at the general interests of religion in this neighbourhood, he regrets, that on account of the decision of the last Association, the suspense, and perhaps injurious agitation, are to be continued another year.

I am, dear Sir,

Yours truly,  
T. GILL,

*Ex-Sec. of Yorkshire Conference.*

### EXCLUSION FROM FELLOWSHIP.†

#### TO THE EDITOR—

Dear Sir,—Your correspondent "A" is not pleased either with my reply to his query, or with my observations on the comments with which he accompanied that query.

Reverting first to my reply, I beg to repeat the opinion that the resolution of the church concerning "dissentients"

\* The secession in which the Lydgate church originated took place about the end of 1859. (See "Minutes" for 1860. Lineholme Report.)

† We shall publish nothing more on this subject.—ED.



who had gone so far as to forsake the means of grace, and refuse pecuniary support to its interests, was eminently proper; assuming that due time had been allowed, and proper means employed, for their reconciliation. Such dissentients do in effect separate themselves from fellowship, and reduce the church to the alternative either of utter inaction, or of dealing with them according to their own conduct. "The principles of the denomination" are in favour of the latter alternative, and it would be well for the whole Connexion if all its churches would cut off any absentee who will not be reclaimed, and every dissentient who refuses to be conciliated.

My observations on A.'s own comments are quite distinct from the question proposed, and from the reply given to it. My object in offering them was not to raise an additional controversy, and judging from the manner in which A. has received them, I am still more decided not to contend with him. I have not, as you know, the remotest connection with the church whose resolution he has submitted to public judgment, and should probably never have heard of that resolution but for the publicity he has given to it. I wrote my

answer impartially, and in the interests of peace and order; but I had not much hope of satisfying one who confounds things so palpably different as the action of a forsaken and neglected church, and that of a tyrannical government in passing the Act of Uniformity and in legalising compulsory church rates! To "shew the difference" to those who can see would be ridiculous; and to those who either cannot or will not see, it would be absurd.

B.

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### QUERIES.

To THE EDITOR—

First,—Is it certain that Paul wrote only a small part of the Epistle to Philemon "with his own hand?"

Second,—What authority is there for asserting or suspecting that Onesimus was a thief, and that he absconded with his master's money and goods?

Third,—Is it certain that John's second epistle was written to a single *person* rather than to a *church*, and that her proper name was Kyria?

Satisfactory answers to these inquiries will oblige

A DOUBTER.

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## Intelligence.

### Denominational.

The next MIDLAND CONFERENCE will be held at Barton Fabis, on Tuesday, Sep. 17. The Rev. J. Greenwood, M.A., of Nottingham, is expected to preach in the morning. In case of failure the Rev. W. Bailey, of Wymeswold.

C. CLARKE, *Secretary.*

YORKSHIRE AND LANCASHIRE CONFERENCE.—The next Conference will be held on Friday, Sep. 27, at Lydgate, near Todmorden. The preacher will be Rev. Jas. Maden, of Gambleside.

J. ALCORN, *Secretary.*

MELBOURNE.—*Farewell Services and Testimonial to Rev. W. Chapman.*—On Lord's-day, July 14, the Rev. W. Chapman closed his ministry here by preaching a farewell sermon from Acts xx. 30, to a

very large congregation. To both pastor and people it was felt to be a separation of no ordinary kind, for during Mr. Chapman's residence here, he has, by his courteous, affable, and open disposition, gathered round him a great number of friends and well wishers.—On Tuesday following, the choral society in connection with the church and congregation invited Mr. Chapman and family to a supper, after which a vote of thanks was given to Mr. Chapman for acting as president of the society since its formation, with a hope that the Lord would be with him in his future sphere of labour. In reply Mr. Chapman said his duties as president had been very light indeed; that it had afforded him much pleasure to be at their weekly meetings; that he should often think of them, and hoped when they had done their Master's work here, they should all join in the songs of a better land. He also gave a short description of the town in which

he is about to reside (Louth), and, as far as he knew, of the people among whom his lot would be cast; and this pleasant evening was closed by singing Dr. Sutton's hymn—

"Hail! sweetest, dearest tie that binds," &c.

On Sunday, July 28, the Independents invited Mr. Chapman to occupy their pulpit in the morning, and the same was done by the Wesleyans in the evening, both chapels being well filled, the latter more especially so, to overflowing.—On Monday, the 29th, a farewell tea meeting was held, when about 350 persons sat down to tea, after which a testimonial was presented to Mr. Chapman, consisting of a handsome purse, containing thirty-one guineas. Mr. John Adcock presided, and in a very interesting address introduced the business of the meeting; and then called on the Rev. S. Atkinson (Wesleyan), who expressed his high estimate of Mr. Chapman's intellectual and ministerial worth.—John Hemsley, Esq., came forward and thus addressed Mr. Chapman:—"My dear sir,—When you announced to us your intention of resigning the pastorate of the church, a number of your friends were anxious to present to you, previous to your leaving the town, some token of their esteem and affection. We soon found that we should meet with a hearty response from a large number of your friends, and I am happy now to hold this purse, containing thirty-one guineas, contributed by members of your own church and congregation, and by members of every denomination in this town, many of whose subscriptions were sent unsolicited."—Rev. J. Salisbury, M.A., of Hugglescote, said that he knew Mr. Chapman better, perhaps, than any one else present. His acquaintance began many years ago, and they had for three years and a half laboured side by side in the same place. Mr. Salisbury bore emphatic testimony to Mr. Chapman's unvaried kindness of heart, catholicity of spirit, and transparency of character, and wished him God speed in his new sphere of labour.—Mr. E. Adcock expressed his perfect agreement with Mr. Salisbury's remarks as to Mr. Chapman's perspicuous and pointed style of preaching, and said that from the very first sermon he heard Mr. Chapman preach, he was convinced a new era had commenced in the history of the Baptist church in this town, and that he made up his mind that he would hear Mr. Chapman as often as he could consistently with his duties as a member of the Wesleyan Society.

LOUTH, Northgate.—A tea meeting to welcome the Rev. William Chapman, late of Melbourne, as pastor of the church,

was held on July 19, when about two hundred sat down to tea in the school-room, which had been tastefully decorated for the occasion. Mr. Milne, one of the deacons, occupied the chair in an unusually efficient manner, and in the name of the church gave a most cordial and hearty welcome to the new pastor and his family, which was responded to in such an enthusiastic manner as must have left no doubt on Mr. Chapman's mind that the members were prepared to join with him hand and heart in his work. Most spirited and telling addresses were delivered by several ministers of the town and neighbourhood, all of whom, in Christ's name, gave Mr. C. a hearty welcome. The meeting after tea was largely attended, the Spirit of God was present, and all felt it to be one of the pleasantest, most cordial, and soul-refreshing meetings they had attended. We believe we have got the right man in the right place, and trust that the union thus commenced may long continue, and that our pastor may find the work of the Lord greatly prospering in his hands. T. I. B.

BURNLEY, Enon Chapel.—Bazaar for the Reduction of Debt.—A bazaar is to be held in the Mechanics' Institute in this town in the month of November for the reduction of the heavy debt with which Enon chapel is encumbered, and the writer will be glad to receive any contributions, either in money or goods, in aid of the benevolent object. The Yorkshire Conference has voted us £50, but the treasurer has no money in hand with which to pay it. The denomination has never before assisted either in the erection of the chapel or in the support of its ministry, but a little aid from the sister churches now will be of essential service. Men and brethren, will you lend a helping hand in our time of need? or will you say, "*Be ye filled,*" and notwithstanding give us nothing? We shall see. J. ALCORN.

SWADLINCOTE.—The bazaar in connection with the Baptist chapel at this place was held on Aug. 5th and 6th, and although the weather was somewhat unfavourable, and one branch of the trade being in an unsettled state, still our success was far beyond our expectation, as the sum realized was over £72 when all expenses were paid. The committee desire to tender their grateful acknowledgments to all friends who have so kindly assisted them.

PACKINGTON.—This chapel has been renovated at a cost of £343 12s. By a bazaar held in 1865, the sum of £136 2s. 6d. was raised towards the alterations then contemplated. At the re-opening services in 1866 the collections amounted to £96, making a total of £232 2s. 6d., and leaving

a balance of £111 9s. 6d. due to the contractor. On Tuesday, Aug. 13, a bazaar was held in the village to liquidate the debt. The weather was fine. The excellent assortment of useful articles was readily sold. The object was realized. The chapel, so neat and beautiful, is not darkened by the shadow nor burdened with the incubus of a debt; while the sum raised in so short a time for renovating and beautifying this village sanctuary shows the worth and capabilities of the voluntary principle and Christian liberality.

### SCHOOLS.

**TICKNALL.**—On Lord's-day, Aug. 18, two excellent sermons were preached in the Baptist chapel, on behalf of the Sabbath school, by Mr. T. W. Marshall, of Loughborough. The collections were liberal. On the following evening a public tea meeting, numerous attended, was held in the Wesleyan chapel (kindly lent for the occasion), after which a meeting was held in the Baptist chapel, E. Ensor, Esq., of Ticknall, in the chair, when addresses were delivered by Messrs. Earp and Harrison, of Melbourne, and Peace, of Ticknall; and by the Rev. J. Salisbury, M.A., of Hugglescote. The audience was much gratified with several appropriate pieces of music performed at intervals during the meeting. The profits arising from the tea will be devoted to the purchase of a harmonium for the chapel.

**LYDGATE, near Todmorden.**—On Lord's-day, Aug. 4, two very excellent sermons were preached in behalf of the Sabbath school by the Rev. J. Alcorn, of Burnley. The collections amounted to £40 3s. 5d.

**WOLFEY.**—On Lord's-day, Aug. 11, two excellent sermons were preached by our esteemed pastor, Rev. J. H. Wood, to very large congregations. Collections, £15 3s. 6½d. G. T.

**BIRMINGHAM, Longmore Street.**—A testimonial, consisting of a silver salver, was presented to Mr. J. Ashford, late superintendent of the girls' Sunday school, by thirteen of the teachers, accompanied by a letter of thanks for his services, which was appropriately acknowledged by him.

### BAPTISMS.

**SNEINTON.**—The commencement of a new cause in this place has been attended with God's prospering benediction, and the result has been very gratifying. On Sunday, Feb. 10, one was baptized and received into the church; on the 17th March, three; on the 5th May, one; and on Sunday, Aug. 4, at the public baths, after an appropriate sermon by Mr. W. Bown from

Acts viii. 36, 37, 38, six; making altogether eleven since the opening of the place last October.

**RIPLEY.**—March 3, baptized five, three of whom are in connection with our Sabbath school. Also, Aug. 4, four young friends out of our school were baptized.

**PETERBOROUGH.**—On Lord's-day, July 7, five candidates were baptized by Mr. Barrass, and, with two others, were received into church fellowship.

**KILLINGHOLME.**—Aug. 4, the wife of one of the deacons was baptized by her husband, after a sermon by the Rev. G. Crooks.

**ASHEY-DE-LA-ZOUCH.**—Four persons were baptized on Wednesday evening, Aug. 7.

### THE COLLEGE.

WE should like to be able to assure those who inquire whether the College debt is extinct that such is the fact, but at present we cannot give this assurance. Anxious as we are about it, we wait patiently the fulfilment of some promises which were made more than five years ago. Those promises, together with a few unfulfilled ones made last year, quite cover the amount still deficient; and as promise-keeping is an essential part of Christian morality, we may hope that the present deficiency will ere long be made up. "Thou oughtest to be nice, even to superstition," says an old oracle, "in keeping thy promises." We had expected that the debt would be wholly wiped out by this time, and that the new session might have been opened by a public thanksgiving for the event. While the vows of the few are unpaid, the praise of many must wait. Let not our tardy friends become forgetful of their obligations, lest grumness should usurp the place of gratitude!

**THE THIRTY-NINTH ANNIVERSARY OF THE LINCOLNSHIRE AND CAMBRIDGESHIRE SUNDAY SCHOOL TEACHERS' UNION MEETING** was held at the General Baptist chapel, Gedney Hill, on the 25th July last.

Owing to the distance from the majority of the schools in union, Gedney Hill was a little less favoured than most of our meetings have been of late with the attendance of teachers and ministers.

At seven o'clock in the morning the usual prayer meeting was held. At ten o'clock the chair was taken by an old friend of Sabbath schools, and formerly minister at Gedney Hill—the Rev. G. Maddeys, of Fornctett, when the reading of the reports commenced. A few minutes before eleven an adjournment was proposed from the chapel, which was far too small for the meeting, to a spacious marquee erected in

the farm-yard of Mr. Joseph Creek, one of the teachers in the school, which was immediately acted upon, and divine service commenced by the Rev. J. Taylor, of Sutterton. The Rev. J. Staddon, of Pinchbeck, then ascended the platform to preach the annual sermon, taking for his text Rom. ii. 20—"A teacher of babes." The rev. gentleman, with all the ease of a devout man, with true ability and a large share of practical experience in Sunday school work, addressed a very good congregation in the most winning and interesting manner for about thirty minutes, leading every one present to feel that it was really a privilege to hear such a sermon on such a subject.

At half-past two o'clock Mr. Thomas Sharman, of Spalding, was then voted to the chair, in the absence of Mr. W. B. Stanwell, of Boston, the appointed chairman for this year; and in a few appropriate and well timed remarks introduced the business of the afternoon.

The Secretary then read the minutes of the previous meeting, which were confirmed, and the reading of the reports then finished.

It was then resolved, That the Rev. T. B. Somerfield, of Holbeach, be the next preacher; in case of failure, the Rev. J. Taylor, of Sutterton.

That Boston be the next place of meeting, on the 27th July, 1868.

That Mr. A. Godsmark, of Spalding, be the Chairman.

That the subject of the next paper be, "Is it desirable to employ unconverted teachers in the Sabbath school?" That the Rev. William Sharman, of Coningsby, be the writer.

Mr. Richard T. Bayley, of Boston, then rose and read a paper on "The influence

of Sabbath schools upon the character of our country." This paper took upwards of thirty minutes in reading; but from its comprehensiveness, and the able and interesting manner the subject was handled by the reader, the most unflinching attention, despite the burning rays of a clear July sun, was kept up throughout, and at the close a genuine, hearty vote of thanks and cheers testified to Mr. Bayley the appreciation of his valuable paper. We could wish this could be printed in this magazine, and do hope our brother will be induced to respond to the very earnest wish of the friends, and publish it in monthly parts, as the details, particularly the early part, would be most valuable to every anxious worker in the Sabbath school.

Votes of thanks were then passed to Mr. Staddon for his able sermon, with an earnest request that he would publish it in this magazine; and to the friends at the Hill for their liberal provision.

The meeting was then adjourned for tea, when the marquee was rapidly filled in every part, and a constant supply of tea makers required until seven o'clock in the evening. The numbers assembled for tea could not be less than seven hundred, and it kept the friends at the Hill quite busy to keep pace with the demand made upon them to supply to all the "cup which cheers but not inebriates." Owing to this unexpected crush to tea, and the necessity for the friends living at a distance to leave early, the evening meeting had to be dispensed with; but all returned home highly gratified with the day's engagements, and a renewed determination to be more zealous in the Sabbath school.

E. WILSON, Secretary.

Boston, Aug. 17.

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## Notes on Public Events.

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### ECCLESIASTICAL NOTES AND NEWS.

THE reports presented to the late Wesleyan Conference indicate some return of prosperity in the body, as there is an increase of chapels, members, Sunday schools, scholars, and money. A hundred and seventeen new chapels have been raised during the year, the cost of which, with repairs of old chapels, has amounted to £254,074. Yet it is testified that Methodism in the villages is declining. But probably this relates to what is called Conference Methodism, and may not include either Primitive or Free Methodism. —For some years past there has been a

decrease of sixty-five per annum in the candidates for ordination in the Church of England, whereas, to keep pace with the increase of population, there ought to be an annual increase of one hundred and twenty-three. It is said that the Bishop of Norwich has just appointed to the sole charge of a large parish a curate who is reported to have openly declared that there is no difference of religious opinion between himself and any dissenting preacher, and who sends his servants to one dissenting chapel on a Sunday evening.—The new iron Congregational church in Nottingham cost, with organ and fittings, only £980,

and is calculated to seat five hundred.—A new church rate victim has been found in the person of Mr. Phocion Foster, North Curry, in Somerset. By process in the Ecclesiastical Court the costs have amounted to about £150, for the non-payment of which he is now in Taunton gaol—a beggared man! The Church Rate Bill, passed by the Commons, was thrown out by the Lords, who prefer to retain in the hands of ecclesiastical robbers, the power to despoil and ruin conscientious nonconformists. Mr. Gladstone on the 9th instant gave notice that in the next session he should introduce a bill for the abolition of *compulsory* church rates.—The select committee on the Ecclesiastical Titles Act have advised its repeal, so that Roman Catholic bishops may use their titles, but be distinguished from the prelates of the Anglican Church by the designation of “Roman Catholic Bishop.”—The bill for the increase of the English Episcopate passed through the committee of the Commons, after amendments had been introduced prohibiting an increase in the number of spiritual *peers*, and deferring the appointment of more bishops under the bill until the necessary funds are provided. These amendments being objected to in the House of Lords, the bill was withdrawn.—The Rev. W. M. Punshon is appointed to be the deputation for the English to the American Methodist Conference; and he is to be the President of the next Canadian Conference. The Rev. W. Arthur, M.A., is appointed the Principal of the Belfast College, but is to retain the honorary Secretaryship of the Missionary Society. The Rev. Dr. Osborn is to be President of the Richmond College. Charles Reed, Esq., F.S.A., has been unanimously elected Chairman of the Deputies of the Three Denominations in the room of Sir Morton Peto, resigned.—Dr. McCosh, who has conversed with our leading statesmen in reference to the condition of Ireland, avows his belief that the proposal will soon be openly made in the Commons to endow the Roman Catholic priesthood. He contends that the true and easy solution of the Irish difficulty will be to *abolish* all endowments, and thus set free the blessed gospel from the trammels of state interference and control.

The Archbishop of York delivered the opening address at the meeting of the Archæological Institute on Tuesday, at Hull. In the course of some remarks on the exploration of the Holy Land, the Archbishop related a rather remarkable statement which he said had been made to him by Fuad Pasha, as to Mahometan belief. He said:—“A society has been formed for the exploration of Palestine, and a fortnight since I pleaded the cause

of this society in a long interview with Fuad Pasha, the powerful minister of the Sultan, who promised that every aid should be given to our explorers that was consistent with public order. “The Turkish Government,” he said, “is tolerant to all; but the danger lies in the fanaticism of Christians against each other. We, too,” he added, “believe in Christ, the Son of God, the Word of God, born of the Virgin, ascended into heaven; only the Crucifixion we do not believe.” That is still “to Jews a stumbling-block, to Gentiles foolishness.”

The *Record* states that before the Sultan left England he was presented by the British and Foreign Bible Society with a very handsomely bound Bible in the Turkish language, and that he received the gift very graciously. A Bible is also to be presented to the Egyptian Viceroy, but it was not ready in time, and will be sent out to Egypt.

The Rev. Newman Hall took leave of his congregation on Monday evening, August 12th, on the occasion of his departure to America.

The Rev. Thos. Binney is so far restored to health that he was able to preside at the communion service on Sunday the 11th.

At the late examination of the Wesleyan candidates for ordination a pledge was required from those who had used tobacco to abstain in future. One of them declined to give the pledge, and defended his conduct as a smoker, but after much discussion it was resolved to defer his ordination for a year. As the Wesleyan body contains many smokers, this decision is causing some excitement.

The new Baptist Chapel at Scarborough has been opened. Sermons were preached by Messrs. Brock, Chown, Stowel Brown, Dr. Askworth, and J. Lewitt, the pastor. The costs amounted to £5,500, and £2000 are still wanted to meet the amount. The chapel will seat 700, and is said to be both elegant and comfortable.

The Rev. W. Landels of the Diorama, Regent's Park, has received the diploma of Doctor of Divinity from Columbia College, Washington.

The Quakers, few as they are in numbers, are still great sufferers from the compulsory collection of church rates. The amount taken from them last year was £2,711 16s. 9d.

#### GENERAL NOTES.

THE House of Lords made three alterations in the Reform Bill as passed in the Commons. They raised the leasehold and copyhold franchise in the counties from £5 to £10—they allowed voters to send voting papers, instead of attending personally at the poll—and where more than two members are to be sent from any

constituency, they decided that the electors should not vote for all the candidates. When the Bill came back to the Commons the first two alterations were not accepted. Against the acceptance of the third—what is called the representation of minorities—Mr. Bright made one of his most impassioned and thrilling speeches. Mr. Gladstone also spoke against it with great effect; but notwithstanding the powerful opposition thus made to the Lord's alteration, it was ultimately adopted.—The debate on India—its awful famine in Orissa, and the best mode of conducting its increasingly arduous government—was very spirited, but it led to no definite conclusion. The thing now most generally desired is that native rulers should be found who would abstain from mutual aggressions—govern their own subjects justly—and maintain their territories and rights against all foreign, even European control. To govern such a country by a general council, in which there is but little individual responsibility, is proved to be unsatisfactory, if not impossible. If the Great Ruler has consigned the care of India to Englishmen, may He give the wisdom, the justice, and the power which are requisite for the bearing of the burden!—Proxy voting in the House of Lords is to be discontinued.—The Bill for discontinuing the solemn farce of consecration at the enlargement of parochial burying-grounds, has led to one good result already. The bishops have consented to reduce their fees for the ceremony. But more remains to be done. A fair proportion ought to be reserved for dissenting burials, and this Mr. Gilpin proposes to secure.

The English in Australia are anticipating the arrival of our Prince Alfred, and are entertaining the idea, in the event of an Australian confederation, to which a king would be needful, that the illustrious visitor may be the coming man!—The intention of the Prince of Wales to visit Ireland has been given up. He and the Princess have gone to Wiesbaden.

*Death of the ex-King of the Greeks.*—He was born at Salzburg on the 1st of June, 1815, and has consequently died in his 58rd year. He was elected to the throne of the newly-constituted kingdom of Greece at the age of seventeen. The Greek National Assembly acknowledged its king, and the young monarch landed in his new dominions with his German soldiers on the 6th of February, 1833. Brigandage, taking the form of petty civil war, and the perpetual antagonism of parties, coupled with the King's own incompetency, frequently checked whatever progress might have been otherwise possible. The history of Greece from that day to 1863 presents us with but little more than a record of the violence of factions and political intrigues. In 1836 he contracted a marriage with the Princess Mary Frederica Amelia, daughter of the Grand Duke of Oldenburg, who virtually exercised the regal power, owing to her husband's constitutional indolence. In 1863, however, misgovernment had compelled a revolution; Otho fled, and George of Denmark undertook the government of the kingdom at the request of those whom he has to govern. The ex-King's death arose from a severe attack of measles.

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## Marriages and Deaths.

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### Marriages.

GOODALL—BAXTER.—July 31, at the Baptist chapel, Castle Donington, by Rev. Edward Hall Jackson, Richard Goodall, to Sarah Baxter.

DALE—PEARSON.—Aug. 6, at the Baptist chapel, Broad Street, Nottingham, by the Rev. W. R. Stevenson, M.A., Thomas Henry Dale, to Sarah Pearson.

PIKE—GARTSIDE.—Aug. 7th, in the West Street chapel, Rochdale, by the Rev. S. Chapman, the Rev. E. C. Pike, B.A., of Coventry, to Sarah, eldest daughter of Mr. J. Gartside, Sandy Hill, Rochdale. No cards.

MARSHALL—CROSS.—Aug. 13, at the Baptist chapel, Beeston, by Dr. Underwood,

William Marshall, to Emma, daughter of Mr. H. Cross, baker.

GOODMAN—STEGGAN.—Aug. 17th, by license, at the Baptist chapel, Great Berkhamstead, Herts, by the Rev. J. Lawton, James, eldest son of Mr. Benjamin Goodman, of Mile End, London, to Emma, only daughter of Mr. James Stegган, of Great Berkhamstead.

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### Deaths.

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MEE.—May 4, Mrs. Margaret Mee, aged 77, a consistent member of the church at Sutton-in-Ashfield for forty years. Her funeral sermon was preached by Mr. Richardson, Nottingham.

## Missionary Observer.

### NEWS FROM CUTTACK.

#### FAMINE COMMISSIONER'S REPORT, ETC.

*Cuttack, July 11th, 1867.*

Our prospects are not, I hope, quite so gloomy as when I last wrote; but while rice continues at its present rate—nine and a half seers the rupee—there can be no doubt that many must be sorely pinched. Some of us begin now to fear that we shall never see rice sold again at the rate it was before our trials began. As I have previously stated, the distress is most severe in the coast districts. In Aul it is said that not one fourth of the land will be cultivated; and mention is made of a piece of land sixteen miles square, from which all traces of cultivation have disappeared. All the former inhabitants have been carried away by famine or pestilence, or have emigrated. The government has recently renewed the revenue settlement which will expire on the 9th of September next, for thirty years at the same rate of assessment. It was stated on authority some months since that it would be renewed for twenty years, but the extension of the time to thirty years shows what is the opinion of the authorities as to the extremity of distress, and as to the length of time that must elapse before the province can again be prosperous.

The report of the Famine Commission is in private circulation here. I have not yet had the opportunity of carefully reading it through, but have seen enough to say that while I could not pledge myself to an entire concurrence in all the opinions expressed, it is a very able, exhaustive, discriminating, and impartial document. It is necessarily a very lengthened one. It shows clearly, as I told you it would, that two precious months at least were lost before the severity of the crisis was apprehended, and extensive measures of relief organized; and to those who carefully go through the correspondence and evidence, it will not be difficult to see how this deplorable delay occurred. The magistrate was new to the district and the people. The chief officer of Government in

Orissa—the Commissioner—was in one of the tributary states quelling an insurrection. The Lieutenant-Governor of Bengal was at Darjeeling instead of Calcutta. The Board of Revenue refused to import rice into Orissa till the state of things became truly alarming and awful. Add to this, important letters were strangely delayed, and some intended for one department were sent to another, and some that should have gone to Darjeeling were kept in Calcutta. It is altogether a sad story, but in my judgment the members of the Board of Revenue were the greatest offenders, and the delay which their unwise and ill-considered adherence to the principles of political economy\* occasioned in the importation of rice can never be too deeply deplored. A demi-official letter from the Lieutenant Governor to the Secretary of the Board after they had decided on the step, describes it as removing "a burden off his mind that the Board had at last realized the importance of importing rice into Orissa." What emphasis these words bear to those of us who remember those days of dread anxiety and alarm! "Had at last realized" the necessity of sending food to starving myriads when the bazaars were closed and money was becoming of little use.

The commissioners refer to the letters of the missionaries to their connections in England as indicating an early apprehension that famine was impending. The paragraph in which the Orissa Famine Fund is referred to is as honourable to the Commissioners as it is to Messrs. Sykes. It will interest our readers to quote it.

"And at this time Mr. G. S. Sykes, a

\* I write advisedly "unwise and ill-considered," because free trade surely supposes that there is a trade to be free; but in Orissa, at the time referred to, private trade had come to a dead stand, or very nearly so. Prices were merely nominal; the stocks of the dealers were exhausted, and if Government had not come to the rescue, the consequences would have been frightful beyond expression. Yet we were lectured about the undesirableness of Government interfering with private trade, when there was scarcely any trade to interfere with, and when three-fourths instead of one-fourth of the people must have perished if Government had not interfered. Oh for common sense in politics and government as well as other things!

young merchant of Calcutta, who had business correspondence with the missionaries in different parts of Orissa, but was not in any way directly prompted by them, conceived the idea of establishing a general subscription for the relief of the sufferers by the famine prevailing in that province. With a boldness which the result amply justified, he advertised an Orissa Famine Fund on the 14th of April, and immediately putting himself in express correspondence on the subject with those from whom he could best obtain information, he followed up his first appeal by several letters in the newspapers, and energetically urged the fund. His own firm assumed the position of Secretaries. On May 2nd, having received more precise information from his missionary correspondents, he circulated extracts in Calcutta. (Appendix, p. 230) It is very remarkable as showing the greater success of any thing in the character of a general fund, as distinguished from a local appeal, to observe the success of Mr. Sykes's fund contrasted with the very scant success of the strong appeals for aid for local purposes made by the official committees of Pooree and Balasore. Mr. Sykes and his partner were young and little known. It seemed unintelligible that if things were so bad, the proposal should come from them, and many people hesitated. Yet they collected upwards of 18,000 rupees, (£1,800) and we are bound to say that they distributed it most impartially. Coming as this aid did in the most timely manner, the first drops of comfort as it were on the ocean of misery, the fund is everywhere in the course of our inquiry mentioned with a prominence and remembered with a gratitude quite out of proportion to its actual amount. Its originator deserves the very highest testimony to the successful results of his benevolent efforts. And we think that his success shows that notwithstanding the tightness of the money market, a similar appeal supported by higher authority would have been still more successful."

This commendation is richly merited, and applies to Mr. Arthur Sykes as well as to his elder brother. As two thirds of the money passed through my hands, and as at the beginning of our operations some good men hesitated, and some bad men reviled, it is satisfactory to me, and

to those who were associated with me in the distribution of the fund, to have the assurance of the Commission that it was distributed "most impartially." The aid thus rendered saved many lives—mitigated the sufferings of many thousands—and was, as the Commissioners with equal truth and beauty say, "the first drops of comfort on an ocean of misery." It will be to some of us a source of pure and elevated satisfaction as long as we live that we were privileged, by means of this fund, to relieve the woes of suffering humanity.

On the terrible mortality occasioned by this famine, the Commissioners accept the general estimate—one fourth of the population. I could not recommend any who have not strong nerves to read all the evidence, especially the horrid pictures of heart-rending distress given by some at Balasore, who witnessed them day by day. Only *once* in the history of our race have these horrors been surpassed. The lips of eternal truth declared in reference to the destruction of Jerusalem, "For then shall be great tribulation such as was not from the beginning of the world to this time, nor ever shall be." With this exception, the horrors of the great famine in Orissa in 1866 may be regarded as not surpassed by any record of human suffering which the world has known.

The Commissioners give well-merited commendation to public officers who zealously exerted themselves to relieve the sufferers, but the way in which they refer to the inefficiency and inactivity of an officer in the police who left the district at the height of the famine will, it is hoped, arrest the attention of the higher authorities, and lead to his removal from an office for which he has proved himself notoriously unfit. All here believe that the strictures on his conduct are just; and his own evidence given before the Commission is in a high degree self-condemnatory.

We have had a considerable increase in the number of famine orphans since our accounts were made up for the report on March 31st. On May 31st the total at Cuttack was 787, viz:—males, 353; females, 434; and the number continues to increase. At Piplee there are about 300. I entreat our friends to remember that at Cuttack, with our missionary staff diminished, and our native force not



increased, we have about *one thousand three hundred and forty souls to care for*, or nearly three times the number we had a few years ago. Matt. ix. 38.

July 13.

Since writing the above I have attended our local Relief Committee meeting, and am thankful to say that the accounts from different parts of the district are decidedly more encouraging. This agrees with what we saw last week at the car festival at Pooree. The number of pilgrims, though much larger than last year, was exceedingly scanty as compared with what we were accustomed to see fifteen or twenty years ago. Probably there were not more than seven or eight thousand strangers; but these, as well as the people of the town and immediate vicinity, appeared to be in good condition.

J. BUCKLEY.

#### ORISSA NATIVE CHRISTIAN FUND.

FOR THE SUPPORT OF NATIVE PREACHERS  
IN CONNECTION WITH THE GENERAL  
BAPTIST MISSIONARY SOCIETY.

[Rev. W. Miller, who forwards the following communications, remarks—"This is to my mind a most important and encouraging movement on the part of our native friends. It originated entirely among themselves. Meetings had been held, and all their plans had been laid, before it came to our knowledge."]

FOR the information of the courteous reader, we, the christian inhabitants of Cuttack, deem it proper thankfully and sincerely to state how, through the agents of the General Baptist Missionary Society, we feel infinitely indebted to the Lord.

When in a state of bondage unspeakably more hurtful and dreadful than that of Israel in Egypt, *eg.*, that of sin, Satan, and hateful and soul-destroying idolatry, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world." At that time the Supreme Ocean of Mercy, in His own boundless grace and loving heart, remembered us, and by means of the above-named christians of a foreign country sent us the glorious

gospel of our Lord Jesus Christ. The gospel was first made known in this dark land in the year 1822, by our beloved and honoured Bampton and Peggs sahibs. The Lord our God, who accomplishes His purposes in a mysterious and deliberate manner, selecting special agents for special manifestations of His glory, whose kingdom progresses silently and slowly like leaven, and not rapidly like the evanescent dew, and who for the trial of His people's faith and patience does not at once show them the fruit of their toil, brought to this country Lacey and Sutton sahibs, whose memories are loved and honoured by the native christians, and famous among all who knew them in Orissa.

The former arriving in 1823, the other in 1824, were permitted to lay the foundation of the church of Christ, against which the gates of hell shall never prevail. After they had laboured a few years, men whose names will ever be remembered in Orissa, our fathers in Christ, Gunga Dhor, Ram Chundra, Bamadeb, Doitaree Naik, and many others, one after another broke all the senseless bonds of idolatry, and received the life-giving gospel of Christ. Of these fathers we are the children. The Lord has made us, too, the subjects of His grace; for what we are to-day we are indebted wholly to that boundless grace. Our beloved Saviour's declaration, "I am not come to send peace, but a sword," has been fulfilled in this country. Satan, seeing the shaking of the foundations of his ancient stronghold, became exceedingly enraged, and sent forth all his malignant forces against the small flock of the Lord; nevertheless, with heartfelt and adoring gratitude, we can erect our Ebenezer and say, "Hitherto hath the Lord helped and wonderfully increased us." At the same time it is to us a cause of great sorrow that we have not done more to glorify Him whose we are in life and death, and for whom to live should be the great object of our existence. It is with deep humility we confess that we have sustained no special agency to make known to our fellow-countrymen that gospel which has so enriched and rejoiced us. This subject has often come to our remembrance, and filled us with shame and sorrow. In consequence, however, of the deficiency of our strength and

courage nothing was attempted. Our minds being thus exercised, it pleased the Lord in His infinite wisdom to lead the preacher (Baboo Shem Sahu) of the Annual Conference morning sermon, Dec. 23, 1866, to choose for his subject, "The duty of seeking the salvation of our countrymen," founded on Romans ix. 5. After hearing this discourse, we among ourselves considered and resolved that though our strength was small, yet according to the measure given us we would attempt to promote among our countrymen the work of the Lord. Being fully persuaded that with the divine blessing our feeble efforts to benefit our friends, kinsmen, and countrymen, would be productive of great good, we decided at first to support one native minister.

On the 1st of January, 1867, at twelve o'clock, a meeting was convened in the Christianpore chapel to carry out the above decision.

The hymn commencing, "Enlarge, O Lord, thy holy kingdom," having been sung, prayer was offered by Baboo Shem Sahu. Baboo Koylas C. Ghose having been elected chairman, the business of the meeting was attended to, and an appropriate address on the importance of the object was delivered by the chairman. Baboo Dass Ruthey Rout closed the meeting with prayer.

Beloved brethren, we entreat you to remember that it is our duty to give ourselves wholly to the work we have thus commenced. Forget not that the first generation of christians in Orissa has passed away, and we belong to the second. That hitherto we have not been more diligent in the glorious work of winning souls to Christ is indeed a reason for humiliation and sorrow. Let us, therefore, *now* awake from our sleep, and walk in the light of that holy impulse and resolve which dawned upon the horizon of our souls on the 23rd of December, 1866. "The night cometh, when no man can work."

The following is a copy of the letter addressed to the missionaries at Cuttack on the subject of the foregoing:—

*To the Revs. J. Buckley and W. Miller, Cuttack.*

Rev. and dear Sirs,—Being anxious to contribute our mite towards the pro-

pagation of the gospel of our Lord and Saviour in our native land, we convened a meeting of the brethren residing at Cuttack on the first of January last at Christianpore, with a view to consider and adopt the best means for furthering our object. The result of our deliberations was that it would be most desirable to make an attempt, however feeble it might be, to raise funds for the purpose of establishing a self-supporting native ministry.

The brethren present so warmly and earnestly took up the matter that the amount subscribed on the spot was more than we expected, and relying on their liberality, it was thought that, God helping us, we might at least make a beginning. It was, however, deemed advisable to wait till we saw our way clear before we communicated for advice and guidance with you. Accordingly it was decided that after the expiration of four months from that date, if it was found that the zeal and earnestness of the brethren in the cause of Christ had not abated, we would appeal to you for your valuable counsel.

It is with feelings of the deepest gratitude to God that we have now to communicate to you that a sufficient monthly subscription has been obtained for the stipend of a native preacher, and we would affectionately and respectfully request you to inform us if you think that you can place temporarily the services of a native preacher at the disposal of the native christian brethren in connection with the church here.

We beg to subjoin a memo. showing the amount collected up to June 1st, 1867, and also the amount promised to be paid monthly.

We beg to remain, Sirs,  
In behalf of the native christian brethren  
residing at Cuttack,

K. C. GHOSE  
B. P. CHUNKERBUTTY  
A. C. DASS  
JUGERBUNDHOO MAHAPATNA  
D. R. ROUT  
SUDANUND JACHECK  
JOHN JACHECK.

*Cuttack, June 15, 1867.*

MEMO.

Subscriptions paid to June 1, 1867..	84 rs.
Do. paid in kind .. .. .	16 „
Amount of monthly subscriptions ..	22 „

HOUSE TO HOUSE VISITATION  
IN DACCA.

BY THE REV. J. SUPPER.

THE BOOKSELLER'S SHOP.—A few weeks ago I went into a book-shop, thinking that I would find educated people to converse with. I asked for "Marshman's History of India," which, with a few other histories of India, was shown me. Expressing much pleasure in seeing such good books in this shop, I said that it was still very deficient, not having the Word of God amongst its volumes. This gave rise to a long discussion, whilst the shop filled fast with people. The Trinity of God was chiefly the subject, which I handled according to Howe, only, of course, in a plain way. All went on in questions and answers. A Brahmo was my dis-senter, and the culminating point at last was that the Brahmo asserted God existed as one Spirit, whilst I stated that He existed as Father, Son, and Holy Spirit—three Spirits so thoroughly united together that, as we can say of the distinct body and spirit of man they are but one man, so with still greater justice we can say of the three Spirits, it is but one God. In this conversa-

tion there was a Baboo at my side, who listened till he had heard the Brahmo's as well as my arguments. At last he took the word, asking me kindly to let him put a few questions to the Brahmo. He quickly repeated my argument, saying that it seemed to him no one could perceive the slightest discrepancy; all was complete, and all was possible. "But now, Baboo, will you have the goodness, and in the same way, first tell me from where you know that God is only *one* Spirit; and, secondly, how you then account for the immense and unlimited variety of God's attributes? According to you, does it not seem as if God is less than man? According to the sahib's explanation we see not that difficulty." Night fell in, which was a relief for the Brahmo, who was glad to be able to say that there was not sufficient time to give his opinion. I asked the Baboo, who had taken him up, for his whereabouts. He then walked with me to my house, and since then he has been several times to see me. He says that only his old mother keeps him from becoming a christian now: when she has died he would not wait any longer.

## Foreign Letters Received.

BERHAMPORE—G. Taylor, May 13, June 21.  
CUTTACK—J. Buckley, April 15, May 3, 13, 28,  
June 10, July 11.

CUTTACK—W. Miller, April 29, May 13, June 28  
PIPLEE—J. O. Goadby, April 4, June 20.

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM JULY 20th TO AUGUST 20th, 1867.

		HUCKNALL TORKARD.		LONDON, Borough Road.	
		£ s. d.	£ s. d.	£ s. d.	£ s. d.
An Aged Friend ... ..	15 0 0	By Mr. Calladine ... ..	2 0 0	Mr. Stiff ... ..	1 0 0
K. J., per Rev. W. Bailey	2 0 0	KEGWORTH AND DISEWORTH.		LOUTH, Northgate.	
BOURNE.		Collections and Subs. ....	14 12 0	Subscriptions ... ..	27 10 8
Mrs. W. Wherry, for		LEEDS, North Parade, formerly		Coll. at the Association	16 7 8
famine ... ..	0 5 0	Byron Street.		MARCH.	
HATHERN.		Juvenile Society ... ..	10 0 0	Cash on account ... ..	3 8 6
Little books ... ..	1 5 0	LONDON.		PORTSEA.	
HEPTONSTALL SLACK.		Major Farran ... ..	1 0 0	Collections and Subs. ...	8 10 5
Subscriptions ... ..	31 17 6				

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.

## GENERAL BAPTIST MAGAZINE.

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 OCTOBER, 1867.
 

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## CHRISTIAN NURTURE.\*

BY JOHN CLIFFORD, M.A., LL.B.

God's chief work, so far as we know it, is the education of men. The entire administration which He conducts is finely adapted to secure gradually, but certainly and safely, the perfect maturity of mankind. All divine labour strives towards this goal. The whole system of Nature is constructed and controlled in such a manner as to make it one of the simplest and most winsome of teachers. The gospel of the grace of God completes and crowns the revelations made by the

"Beauty that still walks in earth and air," and supplies a means of Christian Nurture unparalleled for appropriateness to man's condition and capacity for producing really great men. Nor less is that educational purpose manifest in His constant painstaking with each of us. Our plan of life is chosen by Himself, and the agencies that are to help us in filling it up are near our hands, if only we are ready to accept their aid. Life, from infancy to manhood, and from generation to generation, is a divine discipline. From age to age this work goes on, shrinking from no difficulty, heeding no interruption, never disheartened by

failure, never corrupted by success, always the same in its ruling principles, but modified in its forms according to the necessities of peoples and times.

The all-perfect God is our pattern teacher. Those divine dispensations, as we commonly call the principal eras into which the world's life is divisible, are successive stages in the education of humanity, corresponding to the development of each best man through the different epochs of impulse and instinct, of submission to external authority, and of complete and loving devotion to the God of all grace. In those dispensations are revealed the method, model, and prevailing spirit of the divine training. The beaming and suasive love which irradiates the history of mankind, now blended with authority, now bearing even to crushing grief with the wayward follies of men, at one moment setting in motion the sanctions of eternal laws that cannot be broken with impunity, and at another marvelously condescending to besiege the sinner's heart with tearful entreaties, shows the benignant presence that should reign over all our endeavours

\* A paper read at the London Conference, May, 1867, and printed by its request.

to make men great. The model He has chosen, viz., the image of His Son (Rom. viii. 29), and according to whose lineaments He is ever fashioning the hearts of His children, should always be before our loving gaze, so that at least we may be delivered from the serious error of sacrificing the eternal profit of our pupils for our own or their passing pleasure. Adaptation is the one law which should regulate the selection of methods of teaching: pictures for children, principles for growing men. The best Manual for training the young is the story of what God has done, and the most helpful interpreter of the record is a sympathetic perception of what He is now doing for us and our fellows.

But God is not the only teacher. He delegates His work. Jesus Christ said to His disciples after His resurrection, "All power is given unto me . . . go ye therefore, and *teach* all nations." The Divine Brother-King clothed with might and majesty invests His followers and brethren with the sacred prerogative of educating humanity. Apostles receive the Saviour's strength and unction that they may teach. The church of the Lord Jesus becomes the chief training school for those who are candidates for glory, honour, and eternal life. She has under her guardianship the oracles of God. Truth is her ward. To her is committed the custody of the *image* of God's Son contained in the Scriptures. She echoes the Great Teacher's voice, repeats His humble service, and breathes that ardent love for Himself which is the first and indispensable qualification for successful education. "Lovest thou me?" "Feed my lambs, and my sheep."

This church is largely a collection of families, the heads of which have devolved upon them in a special and pre-eminent sense—the duty of training their children in the nur-

ture and admonition of the Lord. Parents are the divinely given educators of the young. The family is the cradle of all social organization, and the real unit of society. The centre and root of our social and national existence is the home; and the goodness, durability, and moral worth of any people, is measurable by the character of the families of which it is composed. The opportunities for Christian nurture are favourable in the highest degree. Everything is propitious. The parental capacity is naturally most unique in its aptness. The sense of responsibility springs and grows with the fact of paternity. Love and life come into being together. Sympathy, the best organ for instruction, increases with the years of the child, whose whole nature waits in responsive attitude the touch of the parent's hand. The duty of training the members of the family is, therefore, essentially parental, and whatever invades that duty so as *necessarily* to enfeeble its hold upon the heart is to be pertinaciously resisted, even though it may happen to be that useful institution the Sabbath School.

Education, in its fundamental idea, is nurture; and in its supreme law, governing spirit and constraining motive ought to be Christian, *i.e.*, based upon the teaching and controlled by the spirit of Christ. Nurture is that which promotes growth. Whatever fosters and develops growth is nurture, and whatever secures conformity to Christ is Christian Nurture. The radical conception on this subject is always one of growth, and in all questions of education we are bound to return to it as to the first and formative idea. This is the touchstone and test of every plan of training.

Now growth is a very complex fact. It certainly is not mere addition, simple enlargement of bulk. Houses do not grow. It is not

change only. There is much change that is not improvement. All proper growths are improvements. Growth seems to be the appropriation, by the exertion of self-centred energies, of the helpful external forces that are near in such away as to secure an ever increasing fitness to discharge the destiny given by the Creator. Plants, men, nations, grow in this way.

The child given us to be trained for God has certain powers which must be distinctly recognized from the first, and, as far as possible, justly estimated. The success of the teacher depends, in a considerable degree, upon the accuracy and thoroughness with which he performs this preliminary task. Mistakes here may be fatal. The wisest of teachers needed not that any should testify of man, for He knew what was in man. The seed-corn is not dead. Strictly speaking it does not ever die. Life is firmly held and trustily garnered in that dry, brown, unattractive portion of matter, by forces which are only waiting for favourable conditions to arrive, when its vigorous energy being set free, the tiny cell-germ, with a prodigious grasp, reaches out after its sustenance, and so augments its bulk, its power of self-support, and its sum of organic life, and then proceeds, obedient to its Lord, to fulfil the destiny He has assigned it. Read the history of a packet of seeds. Some are round, some oval, some curved, some without form and void, all scarcely distinguishable from the dust into which they are put, yet out of that one will come the crimson anemone, of this you will have the sweet-scented mignonette, and from these the gay and rollicking eschscholtzias. Placed in the earth those seeds encounter darkness and storm, night and day, sunlight and dew, and thereby they grow and bloom and fulfil their mission for men and God.

Our children are not dead. They are the seeds of the grown men and women of a few years hence, and we must recognize the fact that they have special capacities in their beginnings now, and that there is before them a dark and stern experience, a conflict with sin, a warfare with lusts, and that they are to be made men and women by the rupture of the husk of childhood, and the striking downwards of faith and thought into the fertile soil of God's truth, and upwards of affections and aspirations towards God and His home. There is a musical instrument—wood, bone or ivory, pipes and bellows, and so forth. A skilled hand touches the keys, and forth flow the thrilling harmonies of Handel or Mozart, the solemn praiseful strains of Luther, or the cheerful congregational song of Gauntlett, and our souls are set aglow with devotion. A child is, in a sense we mortals do not like to acknowledge, such a musical instrument, made by Him who sets and conducts the music of the spheres. You touch the keys of faith, affection, conscience, and out come melodious songs for God and man. You speak, and the response is quick and hearty; appeal to its tenderness, and tears flow in a stream; touch its passions, and anger spurts forth; soothe it in trouble, and are rewarded with a confidence that is full, free, and unrestrained. How susceptible that child's heart of a beautiful, unhesitating, all-trusting love that entwines its tendrils gently but firmly round the parental stock, like the ivy cleaving to the forest oak! What an inextinguishable fire of hope burns on that new altar! How grand the workings of its unsophisticated and uncauterized conscience! What energy in the quiet and artless criticism upon the miserable sophistries and deceptions of our adult life! Is it not to be feared that we have not sufficient rever-

ence for our children, and the powers God has given them? Not angels of light, perhaps; certainly not demons of darkness, nor yet self-acting toys to be fondled, dandled, and played with till broken, are these little ones: but undeveloped men of courage, heroism, and noble daring—unexpanded seed-buds of affectionate and, we may hope, godly women. Let us not act, then, as if unaware of the quality of the material placed in our hands, but appreciate to the fullest extent the divine dignity of the child that is in our trust; for there is nought in this world so blessed, solemn and sublime, as the message and gift of the Father to man or woman—"Take this child and nurse it *for me*, and I will pay thee thy wages."

This preparatory task performed, the next work of the educator is to call into play these self-centred powers, and direct their activity in a Christian spirit. Teaching is a sinful waste of time and strength if it does not evoke the inner life, draw out the latent faculties, and guide the awakened energies of the soul. Any process which fails of this result loses all just title to be called educational, just as any system of gardening, well fitted for laying out beds in geometrical or landscape fashion, and sowing seeds, but altogether without result in the production of flowers and fruits, would not merit the name of practical horticulture. If the intellect is to grow in stature and in strength, the mind must exercise its vitality, come to a close grip with difficulties, and work even to weariness in the effort to gain truth. Thought is indispensable to growth. One of the best things you can teach man or boy is to think. Reception, accumulation, though it be unlimited, is no more nurture than the gathering of the Andes round a seed would be a proof of its life. A trunk may as

soon be filled with wisdom as a man by the mere method of pouring in. It is a process which befits burial rather than birth; the annihilation, rather than the increase, of power. It is precisely the same with the spiritual life. Religion is the growth of the whole man in allegiance to God and in the service of his fellow by a wise forth-putting of faith and conscience, love and hope, humbleness and obedience. The moral nature grows by seeking after God, feeding upon His revelations, and rejoicing in the light and life that are in His Son. We "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" by the exercise of the powers that lay hold upon the world to come, by bearing down with all our religious vigour upon the practical details of life, by internal struggles and conflicts with passion, and by communion with God. Nothing else will avail. Parliamentary ordinances, ritualistic observances, penalties and penances,—not one will give Christian Nurture. The pearl of truth is found by him who digs in the field, and by him only. We must teach our children to dig. To stir the flow of thought and affection and guide it Christ-ward, to inspire with elevated purposes, to rouse to resolute warfare against falsehood, and wrong, and impurity, to induce patience and fortitude under disaster and defeat, to quicken desire for the discovery and enjoyment of God in Christ,—are our tasks as trainers of the young. Miss these ends, and though we may give wealth to our children, and leave them in a good worldly position, we have failed in our chief duty. The prize God put before us when He promised us "wages" escapes our grasp. The true goal of Christian Nurture is not even sighted, much less reached.

But there are differences amongst members of the same family which

imperatively require consideration in the application of any general principles of Christian education. The variety of temperaments is a fact patent to all, and many must have observed that moral character is in most cases dependent for its tone and colouring, if not for much more, upon the kind of physical constitution with which it is allied. A sanguine temperament acts differently upon the judgment, desires, dispositions, and the will, from a bilious one. To transform the temperament is certainly impossible, and probably undesirable; but the best system of nurture will react against bodily dispositions, as far as they are wrong, in some cases so powerfully as completely to neutralize them, and in others to greatly weaken them. Jesus Christ did not treat all men alike. He had one word for Thomas, another for Philip, and a third for Peter.\* The impulsive follower He reminded of His poverty; the hesitating and undecided He called to an instant obedience; the sensitive and timorous He warned of the danger of yielding to irrational emotion.† We, too, must exercise a wise discretion with those we are training, and vary our plans so as to make them most appropriate to the peculiar temperament to which they are applied. The rebuke that leaves one unmoved will be sufficient to lay another utterly prostrate.

The physiological relations of good and evil are too delicate to be examined here. The fact is not denied that children owe more than their bodies to their parents. Ahaziah, king of Israel, was a genuine descendant in moral character, as well as in body, of his mother Jezebel. Her grandson Ahaziah, king of Judah, did not give a feebler witness to his parentage. Sinful propensities are transmitted. One of the earliest phenomena met by the teacher in

his home is the reappearance in his child of the sin he fought against in himself. The fact of sinful bias is never to be blinked, as it is not to be exaggerated. We have to nurture children for God that have much that is relatively good in them, with also much that is decidedly evilward, and we must adjust our training accordingly, not leaving them to sin in hope that they may one day experience a conversion, but striving with all our might to educate them so that if possible they may grow up in the love of Christ, and likeness to Christ, and never be called to know a sudden, dateable and describable transformation. Richard Baxter was perplexed for a long time concerning his piety, lest it should be only his education, because he was unable to remember a time when he begun to love God; and at last his difficulty was removed by the happy discovery "that education is an ordinary way for the conveyance of God's grace, and ought no more to be set in opposition to the Spirit than the preaching of the word." The author of the "Saints' Rest" was one of the fruits of Christian Nurture; and wherever the training is according to the "Lord's admonition" and exclusively Christian, and external evil influences are sufficiently provided against, we may confidently anticipate a similar result. The word of God and the laws of human growth warrant such women as Hannah and Eunice to expect that their children will hear the Lord's voice and become wise unto salvation even in their youth.

But it is said the chief difficulty is to "provide sufficiently against external evil influences." Children have not much fixedness of position. They often change their moral atmosphere, and their spiritual nature is as minutely and intensely porous as their physical. Incessantly the process of imbibition goes on through the roots of their spiritual being, along every branch,

\* John xx. 27; xiv. 9; xiii. 38.

† Luke ix. 37-42.



and by every twig, leaf, and blossom ; so that their strength or weakness, purity or corruption, faith or disbelief, seems to depend almost entirely upon the character of the agencies which surround them. Let the soil be good, supplied with the necessary elements, light plenteous, air pure and abundant, and there will be the growth of all that is worthy to grow, and the destruction of all that ought to be destroyed, is consolatory indeed, provided that it were always possible. But the youth leaves home, and the hand that has guided for years is suddenly removed. Where is our safeguard? What is our hope? It is in this. A healthy plant, though young, is capable of resisting attacks of disease, weathering a storm, and even gaining ultimate vigour from the exposure. Yeast has no power of fermentation where there is stable equilibrium. It cannot touch iron, though with a little heat it speedily acts upon a solution of sugar. Youths who have strong, stable, and healthy affinities for goodness, who love it with all their hearts, and are resolved at all risks to win it, will be like Joseph in the house of Potiphar, and Daniel in Babylon, faithful amongst the faithless, unshaken in their steadfast confidence, and unmoved from the hope of the gospel. The leaven of frivolity will not give decay to their solid thoughtfulness, nor corrupt their manful piety. Built on the rock of eternal principle, they will stand securely in the fiercest tempest.

In a true Christian Nurture provision will be made for the hour of trial by developing in the disciple a full and determined hate of all evil, a pure and quick eye for the lurking places and subterfuges of sin, and an absorbing affection for the person of Christ. This is best done by a constant obedience to the *supreme law* of such an education as God approves, which is, that the highest and holiest motives be brought to play upon the nature of the child in

preference to the low and mercenary. Christ Jesus always takes high ground in appealing to men. Every one of His arguments for abstinence from sin and a pursuit of holiness remounts to God as our Father in heaven. The best summary of His teaching is the exhortation, "Be ye therefore perfect, even as your Father who is in heaven is perfect." And the most apt specimen of the reasons with which he plies the hearts of men, is the direction, "Love your enemies . . . that ye may be the children of your Father." We ought not to know any other rule than this. The correction of the errors of children should proceed upon this basis. The inducements we set before their minds ought to find their sanction in the fatherly relation of God to them as revealed in Jesus Christ. Thereby we should be led to avoid driving them to goodness by threatenings that are as puny as they are fruitless, and leading them from evil by promises that are as powerless as they are tawdry. Lower motives would be discarded, and leading principles would be unveiled and gradually come to be understood and loved for their own sakes, and independently of their manifold applications. Only such a plan will really succeed. "Obedience may be won by those" lower "methods, and without appealing to higher considerations, and that obedience may become a habit; but no judicious and faithful parent will be content with such a victory over the child's free-will. Unless the idea of righteousness and duty can be inspired; unless the emotion of love can be awakened, there is no chance of ultimate obedience, or of any of the other advantages which result from parental authority. The lower motive may be easier to work, but its operation is unsatisfactory: it degrades the tone of the mind, even if it improves the external appearance. The earth-born, fear-

woven robe of righteousness will catch fire in the furnace of affliction, and leave the soul destitute when it most needs covering.”\*

The reigning spirit of Christian Nurture is that of pure and unfeigned *love*. The spirit of the Lord Jesus towards His disciples illuminates with its brightness, and adorns with its beauty, every page of the gospel story. It was one of self-denying love for His chosen ones. Love is of God. It rules in His home, and it must rule in ours, or we shall not make a single pace towards the end for which we are called, and qualified to teach. The heart and soul of the home-life, of its beauty and sweetness, its grace and power, its courage and victory, is the smiling presence of love. This is crowned lord of all, and sorrow is borne with meekness, depression surmounted, difficulty overcome, life rendered heavenly. Love is life; and nothing teaches or trains like life. Books are good, but the living voice is better. Forms are good as guides, but living, breathing realities suit us most when we seek instruction. Live in love, and whatever you wish your pupil to be, you will not be seriously disappointed with the result. Love will gain greater victories over a rebellious and headstrong nature than the loudest self-assertion, and the stoutest maintenance of the paternal rights, merely for the sake of keeping them intact, and getting them acknowledged. Still, love has good eyes—keen, penetrating eyes—and is not easily befooled. It is mere sentiment and animalism that is blind. True love is sharp-sighted, and sees as with an eagle's gaze where it must suffer to see, aye, and even bleed with grief and anguish in striking the blow that may save the child and help the man. Love

is not kindness only. Kindness merely is often the worst cruelty. It sacrifices man's strength for his momentary good fortune, his moral tone and healthfulness for a slight freedom from pain. Love strikes itself in its discipline of another, and does not wince because its eye is fixed on the production of a godly, strong, and holy man, and not on the mistaken happiness and coveted ease of a child. It will sacrifice itself rather than lose a soul.

Acting according to such principles of Nurture, obeying such a law, pervaded with so commendable and helpful a spirit, the Christian teacher is sustained by a *motive* that for strength and constancy is not to be equalled. The love of Christ constrains him. The glory of Christ in the salvation of the soul with which he is entrusted, engages every particle of his power, penetrates with its influence all his conduct, and constrains him to seek help from the God of all the families of the earth in his difficult work. Looking at the serious demands made by his position, the Christian teacher asks in despondency, “Who is sufficient for these things?” Receiving the promise of Christ, “My grace is sufficient for thee,” he finds encouragement in his efforts, and becoming animated with a divine passion to honour the Redeemer, he consecrates himself wholly to his educational work, resolved by God's help to do his best and wait upon Him for His blessing. Teachers in the Home, the School, and the Church, let us seek a more perfect knowledge of Christ our Teacher, and a deeper devotion to Him, that we may more efficiently discharge our obligations to those receiving our words. “And they that be wise,” or the teachers, “shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

\* Reynold's “Notes of the Christian Life,” p. 173.

gion. This "woman" is proud in heart, and fond of meretricious ornaments. She dresses to catch the eye of onlookers. Display is her delight. Her pride and vanity are made manifest in the desire to be "arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls." These descriptions, which apply principally to Rome, have a secondary application to all state churches. When the spiritual bride leaves her lawful husband, who is head over all things to the church, and resigns herself to the downy couch and golden fetters of the state, she is guilty of fornication. The bench of bishops crawling at the feet of Charles II. furnishes a pitiable example in our own country. A student of the book of Revelation, and a reader of the history of Europe, can scarcely fail to come to the conclusion that *Babylon the great, the mother of harlots and abominations of the earth*, is the church of Rome; and all those churches which have been brought forth by Rome, and therefore have a likeness to her.

The representations of the power and pride of Babylon in the seventeenth chapter, are followed by descriptions of the downfall and utter ruin of the same system, in the succeeding one. In the first description of the fall of Babylon, the voice of warning mingles with the threatening of destruction—(2—5) "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Such a command as this is quite sufficient to justify Dissent. So long as the church and state are in unholy and adulterous alliance, dissent will be a scriptural and imperative duty. Dissent is not founded on faction, but on faith in God. Dissent is a standing protest against the intrigues of the mother of harlots, whether they reveal themselves in Rome or in London.

As the great city of pride, deceit, and corruption falls to the ground, and becomes a heap of ruins and a habitation of devils, a command is given to exult over her desolation. *Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.* The Hallelujah Chorus in heaven is sung in obedience to this command. The fall of Babylon is the occasion of this grand choral festival.

Singing has always been an important part of the worship on earth, and it forms a part of the sublime service of the skies. Prayer and praise are the great constituent elements of spiritual worship. In one exercise we express a sense of our need, in the other we manifest the sense of our gratitude to the Almighty Giver of all our mercies. Our sense of need often forces itself out of the soul through a deep groan; our sense of gratitude bursts forth from the heart in a new song.

The leading word in this sublime song of praise is the word Hallelujah. The literal meaning of the word Hallelujah is, Praise Jah. Jah is a contraction of Jehovah. Hallelujah therefore means, Praise ye Jehovah, or the Lord.

The Hallelujah Chorus is a song of praise to the Lord. Hallelujah was a word often on the lips of a devout Jew. In the last three Psalms the word is found many times. This expression, so full of meaning, has been carried forward into the Christian dispensation.

The Hallelujah Chorus, when sung on earth by a large company, is very soul-stirring. What will it be to hear it in heaven, when the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, shall say, Alleluia, for the Lord God omnipotent reigneth?

Handel's sublime composition—the Hallelujah Chorus—has often been sung as an entertainment;

but its strains are too solemn and its notes too sacred and pathetic to be used for the purposes of entertainment. Those who sing it should endeavour to do so with a devout and a reverent heart, and those who listen to it should endeavour to cultivate a serious and becoming frame of mind. Lord Kinnoul once said to Mr. Handel, after a performance of the Hallelujah Chorus, "Mr. Handel, you have provided a noble entertainment for the town." "My lord," said Handel, "I should be sorry to think it was only an entertainment; I intended to make them better." That Handel was at times greatly impressed with his own compositions, is proved by the fact, that when questioned as to his ideas and feelings during the composition of the Hallelujah Chorus, he replied, in his imperfect English, "I did think I did see all heaven before me, and the great God Himself."

In this sublime song of praise sung at the fall of Babylon the great, the Lord our God is celebrated as a Saviour, a Judge, and a King. His grace, His justice, His sovereignty, are all elements in this song of praise.

First. The Lord our God is celebrated as a Saviour. Salvation follows Hallelujah on the lips of the singers. Salvation includes deliverance from the penalties and power of sin, from the power of darkness and spiritual wickednesses in high places—deliverance from the world, death, and hell. Deliverance, complete, absolute, perfect. Salvation is the sweetest, the sublimest, and the most significant word in heaven. It forms the subject-matter for Hallelujah from myriads of voices. Salvation from sorrow, pain, trial, disappointment, doubts, fears, and cares. Deliverance from the corruptions of the heart, and from the snares and entanglements of Babylon. Perfect freedom of thought, perfect repose of heart, perfect satis-

faction of mind. All within peaceful, all without joyful. No darkness, no temptation, no death, no separation. The song of salvation can never grow old in heaven.

Secondly. In this song of praise the Lord our God is celebrated as a Judge. Clouds and darkness are round about Him; justice and judgment are the habitation of His throne. His justice is vindicated and glorified in the destruction of Babylon. "True and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hands. And again they said, Alleluia. And her smoke rose up for ever and ever." The awful vials of His wrath have been poured out. The great whore has been consigned to eternal perdition. During a long series of ages her corruptions have grown in the world. She has flaunted her gaudy attire and displayed her meretricious ornaments to catch the senses of spectators. Her fornication has been open and notorious, but now destruction has overtaken her. God hath judged her. God hath vindicated the honour and avenged the blood of His saints. God has exalted His justice in the utter desolation of "Babylon the great, the mother of harlots and abominations of the earth." And as the smoke of her torment rises up for ever and ever, the great voice of much people in heaven says, Alleluia, which is, Praise ye the Lord.

Thirdly. In this song of praise the Lord our God is celebrated as a Sovereign. Was there a lull among the voices of heaven? Was only a part of the company engaged in the song? Had babes and sucklings been silent? A command is now given that *all* are to take a part in this song of praise. "And a voice came out of the throne, saying, Praise our God, *all* ye His servants, and ye that fear Him, both *small*

and great." The children of heaven are to join in singing the Hallelujah Chorus. Lately in Norfolk Park, Sheffield, twenty thousand Sunday school scholars with their teachers and friends, amounting altogether to the number of sixty thousand, met together and sang unitedly the Hallelujah Chorus. The sight was grand and imposing. As they gazed on the spectacle, many souls were lifted to heaven. *Small* and great. Children, their teachers and friends, all blended their voices in one swell of solemn sound. So in heaven small and great take a part in celebrating the praises of God. The mighty tide of song now rises, all heaven joining in the swelling chorus which rolls like thunder peals around the great white throne of glory. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." His throne is above all. His kingdom is over all. His enemies all lie at His feet. His saints are avenged,—their characters vindicated,—and their places exalted. Babylon is fallen, over-

thrown, desolate. The throne of iniquity is shaken and overturned, but the throne of holiness stands secure on the rock of eternity. The sceptre of the Lord our God is supreme, and His empire is universal. And as all heaven contemplates His victories and supremacy, they say, Alleluia, for the Lord God omnipotent reigneth.

Thus dies away the last note of the Hallelujah Chorus in heaven.

And now, dear reader, will it be your joy to join this great chorus of praise to the Lord our God? Will your voice be wanting when the great bands of heaven meet together? All who are united to Christ, and found in Him, will join this jubilant throng, and mingle their voices together in this chorus. Art thou in Christ? "If any man be in Christ He is a new creature: old things are passed away, behold, all things are become new." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Examine yourselves whether ye be in the faith; prove your own selves."

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## WHY DID HE LEAVE?

THIS is quite an ordinary question—proposed in all sorts of society, and in relation to various orders of men—and our familiarity with it may be one cause of the coolness with which it is asked, and of the apathy with which it is answered.

It is a question often heard in ecclesiastical circles. The dissolution of the pastoral tie is one of the most facile of human actions, not unaccompanied with pangs of grief in some instances, but followed by a sense of great relief in other cases. The reasons for leaving churches are so many and various that it would be tedious to state them all; and if half of them were fully assigned they would cast

such reproaches on one or both of the separating parties that we are reluctant to enter into the recital. Concerned as we feel for the happy settlement of ministers, and for the prosperous working of churches, we cannot fail to regret that so few of the former are felicitously stationed, and that so many of the latter are without prosperity. Pastors are not comfortable, and the people are dissatisfied, and so they part from one another in the too often delusive hope of forming more congenial and profitable connections.

Sometimes the minister leaves his church under a kind of compulsion—going because he cannot stay any longer. The failure of his health—his

clearly proved physical inadequacy to the arduous duties of the sphere he has occupied—the lack of talent or of tact in conducting the common or special services of the sanctuary—the loss of temper in transacting the usual or more occasional business of the church meeting—or, what we trust is much more rare, decided and detected immorality,—any one of these things may be a sufficient answer to the inquiry, “*Why did he leave?*”

Or the cause of his leaving may lie in the church rather than in himself. Its incommodious or badly situated place of assembly—its irregularity in attendance at public worship—its characteristic fickleness and fondness for a changing ministry—its low spiritual status, and obstinate refusal to be raised to a higher Christian life—the envying and strifes and divisions which prove the majority of its members to be carnal, and to be walking as men—its opposition, open or more occult, to the will and ways of its minister—the fact of some pre-eminent persons prating against him with malicious words—or of one belonging to the order of artisans “doing him much evil,” after the manner of Alexander the coppersmith,—in some such adverse things as these the keen-sighted pastor may discern reasons for desiring “in the wilderness a lodging-place of wayfaring men, that he might leave his people and go from them.”

Whether any of these causes of unrest and estrangement should be suffered to have sway until they effect the removal of a man from the sphere which he once gratefully accepted as a divine allotment, is a point which demands consideration. We do not discuss it here at present, our object being to advert to *one single reason for leaving* not yet mentioned—we mean the *pecuniary reason*. This has operated in so many instances already, and is in such undiminished force at the present time, that we are impelled by a sense of duty to call the attention of the churches to it. We have within one of our letter clips no less than six communications just received from brethren of good character, relating their financial difficulties, and asserting the necessity of looking away from where they now are for the means of subsistence, and the ability to be honest! To name the

salaries they are receiving might prove injurious rather than beneficial to them and to their deficient supporters, by leading to their identification,—a result which we should unfeignedly regret. Some of these letters speak strongly of the kindness shewn by the people to their pastors, and of the warm reciprocal regard which such kindness has called forth. It is not more honey, but more money that they require; and it is only because they see no prospect of obtaining an addition to their income that they entertain the thought of going elsewhere. Another ten pounds, or at most twenty, would suffice to meet the want that worries them by night as well as by day, and to banish all desire to change their place. This comparatively small sum would make all the difference to certain of our pastors between ease and straitness—between competency and starvation. This being so obvious and undeniable, why is not the effort made to augment their salaries in that degree? If churches find full occupation for their ministers, and expect them to be wholly at their service, why do they not in simple justice determine that those ministers shall have enough?

The plea of inability to do more for the pastor's maintenance than they are now doing, is sure to be put in, and it is deemed to be unanswerable. Not wilfully would we controvert any fact, or oppose any well founded belief. We know something of the poverty of our people, and we are sensible to the liberality with which their scanty resources are often applied to religious purposes. But we are nearly certain that the difficulty of raising ministers' salaries is more imaginary than real; and that all the real difficulty of the matter is surmountable. Probably every church that now raises £80 a year could raise £100; and those that now give £100 might add twenty-five per cent thereto. How? First, *by having the spirit to resolve that it shall be done*; and then by adopting a system and employing an administration broad and strong enough for its accomplishment.

It would be a breach of propriety to cite instances in which this specified increase of salary has been successfully attempted, but we are happy to be able to cite them; and we hope that

such excellent patterns of liberal church action will be widely known and generally copied.

Of an opposite course of procedure there are, alas! many examples. Take the following, which is given without any exaggeration. A certain minister of a superior order of mind, whose college course was of more than the usual length, whose sterling piety was the salt of the institution in which he studied, whose diligence and devotedness were apparent to all who saw and heard him in his place of labour, soon discovered that his income could not be made to cover his inevitable expenditure. As that income was much below the centesimal figure, he thought he might appropriately ask for its being raised up to that very moderate point. The matter was mentioned first to the deacons, among whom it excited unpleasant demurs. They conveyed the question to the church meeting in a tone and manner which insured its unfavourable treatment there. Disappointed and wounded by this want of consideration in reference to his carnal things, he felt that he could not go on in his endeavours to sow to them spiritual things. He resigned, and removed to a people fewer in numbers, and poorer in worldly circumstances, but more liberal in spirit, and more ready "to charge themselves" with what was due "for the service of the house of their God." The question, why did he leave his former people, would not be fully answered by saying that it was because the church could not give him a larger salary. The true reply would be that he left because no effort was made to obtain increased contributions from some who were able to afford them. This good brother knew that among the seat-holders were thriving manufacturers who would have responded to so reasonable an appeal to their sympathies, and taken pleasure in appropriating a little more of their money to keep him amongst them.

This suggests a remark or two on *the theory and practise of some of our churches*. Although the members of these churches are few and poor, it is presumed that all arrangements respecting the selection and support of ministers belong to them alone. The congregations may include persons of

wealth, and intelligence, and strict morality, if not even of some piety. But beyond paying for their seats—giving to the public collections, and coming more or less regularly to the place of worship—these persons are not expected or permitted to participate in religious work. If our church polity forbids us to ask anything more from those who are as regular and orderly in their attendance on the ministry as any church members can be—so much the worse for our polity. Such restrictionary theories find no sanction in the word of God, and any practises regulated by them will in the end prove to be ruinous. While the distinction between churches and congregations is duly preserved, the interests of both are to be equally studied. If the former never admit the latter into their councils, and do not recognize them as co-operators for the general prosperity of Christ's kingdom, a grave mistake is committed, and a grievous wrong is done. Ministers belong to both churches and congregations. They preach to both, and they watch over both; and both should be not merely allowed, but encouraged to combine their means of providing their spiritual overseers with what is sufficient to supply their material necessities. The money-power, and the social influence of those whom some regard as mere outsiders, might be used in obtaining a commensurate ministerial maintenance without the slightest encroachment being committed on the spiritual prerogatives of those who are within. Whereas, if the fixing and raising of these salaries be left solely and absolutely with the latter, the standard of remuneration is never likely to be what it ought to reach. Many of our churches consist of persons whose position is obscure, whose incomes are small, and whose expenditure is proportionately contracted. One hundred a year is an amount which very few of them either earn, or inherit, or need to spend. Persons thus lowly-born, and still "herding with humble livers in content," must not expect their pastors to live as they themselves do. But if the whole disposing of the matter is in such hands, it is nearly certain that no provision will be made which will enable them to live better.

While writing thus freely on the scanty means of ministerial subsistence, we should like to be equally free in advising our brethren to cultivate habits of domestic economy, and personal self-denial. The latter is one of the cardinal virtues of Christianity, and when practised it insures a rich reward even as it regards our temporal position. To young ministers beginning their settled life nothing is more important than to forego indulgences, and to avoid debt. The rule of having nothing on credit, and of not using either food, or furniture, or apparel, until it is actually or virtually

paid for, may be an iron rule in its earliest application, but it is a golden one in its subsequent results. Careful management is quite distinct from meanness and parsimony—and if that management should occasionally allow of nothing beyond “a dinner of herbs,” there will be no disgrace in sitting down to it. And we may rise up from such a repast with much more dignity and satisfaction than ever ought to be felt in leaving tables furnished with all the delicacies of the season, but the costs of which are not promptly and easily defrayed.

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## Biographical Sketches.

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MRS. JONES, MARCH.

“Truly it is a solemn thing to die”

WE well remember a beloved father repeating the above sentence as he stood by the death-bed of a daughter. Seven years since, we had the painful task of communicating the intelligence of his departure; now, it is our double sorrow to record the death of our remaining parent, a devoted, loving mother.

Mrs. Elizabeth Jones, widow of the late Rev. J. Jones, of March, was the daughter of John and Sarah Chatwin. She was born in Birmingham on the 9th of March, 1789, and died on the 11th of April, 1867. Being deprived of her mother when only twelve years old, and her father not marrying again, she and an elder sister who is still living were early initiated into the cares of a large young family; but notwithstanding all the hindrances, we find her at that early age very desirous for mental improvement. Many times we have listened with great interest while she has told us stories of her early life—how fond she was of reading, though at that period books suitable for children were very rare.

How delighted she was when she accidentally—no, *providentially*, met with a copy of Watts's Divine and Moral Songs for Children, storing it up as a great treasure. Dear mother would sometimes say to us, “What advan-

tages you have compared with those I had when I was a child.” ‘Our beloved parent had, while quite young, a love for religious exercises: hence, we find her in early life enjoying the means of grace as far as she had an opportunity of attending them.

Her first serious impressions were made amongst the Wesleyans, with whom she occasionally worshipped. Subsequently, she and her sister attended the ministry of the Rev. G. Cheatle, and, having given their hearts to the Lord, they were baptized by Mr. Cheatle, and received into church fellowship. Being of a very cheerful disposition, and having great personal attractions, and withal in a tolerably good position, many sought her acquaintance who could have placed her still higher as far as worldly advantages are concerned, but she counted the cost, placing worldly profit in one scale, and the interests of the soul in the other, and accepted the attentions of him who afterwards became her husband. *A wise choice which she never regretted making.* Our parents were not exempt from trials, but during the long period of their married life they had a large amount of happiness in their attachment to each other, in the various parts of the denomination where they resided, and in their family, most of whom survive to mourn their irreparable loss. It is an unspeakable mercy that of the



abundant grace of God towards us, our beloved parents were permitted to see us united to the cause of the Saviour before their departure. It was a happy day when the two youngest were baptized. "I have no greater joy than to know that my children walk in the truth," was the text selected for that occasion. Oh that our parent's God may be our God for ever and ever, and our guide even unto death.

I think it is correctly said that the *mother makes the man*. On her devolves the chief training of the infant mind—an important and responsible task in the formation of character. Our dear mother would talk to us, teach us hymns, gather us around her and pray with us—hallowed seasons, the recollection of which gives us great pleasure. The leading features in her character were, deep humility, piety, *wonderful* energy, united to thoroughly *industrious* habits. These qualifications were invaluable in the sphere in which she moved. Her nervous system was so strong, that in her early life she scarcely feared anything. No matter what the affliction, mother was always ready with her sympathy and aid.

In the autumn of 1849, March was painfully visited with that fearful disease, cholera; and during the time, such were her natural fortitude and Christian feeling that her services were constantly in requisition, and while she shrunk from running thoughtlessly into danger, she did not neglect one case where her sympathy and aid were needed. During the latter years of mother's life she was heavily afflicted, which caused her confinement to her room for many months; but, though her nerves suffered considerably at times, she was generally cheerful. Her energy was remarkable, even to the last. But the time came when she too must go. With feelings of sadness we saw her fading away; but as her poor earthly tabernacle was decaying, her spiritual nature was ripening for the better world.

She took great delight in the word of God, and in the conversation of Christian friends, who were very kind to her in her long and trying affliction. Owing to a slight accident, which detained me in the house nearly all the Christmas vacation, I was dear mother's constant companion. I had previously been privileged to spend many va-

cations at home, but the reminiscence of the last is the most sacred.

Frequently after suffering great pain our dear parent would say to us, "Come and read to me, and talk to me about Jesus, it does me good." She loved to talk of heaven, and of meeting her husband and children, and grandchildren, and many friends whom she would name as having gone before. That short month passed away, we returned to our duties, but ere long the message came, "Dear mother is evidently worse." Brother and I, the only absent ones, hastened to her room; we found her much lower, but it was delightful to witness her calmness in the prospect of death. On one occasion she said to her medical attendant, "Do you think, sir, I am dying? if you do, I hope you will tell me, because, I am not afraid to die." Blessed testimony to the value of true religion! In the course of a few days, mother seemed much better, but not many weeks after she drooped again. One morning, my sisters, who had been unceasing in their attentions to her for many months, perceived a great change had come over her; but she was quite conscious. In the afternoon, they expressed their fears. The dying Christian said to them, "You are not afraid, are you? there's nothing to be afraid of;" thus trying to cheer them while she was passing through the valley of the shadow of death. Towards evening of the day of her departure, dear mother seemed inclined to doze; she looked at those around her, turned her head on the pillow, and went to sleep, having an oft-expressed desire granted, viz:—that she might pass away, and nobody know it. A friend has since said to me, "I have seen many die, but I never witnessed such a thoroughly calm death-bed as your mother's."

A telegram had been sent, but before it was possible for us to reach home, to our great sorrow, and her inexpressible joy, the tired spirit had fled to that land of rest where she so longed to be.

Our dear relative was not without her imperfections; but wherever she was known, she was generally esteemed as a good and kind neighbour, an excellent and devoted wife and mother, and an humble Christian. We look forward with fond anticipations to the happy meeting with our beloved ones in the better land.

S. J.

## MARY HEWES

WAS the third daughter of Mr. Joseph Herbert, of New Basford, who was for many years a very honourable and useful member of the General Baptist churches in Stoney Street and Broad Street, Nottingham. She was born October 10th, 1801, and died June 16th, 1867. At a very early age she evinced a strong desire after religion, and had clear perceptions of her duty to God. She had at an early period resolved to unite herself with the church of Christ, but, owing to family difficulties, that resolution was not carried out until later in life. Although feeling somewhat dispirited by these difficulties, yet she did not outlive her religious convictions, nor lose sight of those great principles of Christianity which were her stronghold and support in many times of darkness and conflict. She still sighed and longed for the day when the clouds overshadowing her spiritual path would break and pass away. That day at length came, when she was baptized and admitted a member of the General Baptist church, Broad Street, Nottingham, May 28, 1856, and continued consistent and faithful until her death.

In speaking of the departed we do well to notice those traits of character which serve as valuable incentives to action to the living.

The subject of our notice possessed naturally a lively turn of mind. This no doubt in her case was wisely ordered, for through that buoyancy of spirit she was enabled to rise above many trials in her earthly course. The writer can speak with gratitude of the cheerfulness and Christian spirit she displayed in her family.

If sorrow at any time entered the house, she was always the first, by the hopeful word and pleasant look, to chase it away. The prayer which has been frequently offered, that the latter years of her life might be peaceful and tranquil, was answered; the troubled waters had passed over her; she enjoyed that peace the world can neither give nor take away. When young, a taste for reading and desire for knowledge was formed, by which means she became acquainted with the Holy Scriptures, thus helping her to imbibe those principles which should lay the foundation for a moral and virtuous

character, regarding the knowledge to be obtained from other books to serve as helps to virtue and goodness. She felt the value and force of the following truths:—"That knowledge enlarges the mind, exalts the faculties, and refines the taste for pleasure." Too much importance cannot be attached to the time spent in early life to a course of useful reading. Our departed friend felt a strong regard for Christian principles, believing that all our actions should be influenced by them, making us true and consistent. One great sorrow of her mind was in reference to some members of her family who had neglected their spiritual interests. Her happiness consisted in great measure in promoting the happiness of others. Her heart's desire and prayer was, that all her children might be happy in this world, and have a prospect of a blessed immortality in the life to come. Her dying request was, that they would meet her in heaven, remarking how difficult it would be for her then, in a state of bodily weakness, if she had to seek the Lord, and therefore urged upon them the importance of decision while health and opportunity offered. When asked a short time before her death if Christ was precious, she said, "Most certainly He is," and that she had no other hope or refuge, but rested her all on Him. The most interesting subjects with the departed were the life, sufferings, and death of Christ. The gospels were as a well-spring to her soul. On these her mind grew and enlarged itself, and in thought and meditation wandered far into the unseen—into that great ocean of existence where Christ is the sun and centre to all the faithful. As the sun sinks calmly and gently to rest, so she passed away, leaving her testimony to the value of that religion which was her support both in life and death; and now she has joined "that great multitude which no man can number who are before the throne, who have come out of great tribulation, who have washed their robes and made them white in the blood of the Lamb."

Although in her departure her family have sustained a great loss, yet it is hoped her memory and example will linger long in the minds of those who survive, and help to make that chain stronger and more binding which draws us from earth to heaven.

## Poetry.

### THE CHILDREN.

THIS question in a mother's soul  
Is asked in silence and with pain—  
"When death's dark waters cease to roll,  
Then shall I meet my child again?"

A hurdened mother Jesus sought  
When in our form He dwelt with men,  
And all her little ones she brought  
In hope to win His love for them.

He saw her efforts to get near,  
Looked on her children tenderly,  
*Castle Donington.*

And with a smile that ends her fear  
Said—"Suffer them to come to me."

She felt He took them in His arms,  
She heard Him bless them with His love,  
And there she left Her fond alarms,  
Assured that all would meet above.

O mothers, filled with anxious care,  
There is a path to Jesus's love;  
*Be sure that He still answers prayer,  
And blesses children from above.*

E. H. J.

### "FEED MY LAMBS."

TEACHER, Jesus speaks to thee  
From the shores of Galilee,  
Still He questions and commands—  
"If ye love me—*Feed my lambs.*"

Well He knows thy former sin,  
Knows thou hast been false to Him;  
Still He questions and commands—  
"If ye love me—*Feed my lambs.*"

Conscious of a faithless heart  
You may grieve and stand apart—  
Still He questions and commands—  
"If ye love me—*Feed my lambs.*"

*Castle Donington.*

When you waver, when you're weak,  
Hear the Man of Sorrows speak—  
Still He questions and commands—  
"If ye love me—*Feed my lambs.*"

Test of love is this for thee,  
Filled with tender love is He—  
While He questions and commands—  
"If ye love me—*Feed my lambs.*"

Leave thy sorrows and thy fears  
When the Lord would dry our tears—  
Then He questions and commands—  
"If ye love me—*Feed my lambs.*"

E. H. J.

## Criticism.

THE NEW CREATION. By John Mills,  
Author of "Sacred Symbology," &c.  
*London: E. Stock.*

THIS is a good book on a great subject, which we strongly commend to the attention of ministers, and to all who are interested in the discovery and discussion of biblical truth. The mere mention of the topics which are treated of by Mr. Mills may be sufficient to show that his work is entitled to a wide reception and a diligent reading. There is first a chapter of preliminary observations on prophetic symbolism

and its misinterpretations—on the exact meaning of the phrase, "a new heaven and a new earth," and on the importance of adhering to its true sense. Next, we have a copious chapter on some of the bad effects of the theory of a pre-millennial advent of Christ, and of his bodily presence on earth. He shows that this theory tends to promote erroneous views of Christ's kingdom, and of Christ himself, as the sovereign of that kingdom—to lower the character of the saints in our estimation—to encourage a misunder-

standing of the nature of prophecy in relation to Christianity—to weaken confidence in the authenticity of the Scriptures—and to foster scepticism and unbelief. Then follows a description of the nature of the New Creation, with sections on the signification of the terms—on the metaphorical representation of the Mosaic economy and the Israelitish nation in the Old Testament—on the end of that economy, symbolized by the passing away of the heavens and the shaking of the earth—and on the transition from the old dispensation to the new one. The figurative application of the terms, sun, moon, and stars, and the day in which the operations of divine grace on our souls are shadowed forth by the influences of the heavenly bodies on the earth and its productions, are clearly set forth. The analogy between the works of the Creator in forming the earth, and his providential and gracious operations on the human family, is traced in many particulars. This is succeeded by thoughts on the indications of prophecy relating to events preceding the pre-eminent reign of Christ on earth—on the progress and completion of the New Creation—on the state of the church and the world in the millenium—on the harmony of prophecy, and its accordance with the whole tenor of divine revelation—and on many other matters too numerous to be mentioned in detail. A work with so large an outline, and whose matter is so truthful and important, ought to be acceptable to the Christian reader, and to call forth our thanks to its patient and pious author. We are so sensible of its merits that we are almost averse to any allusion to its defects. Those defects are principally to be found in the style of the composition. We are sometimes annoyed with the negligence it betrays of the proper art and manner of putting things. In one sentence there is redundancy of phrase; in another there is an ellipsis which quite alters the sense, as, in saying, "Not to distinguish between the literal and figurative predictions of the Bible is to betray a want of discrimination, quite indisputable in the interpretation of prophecy." It is easy enough to see that Mr. Mills meant to assert the

necessity of discrimination in Biblical interpretation; but what he actually predicates is that a want of discrimination is indispensable to it. If our estimable author had obeyed the Horatian rule, to join the agreeable to the instructive, and to make the composition equal to the thoughts, we might have applied to this production the poet's prediction: "This is the book which will bring profit to the booksellers, cross the seas, and prolong the writer's fame to a future age."\*

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PREPARING FOR HOME. By Jonathan Watson. London: E. Stock.

THE titles of books are often inappropriate and misleading, affording no clue to their contents. The choice of them is a kind of craft, and their primary purpose would seem to be to attract notice, and allure purchasers. "Preparing for Home" is a rather far-fetched name for this most excellent volume of expository discourses. But while demurring a little at the title, we delight much in the work itself. The fifth chapter of the second of Corinthians is here expounded in a most able and edifying manner. There is no show of learning, or of critical handicraft about it, yet its exegesis seems complete, and its teaching is well applied. In twelve separate expositions the meaning of the inspired writer is fully unfolded, and the expanded thoughts are faithfully enforced. We do not wonder that the work has reached a *third* edition, and shall not be astonished if its future circulation is greater than its past. We commend it to our ministering brethren as a model of simplicity and manliness in one of the most important departments of their professional labours.

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THE MAN OF SORROWS AND HIS RELATIONSHIPS. A Contribution to Religious Thought. London: E. Stock.

THE first part of this anonymous book, that relating to the sorrows of our Saviour, is written with great tenderness; and those who are not touched by the delicate manner in which the author has treated his theme, must be

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\* "Ars Poetica." 345-346.

strangely devoid of even natural emotion. Passing on to the second part, the personal character and relationships of the sufferer, we come to points of difficulty which appeal to a different part of our nature, and which require for their consideration, not to say their comprehension, immeasurably more than the profoundest human sensibility. That the "Man of Sorrows" was *more* than a man is a belief distinctly avowed, and the supposition that Christ is to be placed in categorical association with Socrates, and Plato, and other great and good men, is put on one side as unworthy of notice. How much more than a man Christ is then engages his attention. While discarding Sabellianism, which confounds the Son with the Father; and differing with Arianism, which denies the strict and proper divinity of the Son; he contends for subordinatian views very similar to those which were held by Origen and his early followers in the fourth century. His divergence from established beliefs is expressed under three heads—"The separate existence or individuality of the Son; the inferiority of God the Son; the oneness of the supreme God and Father." The author quotes, in support of these propositions, many texts of scripture, and some opinions of the Fathers. His Scripture quotations however fail, in our judgment, to confirm the points for which they are cited: and as to the opinions of the Fathers, those which are here adduced are a little dubious; besides, they might easily be neutralized by their contexts, or still more by other quotations from the very same men, which speak a different language. Perhaps this lay writer never consulted one modern work, Dr. E. Burton's "Testimonies of the Anti-Nicene Fathers." If he had done so, or if he had examined the Fathers themselves, he would have found in them evidences of an early belief different from that which he has adopted and advocated. Indeed, we think it not honest in this advocate to select particular passages from such men as Athanasius and Hilary, and claim them as upholders of the doctrine of "the superiority and oneness of the Supreme God." It is known to any reader of Church history, that Athanasius devoted his life to the defence

of Trinitarianism, and that his extant writings are chiefly directed against Arianism, while Hilary was so able an upholder of the orthodox belief that he was called "the Athanasius of the west;" and his opposition to Arianism was punished by four years exile. Why our author should pass himself off as something more than an Arian, we cannot understand, especially as he declares his views to be "almost identical with those of Dr. Sam. Clarke," who wrote in 1719 a most temperate work of much research, which has always been considered Arian. Again, the passage from Stillingfleet, on his title page, detached from its connection, might lead the ignorant and unwary to suppose that he too was not a Trinitarian. To prevent such a false supposition it is enough to quote from that writer one other sentence,—“For three to be one is a contradiction in *numbers*, but whether an infinite nature can communicate itself to three different substances without such a division as is among created beings, must not be determined by bare numbers, but by the divine perfections, which are above comprehension.” The question as to the personal relationship of the Son of God to the Eternal Father is, as Bishop Hall long ago said, "more scholastical than Christian—a metaphysical nicety, not worthy to mar the peace of God's Church, or make a defendant heretical."

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THE ALPHA AND OMEGA; OR GOD'S  
ETERNAL PURPOSES IN RELATION  
TO ANGELS, MEN, AND THE EARTH.  
By J. W. Drake. London: *E. Stock.*

THIS volume of theological disquisitions, though written as we suppose by a non-professional divine, is worthy of a favourable reception by religious readers. It is a posthumous publication, being edited and prefaced with a few pages by his son, Francis Drake, F.G.S., F.S.A., F.A.S.L., &c. We like the book better than the preface, for the one is pervaded with a clear vein of Bible truth, while the other is tainted with the cant of modern science. On the pre-Adamite, the Jewish and the Christian dispensations, the author has written intelligently, and as it seems to us, accurately. But on what he calls the "Millennial dis-

pensation," he betrays the dreaminess common to the class of visionaries to which he belonged.

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WEEKLY OFFERINGS, AND THE BETTER SUPPORT OF THE CHRISTIAN MINISTRY. *London: E. Stock.*

THE Associated Baptist Churches in the counties of Nottingham, Derby, and Lincoln, did wisely in requesting one who has spent nearly his whole life amongst them to write a Circular Letter on this subject. The Rev. James Edwards complied with the request, and has earned public thanks for his production. We are glad to find how well some portion of his present retirement has been employed, and hope his most appropriate letter will be useful to a much wider circle than that to which it is formally addressed. He adduces various reasons why ministers should be better supported—points out the parties who should render this improved support—

and describes the modes in which it might be raised. The weekly offering machinery is strongly recommended, as adapted to the circumstances of all classes of contributors, and as enabling churches to meet the claims of their pastors more promptly than once a quarter. Mr. Edwards does not distinctly plead for what we personally prefer, and what was the earliest custom known, a *monthly* payment; but he contends that "the practise of paying at the *end* of the quarter ought to be reversed, and the practise of prepayment, or, at least, of prompt payment, adopted in its stead." Let our deacons, who act as treasurers of the churches, consider this matter well, and not subject men, who have laboured three full months in advance, to the inconvenience of waiting *a single day* beyond that time for what is so imperatively due. Are ministers sometimes depressed in looks, and unusually heavy in their preaching? Ask their treasurer-deacons if they know the reason why?

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## Varieties.

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### WORDS OF WISDOM.

#### ADMONITIONS TO MINISTERS.

WHERE Scripture wants a tongue we need not lend an ear.

We may knock at the door of God's secrets, but to go further is to be more bold than welcome.

Those who in expounding Scripture reap more than God did sow there, never eat what they reap thence, because such grainless husks vanish all into chaff.

I should suspect his preaching had no salt in it if no galled horse did wince.

The hand of God guides the movements of His ministers; and that hand is seen partly in qualifying them for such and such a people, and partly in drawing out the people's hearts to elect them, and in disposing them to accept the call.

My Saviour is Head of the church, and never starves His labourers.

Be doves and serpents, neither to hurt nor to be hurt.

A good minister and a good father agree well. Melancthon nursed a child with one hand, and held a book in the other.

The faithful minister prefers to entertain his people with wholesome *cold meat* which was on the table before, rather than with that which is hot from the spit, only raw, or half roasted. Yet in repeating the same sermon every edition hath some *addition*, if not of new matter, of new affections.

Make not that wearisome which should ever be welcome.

Preaching is the principal part of governing: Christ rules by His word.

It is bad for ministers to go to the house of God and offer there only the dregs of the mind. If for want of reading and study they become mentally exhausted, they will be found *very dry*, and those who find them so will either leave them or languish.

## Correspondence.

### DEWSBURY.

TO THE EDITOR—

Dear Sir,—The Centenary of the General Baptist Connexion is approaching, and I have not heard what we are expecting to accomplish by means of the special interest which will naturally attach itself to the Association meetings of that year. Shall we have simply a rejoicing, and then depart to our homes satisfied that we have been celebrating the Centenary?

Would it not be better to have some definite object before us, and determine to accomplish it by that time as a lasting memorial of the occasion? It has become somewhat fashionable lately to hold up the Methodists as an example for us in many little things, and if I may be permitted to follow the fashion, I would call attention to the number of chapels bearing the name of "Centenary" which they have built.

A friend suggests to me that our denomination could not do a better thing than to *build us a chapel at Dewsbury* as a standing memorial of the Centenary. Surely this should commend itself to all who wish to extend the denomination. We are in the midst of a large population, about 30,000 people, besides certain outlying towns and villages, and yet we have *no Baptist Chapel*. There are other dissenting places of worship, but they are very inadequate to the wants of the people. Let the whole body of us take up the matter, let but *one* collection be made in each church during the year following next Association (or earlier if it be preferred), then, with the addition of a few subscriptions from our wealthy friends, and the money we can raise among ourselves, the thing will be accomplished. We will name the chapel "The Centenary," or anything else that may be suggested as preferable. At present our room is not crowded, but our congregations are increasing, and the need of a chapel is pressing. Our preaching-room is a little up hill from the Market Place, and every one walking up to it is stared at by the stream of fashionably dressed humanity which pours down the other side of the street. And when we consider that there is in men an almost universal desire to go

with the multitude, and an equally prevalent dislike of appearing at all singular, it must be confessed that we have difficulties to contend against which a chapel in a good position would remove.

To all business men we would say, this is a speculation that will *pay*. With God's blessing, and a chapel to worship in, we doubt not we shall soon have a strong interest in this town that will be a credit to us as Baptists.

Lest any one should think that this appeal is rather selfish, permit me to say that *we* who are on the spot are prepared to do all we can ourselves, to strain every nerve, and to give generously. We have already adopted a plan for saving small sums weekly, and when the time comes we shall be ready to lay down our larger donations. One friend, not belonging to us, or even to the Connexion, has kindly promised us *one hundred pounds*, and we can doubtless raise one or two others. If the Association will not help us, we shall be forced to the necessity of coming round begging, which is frequently unpleasant to all parties, for a chapel we want, and a chapel we must have somehow.

Brethren, save us from this beggary. Now that the waggoner has his own shoulder to the wheel, come, Hercules, to the rescue.

I am, Mr. Editor,

Yours respectfully,

*Dewsbury.* N. HERBERT SHAW.

[A chapel at Dewsbury is indispensable, and our hope is that this earnest appeal of our young brother for denominational support in meeting the requirement will be favourably regarded.—Ed.]

### DECREASE OF THE DENOMINATION.

TO THE EDITOR—

Dear Sir,—On reading the Minutes of the last Association I was both surprised and grieved at the announcement of 247 decrease in the number of members in our Connexion, and the thought struck me that there must be something wrong somewhere, or else the numbers reduced by exclusion and removal of late years would not have been so fearfully large; and so, being in possession of the Minutes from 1836 to 1867 inclusive, I have ex-

amined them separately, and I find in 1836 169 excluded; and for the seven years, 1836 to 1842 inclusive, the number excluded never rose higher than 224 for one year, the total number of members for those years ranging from 12,844 to 16,237. Then, in 1843, an additional column was printed in the Minutes under the heading "removed," and forthwith the numbers reduced by exclusion and removal were very greatly increased, being in 1843 no less than 395, and from that time to the present the reductions by these means have been very great, amounting in 1867 to 631; and the total number excluded and removed during the last twenty-five years, viz., from 1843 to 1867 inclusive, is no less than 11,600. Now I cannot help thinking that, whatever other causes may have combined to produce this sad effect, one great cause is that the churches, in many cases, are not sufficiently careful in the reception of candidates for baptism. As illustrations of what I mean take these two cases—in five years one church baptized 190, and in two subsequent years that same church cut off by exclusion and removal 127,—another church baptized 72 in one year, and within three years from that time cut off by exclusion and removal 51. Now it seems to me quite reasonable to suppose that the majority of those thus cut off were gathered in under what we sometimes call "religious excitement," and that that very excitement was mistaken for real conversion; and I have no doubt but that many other similar cases might be found if the statistics in the Minutes were strictly examined for the past thirty-two years. If the churches are at

fault in this matter, it is a great pity that ministers, deacons, and leading members especially, are not more cautious.

I beg to say further, that in looking over the Minutes for the last thirty-two years I find that no less than twenty-four churches have become totally extinct during that time, besides those that have amalgamated with other churches in the Connexion, and several chapels have been sold to other bodies of Christians, and those who formerly worshipped in them have become identified with other sections of the Christian church. Whether the Home Mission, or the larger and more wealthy churches, did all that might have been done to preserve those twenty-four churches, and retain those several chapels, I am unable to say, but I think it is doubtful.

Now, sir, I do not expect nor desire you to insert what I have written in its present form, nor to insert it at all unless you think it might be useful; but as you occupy a very important position in our body, I think it would be well for you to call attention to this subject in the *Magazine*, because what you say would be more likely to be effectual than anything I might write. If the foregoing facts and figures will be in any way helpful to you in so doing they are at your service, and that the Lord may assist and bless you in your arduous and multiplied labours is the prayer of

Yours in Jesus,

GEORGE COLTMAN.

*Fleckney, August 26, 1867.*

[We gladly insert this sensible letter, and shall rejoice if it elicits other opinions on the important question to which it relates.—ED.]

## Intelligence.

### Denominational.

The next meeting of the Warwickshire Conference will be held at Longford chapel, on the 14th and 15th of October. For particulars of services see the *Magazine* for June, page 180, column 2.

S. S. ALLSOP, *Secretary.*

THE MIDLAND CONFERENCE met at Barton Fabis, on Tuesday, Sept. 17.

At the morning service the Rev. Isaac Preston, of Chesham, read the Scriptures and prayed. The Rev. Harris Crasweller,

B.A., of Derby, preached from 2 Cor. v. 8, 9—"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him."

The Rev. William Hill presided over the afternoon meeting. The Rev. W. R. Stevenson, M.A., offered prayer. Written and oral reports were then given from the churches. Since the last Conference, on the 11th of June, seven persons had been restored to fellowship, sixty-four were candidates, and ninety-six had been baptized.



The doxology was sung, and the Secretary read the minutes of the last Conference.

1. The sub-committee appointed to confer with brethren of the Nottinghamshire, Derbyshire, and Lincolnshire Association of Baptist churches, with a view to the proposed union of these churches with the churches of the Midland Conference, reported—

(1.) That at the annual meeting of the said Association, held last Whitsuntide, ten of their brethren were appointed to confer on this subject with the brethren whom we had appointed.

(2.) That these two committees had met together on the 27th August, at George Street vestry, Nottingham, and had agreed to present the following report:—

“First,—That we recommend the formation of a Midland Baptist Union, to include the churches of the General Baptist Midland Conference, and the Nottingham, Derby, and Lincoln Association of Particular Baptist churches, and such other Baptist churches as may wish to connect themselves therewith.”

“Second,—That we recommend that the Union hold an annual meeting at Whitsuntide, and that such meeting shall include at least a public devotional service, preaching, reports from the churches, and the transaction of the business of the Union.”

2. Resolved,—That this report of our sub-committee be received, and that our hearty thanks be given to them for the attention they have given to this subject.

3. Resolved,—That the report of the joint-committee now presented be considered.

4. Resolved,—That this Conference adopts the first recommendation of the joint committee, viz., that in regard to the formation of a Midland Baptist Union.

5. Resolved,—That the consideration of the second recommendation of the joint-committee be postponed to a future Conference, viz., that in regard to the time and character of the proposed annual meeting.

6. Resolved,—That our own sub-committee be reappointed, with the addition to their number of the Rev. John Stevenson, M.A., and the Rev. Jas. Greenwood, M.A.

7. Resolved,—That it be an instruction to this committee, that, in the event of the adoption of the first recommendation of the joint committee by the Association of the Nottingham, Derby, and Lincoln churches, they should again confer with the other committee, and consider the details of the question, and present their report at a future Conference.

8. The following report was presented from the church at Belper:—“We are happy to inform the friends of the Midland Conference that the long disputed claim in reference to the chapel property has been

amicably adjusted, and we rejoice to say the chapel is now free from debt. In this effort we have exhausted our resources. It is of great importance that a new trust deed be immediately made, and the Copyhold Court fine be paid. Under these circumstances we earnestly ask the advice and assistance of the Conference.”

9. Resolved,—We rejoice to hear so pleasing a report from Belper. We congratulate our friends there on the happy change in their state and circumstances. But we regret that for want of time the consideration of the asked-for advice and assistance is necessarily deferred till the next Conference.

10. Resolved,—That the thanks of the Conference be presented to the Rev. Harris Crasweller, B.A., for his sermon this morning, and for his kindness in so readily supplying the lack of service of the brethren who had been appointed to preach.

11. Resolved,—That the Secretary be requested to write a short paper on “The Causes of our Denominational Decrease,” and read it for discussion at the next Conference.

The next Conference will meet at Baxter Gate, Loughborough, on Shrove-Tuesday, 1868. The Rev. William Bailey, of Wymeswold, to preach in the morning; in case of failure, the Rev. J. Woolley, of Leicester.

A Free Conference was held in the evening.

The attendance at this Conference was unusually large. The blessed associations which cluster round this spot seemed attractive to the churches of the Midland District. And prayer was offered that the mother of us all might long live, and bear abundant fruit even unto old age.

CHARLES CLARKE, *Secretary*.

ILKESTON AND RIPLEY DISTRICT MEETING OF CHURCHES BELONGING TO THE MIDLAND CONFERENCE. — The brethren representing these churches and their branches assembled at Smalley, at three o'clock p.m. of Monday, Sept. 9. The reports were, on the whole, of a hopeful and encouraging character; especially the cause at Hearnor is in an interesting and advancing state. A larger chapel here is much needed and greatly desirable. There have been baptisms since the Association at Ripley, Hearnor, and of friends from Kilburn and Smalley.

JOHN STEVENSON, *Secretary*.

BELPER.—The Baptist church at this place, which has been labouring under very unfavourable circumstances during a number of years, are thankful to intimate that they now possess the deeds of their chapel. Mr. D. T. Ingham, of Sheffield, has kindly given up all further claims in

lieu of £50, which was realized at a bazaar held July 2nd and 3rd, and a few donations from some friends in Derby and Ripley. The Rev. W. H. Smith, pastor of Milford and Belper, who has been untiring in his exertions for the church, deserves the encouragement of all Christian brethren in the work which still remains to be accomplished. There is "The Copyhold Court Fee" to be paid since 1818; a new trust to be formed; the chapel needs renovating; there are but few members, and these are very poor. Will any of our friends assist? Donations will be very thankfully received by the pastor. J. S.

[It will be seen that the facts here stated were reported to the Midland Conference, and that advice and help were sought from that body. Owing to want of time the consideration of the case was postponed until the next Conference, on Shrove-Tuesday, 1868. In the meantime we suggest that gratitude is eminently due to Mr. Dun Taylor Ingham for not pressing his legal claims, but accepting the small sum of £50 in lieu of more than £400 due for principal and interest. All who remember his honoured father, the Rev. Richard Ingham, and especially in his labours and sacrifices for our cause in Belper, will rejoice that there is now a better prospect of attaining the object which he so anxiously and generously sought to accomplish. The property is Copyheld, and the legal expenses of appointing new trustees under such a tenure constitute a present difficulty. As the small church in Belper has met the payment required to advance the business to its present stage, it is entitled to a little practical sympathy from the sister churches in meeting the inevitable costs of carrying the case forward. Outside help is both needed and merited, and now is the time for its being efficiently rendered.—ED.]

OLD RADFORD, *Prospect Place*.—A new chapel was built in this suburb of Nottingham four years ago at a cost of more than £600. The debt now upon it is £380. An effort is now being made, by means of a bazaar at Christmas, to pay off £200. Donations toward this object are solicited, and will be thankfully received by Mr. Tagg, Treasurer, Gas Works, Old Radford.

KILBURN, *near Derby*.—On the small chapel in this village there is a debt of £100, which presses heavily on the few friends who have to bear it. They are trying to reduce it, and solicit contributions in aid from distant friends. Any donation will be gratefully accepted by Mr. Bakewell, Kilburn, or Isaac Cresswell, Derby, Secretary.

NEW FLETON, *near Peterborough*.—On Lord's-day, Sept. 8, the Rev. H. Watts, of Stanningley, preached twice, and on the following day a tea meeting was held there. One hundred persons partook of tea, after which addresses were delivered by Messrs. Watts, Blow, Pentney, and Markham. Mr. Barnas presided. The sum of £11 was realized, to clear off a debt incurred by painting and cleaning the above chapel.

#### BAPTISMS.

AT REESTON, Sept. 4, three were baptized by Dr. Underwood.

AT BIRMINGHAM, *Longmore Street*, July 31st, six, by Rev. H. L. Parsons.

AT CONINGSBY, Aug. 3, one young man, by Rev. W. Sharman.

AT PETERBOROUGH, Sept. 1, three, by Rev. T. Barrows.

AT NOTTINGHAM, *Stoney Street*, Sept. 1, seven, by Rev. J. Greenwood M.A., who, with two others once members of other churches, were received into fellowship.

AT SHEFFIELD, July 28, nine were baptized by Rev. G. Hester, before a large assembly.

AT KILBURN, *near Derby*, Sept. 8, five were baptized by the Rev. J. Stevenson, M.A., and received into fellowship. There are also several promising candidates.

AT LINCOLN, *St. Benedict's Square*, Aug. 25, seven young persons were baptized, in the presence of a crowded congregation, after a sermon on "Baptism," by our esteemed pastor, Rev. J. Cookson, M.A. The Lord has begun a gracious work amongst the young people of our congregation, and also in the Sabbath school. Six of those baptized, viz., four scholars and two teachers, are from the school, and others are anxiously inquiring the way.

AT DEWSBURY, Sept. 8, six persons were baptized by the minister, after an address from John xiv. 15. The ordinance was administered in the Baptist chapel, Chapel Fold, which was kindly lent for the occasion, and which was crowded to overflowing.

#### THE COLLEGE.

THE TREASURER begs to acknowledge the following sums received:—

	£	s.	d.
Mrs. Tong's Legacy . . . .	19	10	0
Birmingham, Lombard Street..	6	12	0
Hose . . . . .	2	10	0
Clayton . . . . .	1	10	0
Jos. Nall, Esq., Hovingham..	1	5	0
F. Ewen, Esq., Birmingham . .	1	1	0

#### Purchase Account.

Mr. Goodson, Nottingham . .	1	0	0
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## Notes on Public Events.

### FOREIGN.

THE General Conference of Evangelical Christians recently held at Amsterdam was as successful as any of its former Continental gatherings. The Dutch Protestants were forward to welcome the brethren in Christ from other lands; while the English, American, French and German visitors viewed with interest the memorials of the great and terrible struggle which the ancestors of these people carried on with the might and malice of Spain in the sixteenth century. The proceedings of the Conference were too numerous to be even mentioned here in detail. A few may be referred to as showing the importance of these periodical meetings. Indeed, if the Evangelical Alliance accomplished nothing more than the gathering together of such eminent lights of the church as were convened at Amsterdam, it would have a claim on our sympathies and support. The papers read, and the subjects discussed, were of great value, and we eagerly await the opportunity of reading them. Professor Doedes, of Utrecht, whose "New Testament Hermeneutics" we hope soon to notice, commenced the papers by reading one on the religious condition of Holland. His was followed by others on the religious state of Belgium—of Germany—of Russia and the Slavonic Churches. Canon Batersby described the condition of the Church of England: the Rev. W. Robertson, the state of the Scottish Churches; and the Rev. Howard Hinton, that of the Nonconformist Churches in England. The Rev. T. R. Birks delivered an address on "Scepticism and Theology;" and Dr. McCosh another on "Moral Philosophy in relation to Theology." The next General Conference of the Alliance will be held at New York.

The correspondent of the *English Independent* in reporting the proceedings of the Evangelical Alliance, makes mention of a curious scene. The two papers of Dr. Steane and Mr. Hinton were on religious liberty and the position of Evangelical nonconformity. "Both Dr. Steane and Mr. Hinton 'used great plainness of speech' in the presence of 'the clergy,' and the speech of the former succeeded in driving two or three Episcopal ministers out of the Conference hall. As they left they had to face the words inscribed on the gallery of the hall, 'In necessariis unitas, in dubiis libertas, in omnibus caritas.'"

Mr. Oncken's new Chapel at Hamburgh has been opened by a series of crowded

services. Various friends from England and Scotland were present. The morning service was commenced by the choir, which is composed of members of the church, singing the closing words of I Chron. xvii. Mr. Oncken gave an address, recounting the history of the past, and calling on the assembly to unite in praise for present blessings. In the afternoon a sermon was preached by Pastor K bner, of Copenhagen—the poet of the churches; and in the evening there was an English service conducted by the Rev. C. H. Spurgeon.

The religious press of America is occupied with discussions concerning the Rev. H. Ward Beecher's theology. His sermons appear in the New York *Examiner*, and at the New York Baptist Pastor's Conference it was resolved,—“That it be expressed, as the sentiment of this Pastor's Conference, that the teachings of Henry Ward Beecher, as published in the *Examiner*, are by us regarded as unsound and dangerous.” Other parties more closely related to the celebrated preacher have complained of his teaching, and he has felt it necessary to vindicate his procedure.

### HOME.

A NEW Baptist Chapel has been opened in Upper Holloway, built by the London Association. The Camden Road church has contributed largely to the founding of this new interest. The costs of the new chapel amount to £5,500; of which £3,000 have been paid. The Revs. W. Brock and W. G. Lewis preached at the opening on Tuesday. The Rev. S. H. Booth, late of Birkenhead, is the new minister.

One of the reasons for maintaining Church of England Sunday Schools is, says the *Church Times*, to keep children out of the hands of Dissenters. The same publication submits to its readers a new model of a Sunday School, which is this: First, to do away entirely with anything like lessons for the little ones. Then, to have a large crucifix in the school-room, with plenty of large coloured Scripture prints. The morning office of the School to be a mere roll-call, except for hymns. Only one Church service to which they should be brought in the morning, viz:—*Mass*, with plenty of ritual and hymns. When practicable, a separate mass for the children at their own hour. If not practicable, they should come to the parish mass after the sermon, being amused by their teachers while matins and the sermon

are going on. For the older children there must be parish guilds, contrived with plenty of grades and office bearers in them, with badges, banners, and privileges all their own. Between the little and big ones a bond is to be formed by making the former into troops, and setting the latter as corporals and serjeants over them. The choir, the band, and minor duties about the altar are also valuable ties.

A correspondent of another Church publication complains of great irreverence at the celebration of the blessed Sacrament through the general custom of wearing moustaches. He advises that these hairy communicants should be remonstrated with from the pulpit, and that failing, that they should be refused the Sacrament. His indignation has been excited by what he witnessed at one particular Church, Christ Church, Clapham. "There," he says, "you see the men leave the altar with their moustaches bedewed with the precious Blood, and the poor clergy after Mass have to go down on their knees to search for that which has been suffered to drop!"

The notice served on Mr. Job Smeeton to quit his farm because of his refusal to pay Church Rates has been withdrawn by the *Hon. F. Villiers*, on discovering that the rate refused was illegally levied. Mr. Smeeton continues his tenancy with the avowal that "his convictions and intentions with regard to a compulsory Church Rate are not altered."

Mr. Carvell Williams, secretary of the Liberation Society, has been received in Dublin by the National Association, and arrangements have been made for an attack on the great national grievance—the Irish Church. The clergy are all in arms against these assailants, who are called godless men, and it is said that some *Presbyterian* and *Methodist* ministers are disposed to unite with the defenders. The breed of *mules* is not yet extinct!

The failure of the attempt to establish new bishoprics in England is satirized by *Punch*, in reporting that an ecclesiastical society is "taking measures" for a new bishopric in the north of Europe! "Of course," adds the facetious reporter, "they are measuring how 'high' his lordship will be."

The next Autumnal Meeting of the Baptist Union will be held at Cardiff, on the 8th, 9th, and 10th of October. And in the same week the Autumnal Session of the Congregational Union will be held in Manchester. A long programme of the proceedings at the latter assembly has been put forth, announcing more than a

dozen different topics for papers and addresses by as many ministers.

The death of Michael Faraday at the age of seventy-six is noticeable not merely from his intellectual and scientific rank, but from his Christian character. He belonged to the sect of Sandemanians, one of whose rules is, that their members should spend all their increase, laying nothing by, but trusting to Providence. He devoted his Sunday mornings to the exposition of Scripture to his fellow-worshippers in their small meeting-house in Goswell Street.

A Conference of Congregationalists is expected to be convened in November on the State Education question. The views of some voluntaries are said to have undergone some modification lately, and it is thought they are prepared, on certain conditions, to accept Government aid. Among those who will advise this step are some who have been most forward in fighting the battle of Voluntary Education.

Voluntaryism in the Church of England is beginning to shew signs of its innate power. The amounts now raised by the offertories, and the free contributions in the shape of pew rents, are, in some churches, very large. They range from £500 to £4,000 a year! When this principle extends in the Establishment, and free contributions for the support of worship become the rule and not the exception, the results will astonish.—A curious list of seizures for Church Rates made at Berkhamstead in May and June last has been published in a local newspaper, shewing the amounts of the rates claimed, the value of the goods seized to meet the amounts, and the surplus sums returned to the plundered parties. The country now resounds with the reports of Church rites, Church robes, and Church robberies! We are glad to see that the anti-rate party rejected the proposal of Mr. Longman, the London publisher, to introduce his novel method of settling the vexed question by separating what pertains to the fabric, and what belongs to the worship. It is to be hoped that all Nonconformists will be equally firm in their opposition to such ecclesiastical hybridism.

The foundation stones of the Stockwell Orphanage for boys have been laid, and the ceremony was of an unusually interesting character. The Rev. C. H. Spurgeon laid the stone of the principal structure, and announced the name of Mrs. Hillyard as the giver of the £20,000 spontaneously devoted to the founding of the orphanage. The foundation of a second house was laid by Mrs. Hillyard, and was called the

"Silver Wedding House." A London merchant presented his wife, with whom he had lived happily five and twenty years, with £500 in celebration of their *silver wedding*. This she devoted to the new orphanage. A third house, to be called the "Workmen's House," and a fourth, to be called "Unity House," are to be added to the charity.

The Annual Fete of the National Temperance League was held in the Crystal Palace last month, and was more numerously attended than the preceding years, although the weather was unfavourable. The most interesting part of the proceedings was a choral concert, in which *five thousand* children were engaged. Their first piece, "O worship the King," was immensely cheered.

The British Association has held its annual session at Dundee. The Duke of

Buccleugh presided, although not a scientific man. The various sections were well attended, but that of geography, at which Sir S. Baker spoke, was most thronged.

The Social Science Congress at Belfast has drawn together a large number of philanthropists, and the proceedings have attracted special notice, partly owing to the practical outspoken address of its president, Lord Dufferin, on the Irish Church.

The Pan Anglican Synod has been remarkable for the number of sermons delivered by foreign bishops and divines.

The Sheffield Outrages appear to have had their counterparts in Manchester, more especially among the brickmakers. In this latter city, too, Fenianism has displayed its inherent ferocity by an open assault on the Prison van, and in the liberation of the prisoners it contained.

## Marriages and Deaths.

### Marriages.

TURNER—HOOD.—Aug. 29, at the Baptist chapel, St. Benedict's Square, Lincoln, by the Rev. J. Cookson, M.A., William Mason Turner, of Her Majesty's Inland Revenue, eldest son of Mr. James Turner, of Lewis, Sussex, to Annie, eldest daughter of Mr. George Hood, of Lincoln, formerly of Loughborough.

WHITE—GILLESPIE.—Aug. 29, at St. James's church, Croydon, by the Rev. J. Watson, M.A., the Rev. Edward White, of Tufnell Park, to Mary, eldest daughter of Thomas Gillespie, Esq., Tesmond Lodge, Croydon.

BAILEY—WEBSTER.—Sept. 11, at the Baptist chapel, Barton Fabis, by the Rev. W. Hill, assisted by the Rev. E. W. Cantrell, Mr. John Bailey, draper, Markfield, to Elizabeth, first daughter of Mr. William Webster, farmer, Thornton.

### Deaths.

GODFREY.—July 4, Esther Godfrey, of Ekhall, in the eighty-ninth year of her age. She was converted before she had reached the age of twenty, and for more than sixty years was a member of Longford church. She was universally esteemed and beloved for her Christ-like spirit and consistency.

PAYNE.—Aug. 12, at the residence of her son, the Rev. W. Payne, of Chesham, Harriet, relict of the late Rev. W. Payne, of Little Kingshill, Bucks, and grandmother of the Rev. W. H. Payne, Baptist minister, Worstead, Norfolk, aged eighty-three years.

HUGHES.—Aug. 19, aged seventy-two, at Llangollen, Mary, relict of the late John Hughes, Esq., of the Tower, Llangollen, and mother-in-law of the Rev. Hugh Jones, M.A., Llangollen. She was for upwards of forty years a member of the Baptist church at Llangollen, and at last fell asleep in Jesus.

DAY.—Aug. 23, at Newhaven, Connecticut, Jeremiah Day, D.D., LL.D., aged ninety-nine years. He had been connected with Yale College from the days of Dr. Dwight.

DASH.—Aug. 24, Rachel, the wife of William Dash, Esq., of Kettering, and only sister of Rev. J. T. Wigner, of Camberwell. "Died in faith," aged fifty-two years.

PATERSON.—Sept. 5, Margaret Patterson, the beloved wife of John Paterson, Chilton Terrace, Moseley Road, Birmingham.

SHAW.—Sept. 12, Mr. Thomas Shaw, aged sixty-seven years, an esteemed member and occasional preacher of the North Parade church, Halifax.

BAILEY.—Recently, at Woodhouse, Mr. Joshua Bailey, father of the Rev. W. Bailey, missionary, at an advanced age. He was one of our most acceptable and useful occasional preachers.

## Missionary Observer.

### DEATH OF MRS. THOMAS BAILEY.

THE affecting intelligence has just come to hand that our much-esteemed sister, Mrs. Thomas Bailey, died at Berham-pore on Monday, August 12th. As Miss Derry she sailed from Gravesend on the 13th of August, 1866, under an engagement of marriage to our brother Thomas Bailey. In one day less than a year from the time of leaving England, her course was finished. A hasty note from Mr. Taylor mentions that she was prematurely confined of a still-born daughter on the 10th of August, and that two days after she ceased to breathe. He adds, "Poor Bailey is almost heart-broken. They were so happy together, and loved each other so tenderly."

We would bespeak an interest in the sympathies and prayers of all the friends of the Mission on behalf of our bereaved brother, not forgetting the parents of the departed, to whom the loss is that of an only child.

### LETTER FROM THE REV. J. BUCKLEY.

*Changes by Death—Decline of Missionary Zeal—How to be kept alive—More than Eight Hundred Children in the Orphanages at Cuttack.*

*Cuttack, July 31, 1867.*

TWELVE years have passed to-day since our farewell services at Loughborough, and many dear friends who united in the sacred solemnities of that interesting day, and to whom it was as "one of the days of the Son of Man," have gone the way of all the earth; but those who sleep in Jesus are not less interested in the advancement of His holy cause on earth than when they were with us, though they cannot unite with us in prayer for its prosperity, or collect for its funds, or in other ways further its interests, as they once did. "It is not *there*," said Bunyan to his children in the faith, "it is not in heaven, but *here* that I can help you." "Ask what I shall do for thee before I be taken from thee," said the prophet for whom the chariot of fire and horses of fire were

about to be sent, to his brother prophet, who was to remain for the service of the church. Mark the words, "*Before* I be taken." He could do nothing *after*. While, however, many have been called to their heavenly home, it is encouraging to know that many hearty friends still remain; nor can we forget that the children of that day are becoming men and women, and are, I trust, prepared to record their early vow of undying constancy to Christ and His cause. But our private letters tell us—can it be true?—that there is a decline of missionary zeal in some if not many of our churches. It is sad, indeed, if it be so; but we may be sure of this, that the missionary fire can only be kept alive by that which first kindled it. We must have a deep sense of the perishing condition of the heathen—"without hope, without Christ, without God in the world." We must entertain a strong conviction of the perfect suitability of the gospel to men of every country and complexion, and must believe that it is the will of our Great Master that His gospel should be preached to every creature. And we can only labour acceptably as we feel that "the love of Christ constraineth us," and as we are animated by the hope that we shall "rejoice in the day of Christ, that we have not run in vain, neither laboured in vain." These appeared to me grand and all-important considerations, when, more than twenty-three years since, I recorded my missionary vows; and not less so, when, twelve years ago, I renewed them. Let me add that the flight of years and the increased experience thus acquired have only deepened my impression of their incomparable importance. There can be no true missionary zeal without a warm and steady attachment to the grand peculiarities of the gospel of Christ.

I am thankful to say that our condition is somewhat improved. Rice is selling at twelve and thirteen seers to the rupee, and as many boats are coming in from Sumbulpore, it is likely to be still cheaper. The present rates, as compared with ordinary ones, are very dear, though a delightful improvement on last year.

We have received during the month some sixty orphans, male and female; and as we have now more than EIGHT HUNDRED, our ingenuity is taxed to the uttermost to find suitable accommodation for all, especially for the girls. As the only way of giving them all an opportunity on the Lord's-day to hear the Word of God, we have service at the same time in three different places. On the whole this is not to be regretted, as a separate service is much more adapted to them than an ordinary chapel service. It is a blessed work to be a teacher of babes, and in trying to give them line upon line in the elementary doctrines of the Bible, I feel that I am going to school again, and that the exercise is doing me good. Good Matthew Henry said that though the catechizing of children was "looked upon by many as the lowest branch of ministerial service, yet it was the top of his ambition to be skilful, faithful, and successful in it."

## A MISSIONARY'S REMONSTRANCE.

BY THE REV. R. BION, OF DACCA.

WHAT is all this outcry of many in England for? Have we faith and patience to labour on with joy in this present heat, and shall the friends at home despair of India? Instead of pouring fire of zeal and perseverance into our hearts, they pour cold water over us to extinguish, if possible, the little flame which burns on amidst difficulties and hard toiling.

If at any time, it is now, that our hearts leap for joy in the prospect of the coming harvest. And should we give in now, we should be the most faithless cowards. Indian Missions at a standstill! Let the internal commotion among the people refute that falsehood.

Mr. L. has daily from twenty to forty educated youths at our chapel, who listen with unabated interest to his lectures. Allen, Supper, and myself, preach daily in three different localities to hundreds of attentive Hindoos. Supper is carrying on house visiting among the upper and wealthier classes, which one day will testify to his zeal and ability in handling them. Mrs. L., my wife, Miss Robinson, Mrs. Allen, and two native

Christian women, have got access to more native gentlemen's houses than they can visit. Six female missionaries are instructing the women and girls of the higher classes in reading and needlework, and conversing with them of the way of salvation. This you call a standstill forsooth! I have been travelling in January, February, and March to Comillah and Mymensing, and taken up the latter place with two preachers, and intend to travel about from next month, preaching the Word of Life everywhere and the *regions beyond*; and this people can call "stationary!"

I have already baptized five converts; Allen five more in Dacca, and some ten candidates are awaiting the ordinance, and shall be baptized by me before you can send me a letter.

There is a letter before me from Mr. Bronson, in Assam, which gives the lie in burning words back to those at home who pronounce our mission "stationary." You have heard me narrate the conversation of two Garrows, a hill tribe north east, and reaching up to Assam. These two Garrows heard the Gospel from me in Gowalpara, twenty days from here, when on a preaching tour. They were baptized by Mr. Bronson, in Gowhatti, and then sent, according to their own wish, back to their wild mountain homes. Before I arrived here seven more had been baptized; and last month Mr. Bronson baptized thirty-seven in one day, and calls on me to help him. This is going on at the northern border of the Garrow hills. The southern range borders on the district of Mymensing, and from there I intend, with God's help and blessing, to work, by two of Mr. Bronson's converts, the southern part of the Garrow hills, so that in time the sound of the Gospel shall echo through those wild hills, and the whole tribe be gathered into the barn of God. I shall not rest till this plan is carried out. I have been several times at a market at the foot of their hills, and next July I hope to go there again, and look out for some eligible spot to put two preachers there.

So you see that though some people at home are ready to despair of success, we in the midst of the battle-field are full of hope and joy, because the hand of the Lord is with us.

*Missionary Herald.*

## WRECK OF THE "JOHN WILLIAMS."

THE following particulars of this sad calamity are taken from the "Chronicle of the London Missionary Society." We are glad to find that the vessel and cargo were insured.

"We left Sydney on 15th Nov., 1866, with our vessel fully repaired and as strong as ever. In four weeks from the day we left Sydney, we had finished all our work at Aneiteum and the Loyalty Isles, and with high hopes we went on our way to Niué, arriving there by 3rd January, after a passage of three weeks from Maré. We had to beat all the way, and for nine days before getting to Niué we had to sail amongst dangerous reefs by dead reckoning.

In the afternoon of 3rd January we all—but Mr. and Mrs. Davies, who were not very well—came on shore to see Mr. and Mrs. Lawes, and were persuaded to remain all night. Mrs. Williams also remained, leaving the Captain to return alone to the ship.

During the night the wind changed, and blew with such violence as to prevent any communication being held with the ship till the morning of Tuesday 8th, when the Captain came on shore with the remainder of Mr. L.'s goods. After sending on board a quantity of cocoa nuts, taro, yams, &c., presents from the natives, Mr. C. and I accompanied the Captain and Mrs. Williams to the ship. We hoped to be able to leave for Samoa next day, when Mr. and Mrs. Saville, and Mr. and Mrs. Watson were to be on board.

We soon had the boats in their places, and made for sea for the night, with a fair breeze. Soon we were a long way out. The sky had a squally appearance, which comforted us a little, as we thought a squall better than a calm. By half-past seven, though, it felt quite calm, with a heavy swell driving in on the land. A short time after the vessel was observed to go astern; but as we were so far out to sea we did not apprehend any danger. All means were at once resorted to to keep the vessel out to sea. The whaleboat, pinnace, and gig were well manned, and soon had the vessel in tow. The sails were also kept trimmed, so as to be ready for any wind

that might spring up. All the native teachers on board wrought well with the sailors; but all was of no avail: we still went astern; nearer and nearer we approached the dreaded reef. About nine Mrs. Williams, Mr. and Mrs. Davies, and Mr. Chalmers and I went to the saloon for prayer. The two gentlemen offered up prayer in turn, whilst at the same time the native teachers engaged in prayer on the main-deck. Fervent were the prayers offered that the Lord would save our justly prized ship—His own ship—from the doom we saw threatening her, and that she would be spared for many years to carry the good news of salvation to these lovely isles.

After prayer we went on deck, and fired off some rockets and blue lights, to warn our friends on shore of our danger; though well we knew they could not help us. Oh! the agony of that hour! None but those who have felt it can realize how we felt. It was sad to feel our floating home being drifted on to destruction, and we unable to save her. The night was densely dark, the lightnings began to flash, and now we think surely the wind will come up to save her; but not a breath of air could be felt.

About ten the gig was ordered alongside, and the ladies dropped from the side of the vessel into it. No time for ceremony; seventy-two souls, among whom were several native women and children, were on board; and already could the back swell of the reef be felt. By twenty minutes past eleven all were in the boats, and in a few minutes after the vessel struck, with a crash that quickly dispelled all our hopes as to her safety, and sent a pang through our very hearts. We loved the vessel, and it seemed like losing a friend to lose her. To the last we clung to the hope that ere she struck a breeze would spring up to save her."

*Additional Particulars.*—The following is an extract from a letter received from the Rev. Dr. George Turner, missionary, Samoa, by his son, Mr. George A. Turner, student, Glasgow University. The letter is dated, Apia, Samoa, 25th February, 1867:—

The vessel was lifted up on to a shelving reef close by some higher rugged



cliffs, and there she now lies broken in the middle, her masts gone, and from stem to stern a poor helpless wreck. After daylight the crew and gangs of natives set to work to save provisions and cargo as far as they could. Boxes of all kinds were smashed open, and their contents carried piecemeal by the natives through the surf; and now there is a great heap of all sorts of things in Mr. Lawes' school-house, badly damaged, and which will have to be sold by the consul here for the benefit of the underwriters. The cargo was insured for £4,000, and the ship for £9,000, so there will be plenty of money for a new ship. The things of the new missionaries also were insured for £250 each. You will be greatly pleased to hear that the little box which was packed so nicely at Blackheath has turned up, and all in perfect order. Among some other parcels from the wreck I fell in with one of books, &c., from Mr. ——. There are some books, &c., on which I trace our kind friends Mr. and Mrs. T——. Mr. Davies tells me a pair of gold spectacles were thrown up by the surf on the rocks, and he thinks Mrs. Williams has them. There was a Glasgow mark of some kind on them. ——— knows something about them. What a sad disappointment all this is to our mission families! But it is a comfort to think that no lives were lost. At the stores here we can get almost anything we require, till we get fresh orders. A little vessel has come from Savage Island with Mr. Turpie, the mate, and Messrs. Chalmers and Davies, and their wives, and some of the crew. Mr. and Mrs. Watson and child had also come in another vessel, which happened to touch at Niué (Savage Island). The vessel was wrecked on the 8th of last month. I am now here to aid Mr. Murray in the present emergency. We had, with Mr. Williams's (British Consul) help, secured a vessel to go off for the captain and the rest of the party. There are also some twelve or more teachers who have been banished from the Loyalty Islands by the French. The sale of the *John Williams* takes place in about an hour.”

As the results of the sale referred to in the extract now given have been very erroneously stated in some of the newspapers, a correct account is appended, taken from the official papers sent by

the British Consul at Apia, under whose direction the sale was conducted:—

	Dollars.
1. The Ship as she stands... ..	565
2. Long Boat ... ..	26
3. Pinnace ... ..	25
4. Gig ... ..	105
5. Whale Boat ... ..	52
6. Chronometer ... ..	75
7. Books, &c., &c., saved from the wreck ... ..	50
	898

“WHAT WILL DE GREAT LOAF BE.”

OLD “Uncle Johnson” was said to be one hundred and twenty years of age when he died. He had a black face, for he was a negro. He once heard William Tennant preach to the slaves about Jesus. “After I heard him,” said Uncle Johnson, “w'en I walkin' on de ground it would keep sayin', ‘Unworthy! unworthy!’ W'en I took a bit ob bread, or a cup ob water, dey keep sayin', ‘Unworthy! unworthy!’ W'en I goes into de field, all de trees keep sayin', ‘Unworthy! unworthy!’ Oh, massa, I thought I should die, I feels so bad. But bymbye here com'd along a coloured man, who telled me des no use in my libin' dat way. He telled me ob de passage dat says, ‘Behold de Lamb ob God, dat takes away de sin ob de world.’ And den I goes into de woods, and all night I cries, ‘Oh, Lamb of God, hab mercy on dis poor man!’ an' I cries an' prays dis ober an' ober: an', oh massa! just as de light was comin' ober de mountains ob ole Virginia, de light ob Jesus shined into dis poor soul; and from dat day on, now about a hundred years ago, I've been tryin' to tell to saints an' sinners ronnd what a dear Saviour I hab found.”

One day, when he was at work in his garden, singing and shouting, I said, “You seem happy to-day.”

“Yes, massa; I'se jus' tinkin’.”

“What are you thinking of?”

“Oh, I'se jus' tinkin' dat if de crumbs dat fall from de Master's table in dis world are so good, what will de GREAT LOAF in glory be? I tells ye, massa, der will be nuff an' to spare dere.”

A gentleman once called in a hurry, and gave him a dollar. "Tank you, tank you," said he; "I tought de Lord would send you dis afternoon. Sit down, sit down."

"No, not now. I'm in a hurry. I hope you are getting along comfortably. Good-bye."

"Hold! hold! massa. Afore you go, I wants to know if you are bound for de

kingdom. May be I'll neber see you again. Are you bound for dat land ob pure delight, where saints immortal reign? Hab you de passport?"

"The what?"

"De *passport*, all signed and sealed wid de blood ob Jesus? You must hab dat, massa, or you will neber get dru de gates of de city.

—Rev. Gustavus L. Foster.

### SPECIAL NOTICE TO TREASURERS AND SECRETARIES OF AUXILIARY MISSIONARY SOCIETIES.

It is particularly requested that a LIST CONTAINING THE PARTICULARS of any sums paid in behalf of the Society should be either sent with the remittance, or forwarded direct to the Secretary. Much inconvenience and confusion would thereby be avoided.

In several recent instances the lists sent have not corresponded with the cash received, which could scarcely have occurred if they had been forwarded at the same time as the money.

Friends supplying contribution lists would further oblige by writing on one side only of the paper, and by observing the following order:—

1. Public Collections.
2. Sacramental Collection for Widows and Orphans.
3. Subscriptions.
4. Amounts from Collectors.
5. Little Books, Cards, or Boxes.

All amounts under five shillings should be entered as "*Small Sums.*"

### Foreign Letters Received.

BERHAMPTON—G. Taylor, August 13.  
CUTTACK—J. Buckley, July 31.  
PIPLEE—J. O. Goadby, August 2.

### Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM AUGUST 20th TO SEPTEMBER 20th, 1867.

GEDNEY BROADGATE.		LOUTH, <i>North Gate.</i>			
£ s. d.		£ s. d.		£ s. d.	
Collected by Miss Holt	1 0 0	Ladies Working Society, on account	5 0 0	Missionary Box	0 2 8½
LEICESTER.		LOW MOOR, <i>near Bradford.</i>		By little Books—	
Mrs. Livens, for Orphan, to be called Frederick Livens	3 0 0	The late Thos. Wood- head, Esq.	1 0 0	Miss Mills	0 13 11½
LOUGHBOROUGH.		SMARDEN.		Miss M. A. Mills	0 17 7½
Legacy of the late Mrs. Hannah Tong, by Mr. Gray, less duty	45 0 0	Public Collections	2 9 5	Alice Hill	0 13 9
		Rev. T. Rofe	1 0 0	Eliz. Underdown	0 6 2
					6 3 7
				YARDLEY HASTINGS.	
				Rev. J. Taylor	0 10 0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. PRICE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

## GENERAL BAPTIST MAGAZINE.

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 NOVEMBER, 1867.
 

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 ADDRESS TO THE MEMBERS OF THE BAPTIST UNION  
 ASSEMBLED AT CARDIFF, OCTOBER, 1867.

BY THE HON. AND REV. BAPTIST NOEL, CHAIRMAN.

BRETHREN,—Allow me to offer you some practical suggestions, which, containing nothing new, may be only the more important because they recall old-established traits and duties.

There is a constant tendency in the world to lower the terms of discipleship to Christ, and a general propensity in ecclesiastics to exalt themselves. From these two evils combined has sprung the doctrine that all those who are sprinkled with a little water by a priest become members of Christ, children of God, and heirs of heaven. No language can exaggerate the value of these distinctions. A child of God is one whom God loves, protects, teaches, guides, and keeps, and has access to God at any moment, can obtain from Him all blessings by prayer, and will live in His house above for ever. A member of Christ is one who is connected with Him, as the members of our bodies are with us, one whom the Lord cares for, nourishes, and protects, as we care for our lambs, and from whom he never will be separated, and an heir of heaven is one who will have a perfect nature in a perfect home, among perfect

friends, and being, after the resurrection, at the return of Jesus to judgment, made like Him in body and in soul, will be blessed with His presence and share in His joy through eternity. All this, falsely said to be the result of priestly sprinkling, is really obtained by faith in the Lord Jesus. Those only who trust to Him as their Saviour, relying upon His atoning sacrifice and His prevailing mediation, upon His merit, power, and love, to the exclusion of every other ground of confidence, become His members, children of God, and heirs of heaven. "If any man have not the spirit of Christ, he is none of His." Rom. viii. 9. "As many as received Him, to them gave He the power to become sons of God, even to them that believe on His name." John i. 12. "Ye are all the children of God by faith in Christ Jesus. Gal. iii. 26. "And if children, then heirs; heirs of God, and joint-heirs with Christ. Rom. viii. 17.

Instead of persons becoming members of Christ, children of God and heirs of heaven, through the sprinkling of a priest, the Apostle Paul

has said, "If any man loves not the Lord Jesus Christ, let him be an accursed thing when the Lord comes;" and John, who had a prophet's authority, has said, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth in him."

Men become Christians by trusting to Christ for their salvation from sin and hell, to the exclusion of all other trust; and those who trust to the sprinkling of priests are under a miserable delusion.

The Church of Christ, which is said by many to be the whole body of Episcopalians comprehending the Church of Rome, the Greek Church, and the Church of England, while all other denominations are shut out, is, on the contrary, the whole body of real believers who trust in Jesus and who love God, while all those in the Churches of Rome, Greece, and England, who do not so trust and love, are shut out. The Church is the body of Jesus, the fulness of Him that filleth all in all. Christ has loved the Church, and given Himself for it, that He might sanctify it and present it to Himself in heaven absolutely perfect. It is the general assembly of the heirs of God, whose names are written in the Lamb's book of life.\* Multitudes of Roman Catholics and Anglicans are unconverted, sceptical, worldly, profligate, doing dishonour to Christ, and making the world blaspheme His name; but the Church is the fulness of His glory and the fulness of His joy, because every member of it is saved by His atonement, and perfected by His spirit. To this Church no one is admitted, though a member of any local church, without faith in Jesus; and from it no one is excluded, to whatever church he belongs, who has faith.

Since Jesus has redeemed us by

His own blood, and now pleads for us in heaven, we are not our own, but His; bearing our sins on His own body on the tree, He died for us, that we should no longer live unto ourselves, but unto Him.

Ministers who are called as evangelists to save the unconverted, and as pastors, to perfect the members of their churches, have a work so momentous, and so utterly beyond their unassisted power upon their hands, that relinquishing as much as possible all occupations which would distract them, they should give themselves continually to prayer, and to the ministry of the Word; and since deacons and members of churches have been bought at the same cost, and are loved by the Lord with the same affection, they should all, no less than ministers, yield themselves to God, presenting their bodies a living sacrifice, which is their reasonable service.

This debt of affection and of obedience should determine all our habits. No less than Paul should we each one say, "The life I live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." The life of that apostle was a model, and its main principle was faith in Jesus. By an equal exercise of the same principle we may attain the same character. Young men, especially if you act upon it during the years which are before you, so that you resemble Him, you will do much good, and deserve much affection.

But I here wish to specify some duties laid upon us, *as churches*, by our debt to Jesus.

Since we must obey her will, as contained in the Scriptures, we must allow no one to interfere with that obedience. We cannot belong to the Establishment, because we cannot allow the State to interfere with her laws, or to usurp her function, by determining who shall or shall not be pastors, or by preventing the

\* 1 Ephes. i. 23; v. 25—27. Heb. xii. 23. Rev. xxi. 27.

church discipline which he has prescribed.

We cannot be Episcopalians, because we can find in Scripture no authority whatever from Christ or His apostles for the office of a diocesan ; and are obliged to look upon the pretended apostolical succession and the sacerdotalism of some Anglican clergymen as priestly inventions which are unscriptural.

Loyalty to Christ forbids us to say such and such reforms in our church may be required by His will ; but the State or the bishop would not allow them. His authority must be supreme with us, and therefore we must be self-governing, or independent churches, like the church of Ephesus, or the church at Philippi ; free to do all that we can see from Scripture to be our Master's will.

On this ground of obedience to His will we are obliged to differ from our Congregational brethren by baptizing believers alone. We can admit to the ordinance of baptism none but those who make a credible profession of faith in Jesus, because we can find no instances in Scripture of the baptism of infants, and because infant baptism, if it be not according to His law, subverts it, seeing that if all the infants of a country, or even the infants of the churches, are baptized, the law of believers baptism is practically set aside.

And we immerse believers instead of sprinkling them. 1st. Because by consent of all the scholars the general meaning of the word which Jesus used in his great order, was not to sprinkle, but to dip ; and 2nd, because, by the testimony of all church historians, immersion, not sprinkling, was the universal practice of the churches during the first three centuries of the Christian era.

Bound to obey our Master's orders, we must further maintain the discipline which, by His apostles, He has enjoined. By His express commands

all unchristian or immoral members should be put out of the church ; from which it follows that none such should be admitted. And if unchristian or immoral members are to be rejected or put out, the same things should be done respecting unchristian or immoral ministers. We can therefore allow no officer of the crown, no bishop, no patron, to put over us—as many churches within the Establishment do—pastors who are unsound in doctrine or unchristian in life ; but we must see to it that our bishops, or pastors, have the qualifications required by Christ. By His law, pastors must be blameless, sober, apt to teach ; not greedy of lucre, not novices in Christian doctrine, men of good character in the world, lovers of good men, just, holy, temperate, holding fast the Word of God. No other ministers have Christ's authority, or are appointed with His consent. Being therefore required, as churches, to see that our pastors are of the kind which He sanctions, we cannot allow pastors to be thrust upon us by patrons who may be ungodly men, but must, as the servants of Christ, elect them for ourselves ; while each church is obliged, in loyalty to Christ, to practise the discipline which He has required, we are equally bound to maintain the faith once for all delivered to the saints, not as defined, and perhaps perverted, by fallible creeds or erring articles, but as contained in the infallible Word of God.

Since in our day there are two opposite classes of theologians, both eager and active, the one preaching sacerdotal errors dishonourable to Christ and fatal to souls, the other no less zealous to introduce rationalistic notions still more deadly, we must labour to publish the gospel, which is equally remote from both extremes. This is more incumbent on us, because at this moment these two opposite systems, the sacerdotal and the rationalistic, nestle together

in the Establishment, and are alike tolerated by the ecclesiastical courts as compatible with clerical engagements, by which means they are established as an active poison in thousands of the parishes of our land. Among the errors against which we have to strive, we must keep in view those Roman Catholic doctrines which gave to Mary the mother of Jesus, to saints, to church laws, to popes, prelates, and priests, the authority and influence which belong to the Lord Jesus alone. Loyalty to Him must make us zealous against them; but happily in this, as in every other case, truth is the best antidote to error; and if we preach Christ to every creature within our reach, declaring to all that there is through Him a free, full, immediate, and eternal salvation, to those who by faith receive Him as their Saviour, those who believe our doctrine will be delivered by a trust in Him from trusting in anything beside.

Our success in opposing error must depend upon our use of the Word of God, which is the sword of the spirit. If that is shivered in our hands by our denying or doubting its divine character, we can do little as the soldiers of Christ; our strength lies in urging solemn truths upon men's minds with the authority of God. Those truths are contained in Scripture. If we do not know that Jesus our Lord, the prophets who predicted Him, and the apostles who followed Him, spoke or wrote inspired truth, we shall falter in our preaching; but if we know, remember and feel that their words are the Word of God, then we can wield them with a resistless power, a complete belief in the Divine authority, and exact truth of all that has been taught by prophets and apostles, as well as by our Lord himself, is not only essential to our success as evangelists, but to a great extent secures it.

In upholding, however, the authority of the Word of God, and in maintaining the truths and principles which it contains, not according to any expositions of priests or prelates, or synods or churches, but according to the plain meaning of the Word, we may probably expose ourselves to the contempt or dislike which our brethren of other days have had to bear.

If we are compelled to be dissenters, Congregationalists, and Baptists, by a regard to our Lord's authority, it is very possible that we may appear to some, on that account, obstinate heretics and schismatics. Indeed we not flatter ourselves that we can escape that obloquy, for already all Roman Catholic Ritualists and Sacerdotalists regard us in that light.

Many clergymen so view us, and not only exclude us from their pulpits, and deny our claims to be ministers of Christ, but also refuse all friendly relations with us, and will not unite with us in prayer to God, or in any object of simple benevolence. Evangelical clergymen sometimes manifest this feeling, and occasionally the dislike of those who are not Evangelical takes a more active form.

In all such instances we have one grand rule to guide us. It is not without use to remember the maxim of Solomon, "A soft answer turneth away wrath." But there is a loftier law of the New Testament, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Be not overcome of evil, but overcome evil with good." If we give ourselves to convert the unconverted, by preaching Christ, and then to perfect the saints, recommending by blameless lives the truths which we teach in a pacific spirit, we can obtain our Lord's approbation, if we cannot dissipate the prejudices of

our opponents. And as Jesus when he was about to die under the hatred of those whose doctrines he refuted, or whose vices he condemned, said, "Therefore doth my Father love me, because I lay down my life." So we, if disliked for obeying our Saviour, may remember His words, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him." His single approbation outweighs all prelatric or priestly censure; and if he loves us we may be happy.

But, brethren, it is not separation from the Church of Rome, or from the Church of England, nor a scriptural organization, nor evangelical doctrine, which can alone secure our Saviour's approbation. To the Church of Laodicea, which, like our own churches, was separate from the State, independent and Baptist, he said, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Churches with a sound organization and evangelical creed may be exposed to our Lord's just censure because cold, dead, and worthless.

How may we avoid this blame? He walks in the midst of the churches, and says to each church connected with this Union what He said to each church of the seven addressed by Him from the Isle of Patmos, "I know thy works." As He is always present with us, to approve or blame us, how shall we obtain His blessing? If, as pastors and members of churches, we study and meditate His Word, obey His orders, imitate His example, depend on His care, seek His glory, grow in grace, and consecrate ourselves to His service, we may possibly live down opposition; but, be that as it may, we are certain to please Him.

Here let me suggest to you, my ministerial brethren, frequently to remind the members of your churches that, while they are called like yourselves to "live to the Lord," they

have a power which you have not; because, being engaged in all employments, and mingling with all classes, they may make Christ known to many whom your voices can never reach.

Circumstances are now aiding us. "There is a tide in the affairs of men which, taken at the flood, leads on to fortune." Such a tide is now set in. Never had the poorer classes, among whom we chiefly labour, such facilities for self-cultivation, or so much social influence. The universal diffusion of the Bible, the education of the members of our churches in day and Sunday schools, the liberty which enables them to profess faith in Christ without suffering much of any persecution, and the opportunities they have of preaching Christ, give our members a social importance which they never had before. The recent Reform Bill, which many dread, may make us thankful. On the one hand, every patriot who contemplates the descent of power into the hands of the working classes may be thankful that there are so many of our members who, both by their word and their example, diffuse among them respect for law and loyalty to Government; and on the other, we, their pastors, have the additional satisfaction of knowing that their social elevation will increase their Christian influence with all who are associated with them. Our churches are daily growing in numbers and in knowledge, which, besides adding to their comfort, has a favourable influence upon the morals and order of the whole community.

Still, brethren, the facilities for action we enjoy, or may obtain, cannot lessen our need of the continued supply of the Spirit of God. God has said, "I will pour out my spirit upon all flesh." That great promise, which began to be accomplished on the day of Pentecost will receive a growing fulfilment till "all nations shall be blessed in Christ."

But as at the beginning, so now, the the Holy Spirit works by believers. Three thousand were converted to Christ on the day of Pentecost, by a hundred and twenty poor illiterate uninfluential Galileans, chiefly of the working classes, who full of the Spirit, and therefore full of faith, hope, love, and joy, preached Christ to them. We no less are commanded to be "filled with the Spirit," and God gives his Spirit to his children

in proportion to their faith and prayers. He is therefore as ready to work by us as he was by the hundred and twenty. And if we, and the members of our churches, are, through the Spirit, so filled with faith, hope, love, and joy, that we love and preach as the hundred and twenty did, we may yet see a large accession to our numbers, and a great work of grace throughout our land.

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## THE DESOLATING ERROR OF OUR TIMES.

BY DR. BUSHNELL.

THIS brings me to speak of what is now the great and desolating error of our times. I mean the general conformity of the followers of Christ to the manners and ways, and, consequently, in a great degree, to the spirit of the world. Christ had His power, as we have seen, in the fact that He carried the impression of His separateness from it and His superiority to it. He was no ascetic, His separation no contrived and prescribed separation, but was only the more real and radical that it was the very instinct or freest impulse of His character. He could say, "The prince of this world cometh, and hath nothing in me;" counting the bad kingdom to be only a paste-board affair, whose laws and ways were but a vain show, that He could not even so much as feel. This now is what we want—such a fullness of Divine participation, that we shall not require to be always shutting off the world by prescribed denials, but shall draw off from it naturally, because we are not of it. A true Christian, one who is deep enough in the godly life to have his affinities with God, will infallibly become a separated being. The instinct of holiness will draw him apart into a singular, superior, hidden life with God. And this is the true Christian power, besides which

there is no other. And when this fails everything goes with it.

Neither let us be deceived in this matter by our merely notional wisdoms, or deliberative judgments, for it is not a matter to be decided by any consideration of results—the question never is, what is really harmful, and so wrong, but what will meet the living and free instinct of a life of prayer and true godliness? I confess that when the question is raised, whether certain common forms of society and amusement are to be indulged or disallowed, the argument sometimes appears to preponderate on the side of indulgence. What is more innocent? Must we take the morose and, as it were, repugnant attitude of disallowing and rejecting everything harmless that is approved by men? In what other way could we more certainly offend their good judgment and alienate their personal confidence? Ought we not even to yield a certain allowable freedom for their sake? So stands the computation. Let it be granted that, as a matter of deliberation, the scale is turned for conformity. And yet the decision taken will not stand; for there is no truly living Christian that wants or at all relishes such conformities. On the other hand, you will see that such as argue for them and



make interest in them, however well disposed in matters philanthropic, have little or nothing in them of that which is the distinctively Christian power, and do not add anything to the living impression of the gospel; for the radical element of all great impression is wanting—viz., the sense of a separated life. Their instinct does not run that way. What they want is conformity, more conformity, to be always like the world, not different from it; and in that gulf they sink, lost to all good effect, nay, a hindrance to all.

There is no greater mistake, as regards the true manner of impression on the world, than that we impress it by being homogeneous with it. If in our dress we show the same extravagance, if our amusements are theirs without a distinction, if we follow after their shows, copy their manners, busy ourselves in their worldly objects, emulate their fashions,—what are we different from them? It seems quite plausible to fancy the great honour we shall put on religion, when we are able to set it on a footing with all most worldly things, and show that we can be Christians in that plausible way. This we call a liberal piety. It is such as can excel in all high tastes, and make up a figure of beauty that must needs be a great commendation, we think, to religion. It may be a little better than to be openly apostate; but, alas! there is now little power in such a kind of life. No: it is not conformity that we want, it is not being able to beat the world in its own way, but it is to stand apart from it, and produce the impression of a separated life; this it is, and this only, that yields any proper sense of the true Christian power. It is not the being popular that makes one a help to religion—no holy man was ever a truly popular character. Even Christ Himself, bringing the Divine beauty into the world, profoundly disturbed the quiet of men by His very per-

fections. All really bad men adhering to their sin hated Him, and their animosity was finally raised to such a pitch that they crucified Him. And what does He say, turning to His disciples, but this very thing, “The servant is not greater than his lord; if they have persecuted me, they will persecute you. I have chosen you out of the world, therefore the world hateth you.” We are certainly not to make a merit of being hated, for the worst and most wicked can do that; as little are we to make a merit of popularity and being even with the world in its ways. There is no just mode of life, no true holiness, or fruit of holy living, if we do not carry the conviction, by our self-denial, our sobriety in the matter of show, and our withholding from all that indicates being under the world, that we are in a life separated to God. Therefore His great call is, “Come out from among them and be ye separate, and touch not the unclean thing, and ye shall be my sons and daughters, saith the Lord Almighty.” And there is a most profound philosophy in this. If we are to impress the world we must be separate from sinners, even as Christ our Master was, or at least according to our human degree, as being in His Spirit. The great difficulty is, that we think to impress the world, standing on the world’s own level and asking its approbation. We conform too easily, and with too much appetite. We are all the while touching the unclean thing—bowing down to it, accepting its law, eager to be found approved in it. God therefore calls us away. Oh, that we could take our lesson here, and plan our life, order our pursuits, choose our relaxations, prepare our families, so as to be truly with Christ; and so, in fact, that we ourselves can say each for himself, “The prince of this world cometh, and hath nothing in me.”

## Glow-worm Papers.

No. IX.

## THE THREE WITNESSES OF THE ONE SAVIOUR.

1 John v. 6—8.

THE English Bible, taken as a whole, is a faithful representation of the original tongues in which it was uttered by holy men of God, who spake as they were moved by the Holy Ghost. The mind of God on all great questions affecting the salvation and destiny of the soul can be clearly ascertained by the English reader. The cardinal doctrines of the gospel are faithfully and fully set forth in our own mother tongue. We ought to prize very highly the English Bible. It is a noble monument of the Anglo-Saxon idiom. Amidst the fluctuations and changes in our language the English Bible exerts a conservative and salutary influence.

But the English Bible is not perfect. Astronomers tell us that there are spots in the sun; and learned and competent men inform us that there are blemishes in our noble version of the sacred Scriptures. Many passages might undoubtedly be improved by a different rendering. A few passages ought unquestionably to be omitted. One such passage is contained in the seventh verse of this chapter—"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." So far as these words refer to the Trinity they embody an important truth, to which the whole of Scripture bears a united testimony. But the words themselves are of human origin. They have been most probably inserted into the text by meddling transcribers. They are not found in the oldest and most trustworthy manuscripts. Dean Alford, in his commentary on the Greek Testament, says: *There is not the shadow of a reason for supposing them genuine.* They obstruct the current of thought in the argument of the apostle. They somewhat perplex and bewilder the reader.

There is no doubt as to the genuineness of the words in the following verse—*And there are three that bear*

*witness in earth, the Spirit, and the water, and the blood: and these three agree in one.* These will bear the most rigid scrutiny of the severest critic. These words refer to the person and mission of the Lord Jesus Christ. Jesus Christ was the Son of God. His person was a reality; His work was a reality; He was not a myth, nor a phantom, nor an imposition, but the veritable Messiah, of whose coming the prophets had foretold. He has left memorials of His presence, and these memorials through all ages bear witness to His power, majesty, and glory. The words before us refer to

*Three abiding witnesses.* These witnesses are the Spirit, and the water, and the blood. There has been a great deal of discussion on the meaning of these words. Commentators and expositors have given different interpretations. Some have thought that there is an allusion to the water and blood which flowed from the side of Christ when His body was pierced with a sword. Some regard the water and the blood as referring exclusively to the Sacraments. Neither of these views is, I think, the right one. The Spirit is the Holy Spirit, who bears witness to the Son of God in the heart of the believer. The blood is the blood of atonement, made by Christ for the sins of men. And the water the ordinance of baptism, in which confession is made both of the operation of the Spirit, and the efficacy of the blood.

The *Holy Spirit* is a witness to the Sonship, the authority, and the glory of Jesus Christ. The Spirit has been sent to abide in the hearts of all believers. When the Son of God returned to His Father, He sent the Comforter to abide with His disciples. He came to bear witness of Christ. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. When he the

Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever He shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shew it unto you."

The Spirit came on the day of Pentecost in all the fulness and richness of His operations. He came as the Spirit of illumination, and the Spirit of regeneration. He filled the hearts of the apostles; He penetrated the hearts of the people. Those who had rejected the Son of God "were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Through the preaching of the gospel, and the operations of the Holy Ghost, a revolution was wrought in the ideas, feelings, convictions, and lives of great masses of the people.

The Comforter came not as a visitor, but to be an inhabitant of the new temple which was to be built for God. "I will pray the Father," says the Mediator and Intercessor, "and He shall give you another Comforter, that he may abide with you for ever; the Spirit of truth; whom the world cannot receive, because it knoweth him not: but ye know him; for he dwelleth in you, and shall be in you." The presence of the Holy Spirit is continually felt by all who believe in Jesus. It is the privilege of the saints to have the Spirit of God abiding with them. By His grace and power sin is slain in their souls. By His assistance they mortify the deeds of the flesh. He is the great agent in enlightening the mind, in sanctifying the heart, and in renovating the entire nature. He not only cleanses our hearts from all sin, but He is the author of all consolation and peace. It is by Him that we have full assurance of faith. *The Spirit itself beareth witness with our spirits that we are the children of God.* He gives us a Christian consciousness. He seals us unto the day of redemption. He gives us the earnest and pledge of heirship with Christ.

This witness still remains upon earth. Thousands feel His power. In all parts of the globe His influence is felt. Prayer, prompted by the same Spirit, ascends up in all languages under heaven. Persons who have never seen

each other express the same desires, and the same aspirations, in their approaches to the mercy-seat. The Spirit, therefore, is a witness to the Divinity of Christ's Person, and the efficacy of His work.

The Spirit is not the only witness. The *Blood* is said to bear witness. The context will assist us in coming to a right conclusion as to the meaning of this witness. "This is he that came by water and blood; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." The coming here refers to the open manifestation of Christ as the Son of God. His coming was attended by signs. There were remarkable historical facts which attended His person and work. He came by water and blood. At the beginning of His ministry there was the Water; at the end of His ministry there was the Blood. His Baptism marked the beginning of His work; His Atonement marked its close. These great historical facts were witnesses of His Sonship. At His baptism the heavens were opened. The Spirit of God descended like a dove and lighted upon Him. And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. At the pouring out of His blood the rocks were rent, the eye of day was darkened, all nature shuddered at the deed; so that one of His enemies said, "Truly this was the Son of God." He came by water and by blood. At His baptism there was the witness of the Spirit. In His death there were the attestations of the presence of the Spirit. It was through the *Eternal Spirit* that Christ offered Himself without spot to God. The blood and the water still remain to bear witness for Christ.

The doctrine of atonement by the blood of Christ is the great central principle of Christianity. It is the kernel of all gospel doctrine. It is the root of all vital truth. It is indispensable to salvation. "Without the shedding of blood there is no remission of sins." Paul, Peter, John, all speak of this blood in the most emphatic language. "In whom we have redemption through His *blood*, even the forgiveness of sins," says Paul. "Forasmuch as ye know that ye were

not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as a lamb without blemish and without spot," says Peter. "Unto Him that loved us, and washed us from our sins in His own blood"—"The blood of Jesus Christ, His Son, cleanses us from all sin"—so writes John. The great apostles all look upon the blood as the medium through which our sins are pardoned, and an instrument by which our sanctification is effected. This doctrine still remains on earth as a witness for Christ.

The third witness is the *Water*. There can be little doubt that this refers to the ordinance of baptism. Baptism is one of the institutions of the gospel. There is one Lord, one Faith, one Baptism. Baptism is as much a piece of gospel teaching as the blood is. Baptism is an ordinance commanded by Christ to those who believe the gospel. "He that believeth and is baptized shall be saved." Baptism is an outward and visible sign of an inward and visible change. It is binding on believers, and on believers only. Believers have been enlightened by the Spirit, cleansed by the Spirit. The blood of Christ has been sprinkled on their consciences. Their sins have been cancelled through the efficacy of that blood. They are dead unto sin, and alive unto righteousness. They are a new creation. Baptism is an ordinance instituted by Christ to symbolize and set forth that change. It is a memorial of the efficacy of His Spirit, and the virtue of His blood. When Paul believed in Christ he was baptized. When the jailer and his household believed, they were baptized. Many of the Corinthians hearing, believed, and were baptized. The apostles all understood the word of the Lord, and acted upon His great commission.

There are, then, these three abiding witnesses. They remain as parts of the great plan of redemption. As faith, hope, and love abide in the heart, so these three remain as the standing memorials of the Divine majesty and supreme authority of the Son of God. Let us notice now

The concurrent testimony of these

three abiding witnesses. They agree in one. They are parts of one system. They are like three sunbeams shooting from the same orb of light. There is harmony in all the works of God. It is man who mars the divine symmetry of God's truth. God's mind is one, and all the lines of truth proceeding from it must agree. The three witnesses before us agree in one. They have one origin, and tend to one end.

They have their origin in the person and authority of Christ. As the Father sent the Son, so the Son sends the Spirit. As the Son bore witness to the Father, so the Spirit bears witness to the Son. In the economy of redemption, Christ is in subordination to the Father, and the Spirit is in subordination to Christ.

The virtue of the atonement is all derived from the majesty and glory of Him who offered it. Blood had been shed for ages; but that blood did not cancel sin. It needed the shedding of the blood of Christ to accomplish this. He shed His own blood, which is called in one place "precious blood," and in another "the blood of God." There are not two Saviours in redemption. He who sends the Comforter is the same who shed His blood. The ordinance of Christian baptism is not a human institution; it has its origin in the command of Christ. It stands on the same ground of obligation as Preaching the gospel to every creature, or believing that gospel unto salvation. These are all parts of the Lord's last commission to His disciples.

As these all have one origin, so they proceed to the same end. They come from Christ, and they proceed to Christ. Christ is Alpha and Omega in religion—the beginning and the end—the first and the last. The agencies of religion and the ordinances of religion all point to Christ.

The Spirit bears witness of Christ. The end of His work is to reveal Christ to us, and to make us like Christ. He sanctifies our nature that it may be like the nature of the Son of God. All His operations meet in a point, and that point is the image of Christ (2 Cor. iii. 18).

The blood also bears witness to the same end. Christ was the image of the invisible God. He was holy,

harmless, and separate from sinners. It is the star of holiness which ever shines over the person of the Son of God.

What is the blood in the world for? To wash away sin. The blood of Jesus Christ His son cleanseth us from all sin. See the white-robed spirits before the throne of God. Who are they? Whence came they? "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."

The ordinance of baptism also concurs with the other two witnesses. The Spirit sanctifies the heart, and conforms it to the image of Christ. The blood cleanses it from all sin. There is the washing of regeneration, and there is the washing of blood.

Baptism by immersion agrees with these. No other form of Baptism does. Sprinkling a little water in the face of a Baby is a solemn mockery of a holy ordinance. It mars the symmetry and agreement of divine teaching. Baby-Baptism is a brain-bubble, and not a Bible doctrine. It springs from the tradition of man, and not from the revelation of God. Baptism is the washing of the body in pure water, which is the outward image of the washing which has taken place in the soul. Such baptism is a command of Christ, and must be attended to as an act of obedience to Christ. We are to be buried with Christ in baptism.

These three agree in one. They are the harmonious parts of one system of redeeming love. They all point to Christ, and they all set forth that holiness of which Christ Himself is the perfect pattern and glorious end.

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#### THE REV. C. CLARK,

(FORMERLY A CHILWELL COLLEGE STUDENT).

THE *Bristol Times*, apparently a Tory paper, has a long article, the substance of which we reprint, headed, "A New Local Pulpit Sensationalist."

"From the scene at the Colston Hall on Sunday evening, it would seem that we have got a new sensational pulpit attraction amongst us. The 'star' is the Rev. Charles Clark, minister of Broadmead Baptist chapel, and who succeeded the Rev. Mr. Haycroft. The latter gentleman was reported to have said, as one reason for his surrendering the pastorate held by Robert Hall, that 'half his (Mr. Haycroft's) original congregation he had preached to heaven, and the other half had gone to Clifton.' It seems, however, that Mr. Clark, though he has neither the ability nor (we should hope) the desire to preach back that portion of the departed who have gone to a better world, has been able to charm back to his ministry the moiety who went no farther than Clifton; for he so fills the venerable chapel in Broadmead that alterations have to be made in it, so that room may be found for the fast increasing comers.

The opportunity has been embraced to test the reverend gentleman's 'draw-

ing' powers as a pulpit elocutionist by hiring Colston Hall for an occasional Sunday evening service. A full half-hour before the time of service the street at either side the hall, and a portion of Lodge Street, which looks down upon it, were crowded by hundreds and hundreds who could not gain admission, the hall itself being already crammed: and it is said it will hold four thousand persons. The new building, and curiosity to see it lit up, had probably something to do with this enormous crush; and thus the preacher was aided by the architect, as well as by his own ability. But, however this may be, he and his admirers will not have their wits about them if they do not make this 'tremendous hit' the foundation of a popularity not attained by any other pulpit light in Bristol of late years, the Rev. Morley Punshon not excepted.

We have not heard Mr. Clark, and therefore we cannot speak, on personal experience, of his style; but his own regular hearers enlarge, we believe, in most rapturous terms on it, and talk of building him a Tabernacle like that which Mr. Spurgeon has in London; while others—and staunch Nonconfor-

mists too—to whom we have spoken, describe his sermons as consisting of a 'sweet, inexhaustible flow of honied words, without substance or strong nutritive qualities'—that, in fact, he wants stoutness of material, intellectual bone and muscle, 'the stuff (as one of his critics said) to set your brains at work, thinking intently with him as he talks.' Whatever the new preacher's merits may be, he is now in a position to have them tested. The breath of popularity has all at once blown him into a trying position, which he must maintain with more than 'honied words,' or forfeit. He is a young man under thirty, with a smooth unwhiskered and unbearded face, and little show of rugged strength or grave deliberation about him.

One thing must be said for the new pulpit star; he has scattered to the winds the excuse made by so many local dissenting ministers of late for moving Clifton-ward—namely, that as

nearly all the well-to-do people had gone to reside in that quarter, the Nonconformist places of worship in Bristol were necessarily deserted. It seems, however, that a large chapel may still be filled in Bristol if you can find a man to hit the popular taste; it is not the building or the situation, it seems after all, but the preacher that does it. Mr. Clark, if he have done nothing else, has confounded the advocates of ministerial migration. He has got four thousand people to a conventicle service in the old city, within little more than a stone's throw of a chapel which has just been shut up avowedly for want of a congregation. He has shown, too, that all the well-to-do Baptists are not gone to heaven or removed to Clifton, or that the latter at least can find legs or flies to come down in the evening to Bristol, if there is anything in the old city worth taking that trouble for."

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## Criticism.

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**MANUAL OF HERMENEUTICS FOR THE WRITINGS OF THE NEW TESTAMENT.** By J. J. Doedes, D.D. Translated from the Dutch, by G. W. Stegmann. *Edinburgh: T. and T. Clark.*

THIS Manual fully answers to its name, for it may be held or carried in the hand with the greatest ease. But its small bulk is the least of its many merits. It is complete as well as concise, embodying all the hermeneutical principles and rules which are necessary to be understood and applied in the interpretation of the New Testament. Dr. Doedes is a Divinity Professor in the University of Utrecht, and is known among his countrymen as a powerful defender of the Christian faith against its so-called rationalistic assailants. He has written on the Possibility and Credibility of the Miracles related in the New Testament—on the need of a New Dutch Translation of the New Testament—

and, still more copiously, on Textual Criticism.

This small work on Hermeneutics has been wisely adopted by the Messrs. Clark for republication in English, and is, we believe, the only one of its author's hitherto translated into our language. It is decidedly the best compendium on the subject of which it treats which we have ever seen, and it supplies a want which we have long and painfully felt. Any minister of the New Testament may be benefited by reading and regarding it, but if we could rule no young minister should be without it. Among the many duties of the ministerial office, that of scriptural interpretation is primary and paramount. Qualifications for this work must in one respect be divinely imparted; but in another sense they must be acquired. The Spirit's guidance does not supersede self-preparation; and to begin this preparation early in life is the most likely way of attaining a good degree of skill in the

science. As, however, the science of interpreting the sacred oracles is one of the most difficult, its most diligent devotee may be assisted by the counsels of those who are expert in it. The assistance provided by the author of this manual is most valuable, and we earnestly advise all who aspire to be correct interpreters of the Christian revelation to avail themselves of the help which is offered.

The utility of this manual cannot be shown by giving its table of contents. Its several sections, and the "observations" under each, must be carefully read in order to a right appreciation of it. The work is introduced by accurate definitions of the terms hermeneutics and exegesis. These terms may seem hard to a mere English reader, but every one who is slightly acquainted with the Greek Testament knows that they are not arbitrary names, but are derived from words used by the sacred writers in numerous places. As for the doctrine of interpretation itself, that is, Hermeneutics, the author says—"It is carried into every day practice in common intercourse, by every one who endeavours to understand others. No social intercourse, no conversation with our fellow men, would be possible, without understanding and regarding what is laid down by the general doctrine of interpretation." He further observes, that "without due training in the school of hermeneutics, the task of an interpreter cannot be properly performed. That it be properly performed is of great importance for theology as well as for the Christian church. . . . The minister of the gospel has constantly to act in the church as interpreter of the sacred writings in his preaching and catechetical instruction, as well as where he has, with discretion, to correct the almost numberless erroneous opinions in the congregation on various passages of the New Testament."

The science of interpretation is then treated historically, and the author shews that its commencement is to be sought in the first centuries of the Christian church. He divides its history into three periods: that of preparation, where mention is made of Origen, Jerome, and Augustine; that of first efforts, in which we meet with the labours of Matt. Flacius Illyricus,

and many others; and that of increasing scientific treatment, to which must be assigned Ernesti, Bauer, Seiler, &c.

After this introductory sketch we have a review of the different exegetical schools which have exercised an influence on the interpretation of the New Testament. These are classed into three—the unrestrainedly *arbitrary*, the slavishly *fettered*, and the legally *free*. This masterly review is closed by a cursory reference to the exegetical tendencies which have obtained in the interpretation of the New Testament, viz., the so-called historical interpretation of Semler, the æsthetical of Pareau, the mythical of Strauss, the religious, the pneumatical, the pan-harmonic, the theological, and the mystical, of as many different leaders.

In the second part of the manual Dr. Doedes gives *the theory* of the exegesis of the writings of the New Testament, commencing with the task which the interpreter has to perform, and then pointing out the methods by which he can attain his object. In describing his preparatory labours he tells us that the interpreter must previously examine with regard to the *words* which he has to interpret—from whom they are descended—to whom they are addressed—by what they were elicited—when and with what object they were spoken or written. After this preliminary inquiry, which lights the way, our author proceeds to point out the real exegetical work of the interpreter, starting with the *grammatical* interpretation, dealing next with the historical, and closing with the dogmatical. Of the last he observes that it (the dogmatical) "only in reality concludes what the grammatical and historical interpretation commenced and proceeded to do. Words, expressions, sayings, precepts of every kind in the New Testament, cannot otherwise be satisfactorily explained than in connection with the entire dogmatical view of the writer or speaker." He admits that there are many places where there need be no thought of dogmatical interpretation, but maintains that whatever belongs to the didactic element cannot dispense with that interpretation. Thus we need it in explaining the difference between 1 Cor. xv. 3, where Christ is said to

have "died for our sins," and Rom. vi. 10, where He is said to have "died unto sin,"—the two different points of view from which St. Paul considers the death of the Saviour. So when we find him speaking on baptism in Rom. vi. 3—6, and Gal. iii. 27, it might be supposed that he ascribed a magical influence to baptism, as if, having been baptized, one were *eo ipso*—one with Christ, and renewed by the Holy Ghost. But an accurate knowledge of the Pauline system of doctrine shows that he preached faith in Jesus, and nothing but faith, as the means of becoming one with Christ, and of receiving the gift of the Holy Ghost. If he had ascribed such a power to baptism as that we might thereby be united to Christ, he would have attached more value to its *administration* than he does according to 1 Cor. i. 14—17.

Correct dogmatical interpretation supposes thorough knowledge of New Testament theology in general, and of the doctrine of the speaker or writer in particular. This knowledge is not to be obtained otherwise than by a thorough study of New Testament books, and by being constantly occupied as an interpreter. While extolling the science of Hermeneutics so highly, Dr. Doedes warns us against supposing that "by the mere knowledge of hermeneutical precepts any one is baptized an interpreter of the New Testament, able and experienced in every respect." Practice is required in the explanation of writings of every kind, particularly of ancient times; above all, constant study of Greek authors—of the Old Testament; but most of all, of the New Testament itself. The New Testament writings must be constantly read anew with the utmost accuracy, as much as possible as if we read them for the first time, and while placing ourselves entirely on the stand-point of the first readers whom the writer must be considered to have had in view. "Let us remain as long as possible under the fresh and unadulterated influence of these writings, and let them speak for themselves, not allowing the words at the outset to be intercepted by another, so that we see them as through a coloured glass." Having done what we could ourselves, let us then consult others in

order to test impartially, and to use with judgment, what they have contributed. The study of well-written exegetical essays and of commentaries by able interpreters is strongly recommended, as similar to the study of the masterpieces of art by a youthful artist.

This useful treatise is closed by a few short sections on Translation. He observes that most, if not all, languages have too much that is peculiar easily to allow of a literal translation, and that as it regards the translation out of Greek into either French, or German, or English, the literal rendering can seldom be thought of. Nor is this necessary. The main point is to say the same in the translation as is said in the original, as regards thoughts and things. Where the original cannot be satisfactorily explained, Dr. Doedes advises that its obscurity be transferred to the translation. "Why," he asks, "should we not be able to translate 1 Cor. xv. 29, or Gal. iii. 20, though it be not clear what is really meant there?"—p. 129.

Of late years certain ultra-scientific theologians have been trying to discover what they call a biblical psychology, and they have invented a new kind of exegesis, which is named "psychological interpretation," viz., an employing of the passage considered in order to learn to comprehend the writer or speaker himself, to learn to understand him as a whole. Our author objects to the whole thing, and contends that it cannot be separated from the historical interpretation, or the consideration of the *person* whose words we interpret. Out of the history of his life, out of his condition of life, out of his view of life, from his stand-point, out of his way of thinking, out of his frame of mind, we must elucidate his saying or discourse, that so in reality he may become the interpreter of his own words. This is a decidedly historical inquiry from which we may never exempt the books of the New Testament. And, as he justly observes, "If we retain the name of psychological interpretation, we might with equal propriety speak of geographical, chronological, and, in general, of archæological interpretation—a thing surely for which we would not contend."



**EVERLASTING PUNISHMENT NOT EVERLASTING PAIN.** By Robert Reynolds, minister of Upper Hill Street, Wisbech.

FIVE short sermons delivered by this aged minister to his congregation embody the views which have slowly matured in his own mind on the awful subject of the sinner's future punishment. No one can read them without a feeling of respect for the preacher. They show him to be an accomplished critic, and a lucid expositor of the inspired writings. The spiritual tone of the whole series of discourses also wins our approbation. But while we find much to commend and nothing to censure in the manner in which Mr. Reynolds has treated his theme, we cannot accept his opinions upon it as those which are most nearly in accordance with divine teachings. He holds that "the everlasting punishment of the wicked is not life" (p. 33); *i. e.*, not existence, consequently it is annihilation, although we do not remember that he ever uses the exact word. Destruction, literally such, is to be the sinner's doom—for the only inference he draws from Matt. x. 28, is that "when the wicked are destroyed they will cease to be." He denies that everlasting destruction is the same thing as everlasting life in misery, and that punishment is to be considered the process of punishing. Any one may see a difference between processes and results, but in the case before us the process pertains to the punisher, and the result is confined to the punished. The two things may therefore be strictly synchronous and coeval. Then again, the abiding of the wrath of God on the unbeliever expresses, as clearly as words can express, a continuous state of suffering. Still further, the theory that there is *no* future life for any but those whom Christ spiritually quickens, in other words, that unbelievers will, after the present life, be non-existent, is not to be found in any part of Scripture. And if not formally laid down there it ought not to be constructed by any human reasoning. Existing hereafter, and coming forth in obedience to the voice of the Son of Man at the time of the resurrection, "the unjust" will still have a future before them—not of joy, but of woe—not of reward, but of punishment. And "the

least," as Paley observes, "that can be said of the permanence of the penalty of sin is that it is punishment of which no end is revealed." Or as Pearson states it, "punishment continuing both in soul and body under the wrath of God, and the torments proceeding from it, never to be quitted of them by annihilation." "The torments of the lost," says another, "are so many in number they cannot be counted, and so long in continuance they cannot be measured." To hold lower views than these would, in our judgment, diminish our sense of the evil of sin, and the value of that salvation from it which is found in Christ. Such lower views must also weaken the incentives to repentance on the part of sinners, and tend to a relaxation of effort on the part of the redeemed to save souls from death.

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THE PHILOSOPHY OF EVANGELICISM.  
Second Edition. London: E. Stock.

THIS neat volume, which its anonymous author modestly styles an essay, has been written with a view to shew that Christianity, considered as the doctrine of the Lamb slain from the foundation of the world, is a primitive element in the world's moral constitution. To prove this point he deems it necessary to show that "Christian faith must have the same intuitive origin as our other moral ideas; and this," he says, "requires a right conception of the Christian sacrifice, for unless the IDEA of it be in accord with our other moral conceptions it cannot be the subject of a moral intuition." If this be not quite clear to any of our readers we presume they will scarcely understand the sentences which follow: "Hence, for the purposes of this inquiry, we must extract the Christianity on which we are to experiment, not from creeds, or crystalized forms of thought, but from the living conscience, from the Christian heart. Such is the Christianity to which, in our title page, we have given the name of Evangelicism." After much more prefatory matter, he says in conclusion: "Having taxed our powers to render a subtle argument clear, consecutive, and conclusive, whether we have succeeded or failed, its very difficulty will have charms for genuine

thinkers, to say nothing of its unquestionable importance. And should we be fortunate enough to engage the co-operation of minds capable of thoroughly grappling with the subject, it will be a gratification to us, next to having our views confirmed, to see error *detected*, if error exists."

These extracts from the preface may help any one to foresee that the essay itself is not a very simple production. Its order of thought is lofty and uncommon, and its style is learned and eloquent. While it may be too philosophical and argumentative for the many, it is well fitted to give healthy exercise to the minds of the more intelligent class of Christians; and to such we recommend its perusal.

#### THE MAGAZINES OF THE MONTH.

THE cheapest of the monthly religious magazines is the *Sunday Magazine*, and the October number of it is the beginning of a new volume. It opens with a tale—the now inevitable tale—which is a new form of persecution to many readers. The writer of this story is Mr. George Macdonald, and its title is "The Sea-board Parish." Fourteen pages are occupied with the first instalment of the story, and very puerile do the contents of these pages appear to us. The "Old Testament Characters," by the Editor, would be voted dry and out of date if they appeared in less popular periodicals; for they are probably old sermons, in which there is not more freshness than we found in our earlier days in Robinson's Scripture Characters, and Hunter's Sacred Biography. "Musings in a Yorkshire Valley," by Dr. Blaikie, is an excellent paper, depicting the locality with graphic power, and retelling the stories of William Grimshaw, John Foster, and Charlotte Brönte with good effect. Chapter one of the "Occupations of a Retired Life" is a narrative which nails the reader's attention throughout, and which awakens an eager longing for what is to follow. "The Epistle to Philemon," by the Dean of Canterbury, is a continuation of his directions how to use the New Testament, and which is as satisfying to the biblical scholar

as it is edifying to the less instructed. We pass over some other good articles to notice part one of the "Christian Life in Verse." Here we have a picture of Christ standing ankle-deep in Jordan, and of John the Baptist with a crozier in one hand and the merest modicum of water in the other, which is held over the head of Jesus. A wretched burlesque on the true mode in which the Saviour took "the mystic sign." An outrage on good taste, as well as a falsifying of a generally admitted fact.—*Sunday at Home* is far inferior to the foregoing, except in its artistic illustrations. The stories are often clumsy inventions, and the biographies are frequently borrowed from books which have nearly passed into oblivion. The "Pulpit in the Family" used to give sermons derived from similar sources, but recently they have seemed to be original, and they are both short and sensible. The "Scripture Exercises" deal with the divine Book in a singular mode, the utility of which is questionable. Making puzzles out of the Bible may be amusing to some; but whether we should resort to the Bible for amusements, and whether Sunday be the proper day for them, may be doubted.—*Christian Work* is unusually good this month, and it is specially worthy of the notice of our readers from its reference to the Orissa Mission, and its extended biography of our lamented native preacher Gunga Dhor. Taken, as it is, from the Mission Report published in India, we may presume that it is supplied by the skilful pen of our esteemed brother Buckley.—*The Christian Treasury* has many savoury extracts to give it a relish to pious readers, but it contains too much ossified theology in the shape of skeletons of sermons to render it generally attractive.—*The Scattered Nation* has nothing very noticeable in it; nor do we see anything specially diverting in a new monthly, price threepence, called the *Play Hour*.—*Old Jonathan* offers much dainty meat to us, but some of it is over-spiced with the musty Genevan condiment.—*The Sword and Trowel* deserves particular commendation. Its article on Penny Readings is well timed, and ought to be very salutary. That on Heligoland is highly pictorial, and is equal in its descriptive ability to anything that

is supplied by our classic tourists. When, however, we pass from papers displaying so much literary skill, to the same writer's "Short and Simple Sermon upon a Hymn," we are annoyed at its doctrine, and nauseated with its diction. Mr. Spurgeon runs off into rhapsody, and writes as some incoherent ranter might be expected to harangue. His reviews, too, which are generally so racy, are in this number quite reckless. Something more considerate and respectful

to two of his own brethren, whose works he can scarcely have read, was due to them. But perhaps the *smartness* of his critiques should in charity be attributed to those "pangs arthritic" with which he was "infested" during the moments in which he wrote them!—*The Christian Witness* is an average number, and caters well for the entertainment of Congregationalists.—*The Church* still continues its preaching exercises, but is much more sparing of information than it used to be.

## Poetry.

### IN MEMORIAM.

MRS. BAILEY (MARY DERRY).

AN only child, she left her maiden home ;  
 Thenceforth her parents found that home so lone  
 They filled her place with hope, but dim and drear  
 By hope there sat the solemn shadow fear.  
 She, called of God, with fervent soul intent  
 To do His work, found all her thoughts were bent  
 To dark Orissa's famine-stricken land,  
 Whence beckoned too her future husband's hand ;  
 Thus He whose ways are past our finding out  
 Removed from 'fore her path all mists of doubt ;  
 And so she went, but never to return  
 To those who weep for her with tears that burn.  
 Her gentle nature paid for love with life,  
 For when the sweet and holy name of wife  
 Had crowned itself with Mother's sweeter name  
 She drooped and died.

O God, we would not blame  
 Thy high decrees—forgive the falling tear ;  
 It was but yesterday that she was here ;  
 Now smitten by the heat of yon fierce land  
 Her grave lies lonely in its burning sand !  
 O father, mother, husband, yours is grief  
 Beyond all human sources of relief ;  
 The Man of Sorrows only has the power  
 To comfort you in this your bitter hour :  
 But let us speak, we feel, and you should know  
 That rain falls on us from your cloud of woe.  
 Dear brother, desolate across the sea,  
 She had our love who gave her love to thee ;  
 Our sympathy can span the roaring brine,  
 And we have tears to mingle now with thine.  
 O, childless parents, vainly you will crave  
 To weep but once upon her foreign grave ;  
 Awake and grievful, in the midnight gloom  
 Your thoughts still travel to that distant tomb ;  
 But she sleeps on the while, and morning light  
 Illumes her narrow bed through all our night,  
 As if to type her rest in yon bright sphere  
 So far from darkness and its sorrows here.

At times, perchance, your secret grief will say—  
 "On English ground she had been here to-day  
 Our child—and her's." What then? Her dying means  
 An honour that transcends your highest dreams;  
 Bethink you by whose kind unerring hand  
 Her path was shaped towards the fatal land;  
 She fell upon divinely-chosen ground;  
 She rose, and stands with holy martyrs crowned.

Castle Donington.

E. H. J.

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#### NEVER FORGET THE DEAR ONES.

NEVER forget the dear ones around the throne above,  
 Who've done with earthly sorrow, and found the land of love;  
 Though other ties may bind you to this fair world below,  
 Never forget the dear ones you'll one day meet and know.

Never forget the dear ones that oft, on silent wing,  
 Sweet messages of comfort in kindly whispers bring;  
 In lone temptation struggling before the mercy-seat,  
 Never forget the dear ones that one day you shall meet.

Never forget the dear ones, but wait the happy time  
 When out of the ransomed millions from every land and clime  
 You'll recognize your treasures, and clasp them to your heart,  
 Not in the long for ever compelled again to part.

Oh! blessed Jesus, hasten that long expected day  
 When, freed from mortal trammels, our souls shall soar away  
 To meet again our dear ones, with crowns upon their brows:  
 Till then I wait in silence, till then my spirit bows.

JULIA.

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## Varieties.

**ORDINATION SERVICES.**—An ordination service should be one of the most solemn acts in our religious life. Such, too, should be our recognition services, and not be allowed to dwindle, as our manner now too often is, into a trumpery tea meeting—a nondescript sort of service, carried on amidst the clatter of crockery, and the noisy talk, and loud laugh of a convivial gathering.—*Dr. R. Vaughan.*

**PRIMITIVE CHURCHES.**—I do not agree with Mr. Stoughton, and Mr. E. White, that the primitive church was *one* church in one city with many congregations, or that the apostolic churches were *city* churches with many congregations. I am prepared to maintain that every congregation of faithful men was a true church of Christ, having perfect powers to administer its own force, uncontrolled by external authority of any kind. If their theory be right, there is not an apostolic church in England, or the world, and both Mr. Stoughton and Mr. White are pastors of *unapostolic* churches.—*Rev. J. Kennedy.*

**THE ONE-MAN MINISTRY.**—I enter a protest against a phrase which has acquired currency, and seems to have a great deal of force, and that is the phrase, "the one-man ministry." It is the one-man ministry which has brought religion in England, under God's blessing, to the position it now holds; and our friends, who talk about it as if it were an obnoxious thing, are the men who would find it difficult to have a two-fold or trebled ministry cooperating with them in their own churches.—*Rev. J. Kennedy.*

**SUCCESS IN THE MINISTRY.**—The conditions of success in the ministry are not dissimilar from those existing in relation to commercial pursuits. Earnestness, energy, and enterprise, win confidence and conquer difficulties. On the other hand want of interest in the work, a manner out of harmony with the nature of the office, and an indisposition to labour, are soon detected, and meet due punishment in the decay of the church.

## Correspondence.

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### DECREASE OF THE DENOMINATION.

TO THE EDITOR—

Dear Sir,—The decrease of our denomination is a subject on which you will doubtless have much correspondence, and we must all feel under obligation to our brother, Mr. J. Coltman, for his opening letter, though we may dissent from its conclusions.

Our brother thinks that one cause of the decrease is our not being sufficiently careful in the reception of candidates for baptism. Now my conviction has for years been just the contrary, and that we err in being too careful, even more than the scripture warrants.

What scripture precept or precedent have we for keeping persons twelve, six, or three months, after a profession of their repentance towards God and their faith in our Lord Jesus? What scripture or reason have we for raising our standards and imposing our ideas of experience and conversion in addition to the simple requirement of turning from sin and trusting in the Lord Jesus for salvation? Is not all the rest a hindrance and no help to the beginner? My conviction is that our carefulness and caution in these matters are but seldom warranted, and that distrust always repels. We must *have* confidence if we would *beget* confidence. Our carefulness is needed at another time—it should display itself most after baptism. Here is our defect. It is then we want more and better means, more care, oversight, love, culture, and nursing—not to be left to struggle alone when the portal is passed—not to leave the newborn child 'till we can see whether it can live out in the cold in virtue of its strong constitution, but to take it immediately into the church to be nursed for the Lord. In these things, I think, we have been too narrow in our views, doubting in our action, and have erred in this excessive caution where scripture and reason sanction the reverse.

Another assigned cause for the decrease is *the religious excitement mistaken for conversion*. Now I, for one, think that of all others *we* have too little religious excitement. Would to God we

were more excited religiously! Lots of worldly, social, political, and other excitements we have, but a religious one in our denomination would do our hearts good, even if it rose to enthusiasm. If the religious excitement does not lead to *conversion* it is because it does not go far enough; but a genuine religious excitement always tends to *that*, and is to be fervently prayed for, thankfully received, and never depreciated.

After removing supposed causes, I hope we shall arrive at the real causes, and then apply the true remedies.

Again thanking our brother for opening the subject,

I remain, dear sir,  
Yours truly,  
W. SALTER.

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### ON BEING "SWAMPED."

TO THE EDITOR—

Dear Sir,—As a young member of a General Baptist church I ask your permission to refer briefly to a subject which concerns the younger portion of the denomination more than it will ever do our elder brethren, viz., our union with Particular Baptists. Being myself personally anxious for such a union, I have frequently made it a point to find out any objections to it, so that the subject may assume a well-balanced position in my own mind, and I can honestly state that the most common and seemingly potent objection I have met with has been this—"I don't want to be swamped by the Particular Baptists."

Now while I fully admit that my limited experience is no proof of the extensive prevalence of this feeling, I am convinced that no harm would come to any of your readers by understanding what it really implies.

What, then, is it to be "swamped by Particular Baptists?" There may be various opinions as to the gracefulness of the figure, but I think no one can doubt that it has great pointedness. It vividly conjures up to the imagination a little boat at sea overloaded with anxious passengers and rapidly filling with water. In similar danger are we General Baptists. Some amongst us, more friendly

than prudent, are calling upon their neighbours to come on board our barque, and we are in danger, if they should come, of losing our boat and ourselves too.

Now sir, first, as to the *boat*. Is it zeal for the denomination, *as such*, which fires their breasts? Do these good brethren tremble for the safety of the College, the Mission, or the Association? There need be little fear on these matters. The College, while in its present locality, and under its present management, will become increasingly well-supported. It is really needed; and will, I believe, be more so should its sphere be widened. The Orissa Mission has earned its title to a place among the societies of the day. The Association need not die out, although, in my humble opinion, it would be benefitted if, in logical phrase, it were to limit its *extension* and to unlimit its *intension*. Let it confine its meetings to the midland district, and open them to *all* Baptists, and there would be some evidence that Christian *union* is something more than a tissue of magnanimous generalities, or a good "subject" for a Conference squabble.

But is it the fear that by this union our organization merely would be imperilled that makes us reluctant to bring it about? Are *we* not in danger? The fact that our denomination might become merely an addenda to a larger one is one source of alarm. Another is the unworthy suspicion that by such a union we should weaken our individual authority and dignity. There is no doubt that in this respect the fear of being "swamped" is not quite groundless. We *shall*, by mingling with our Particular Baptist friends, meet many who have had greater educational advantages than some of us, and also many who are better known in the world than are the majority of

General Baptists. But will that be a loss? Learning our deficiencies, we shall be less likely to regard with indulgence that consciousness of influence and position which is all but unavoidable in small societies. Will any one dare to regret that? It is only the false estimate that will be corrected. And if we are mighty potentates in the village, only because we are in the village, the sooner we get to the city and learn our true relative position the better for us and the village too. The matter is to my mind a very serious one. I speak, perhaps, without the due consideration which those of a more cautious age would give to a subject like this; but one thing I know, that my feelings revolt at the thought of a zeal for Christ's kingdom which is measured by its reflex action in strengthening personal influence, or in establishing personal reputation. As Paul counted all things but loss that he might win Christ, so may we, in the same spirit, be contented to be lost and have no name among men if thereby we can advance the knowledge of His name. I speak only for myself, but I believe the feeling I express is one that has been inspired within me by some of the noblest spirits in our denomination, when I say that my intense desire is for the coming of the time when love for the work of Christ shall supersede all other motives, and when Christians shall unite in jealousy for the honour of their name and in enthusiasm for the success of their Master's mission, even though thereby they peril their individual importance, and destroy their denominational integrity.

I am, dear sir,

Yours very truly,

FREDEBIC W. GOADBY.

## Intelligence.

### Denominational.

THE YORKSHIRE AND LANCASHIRE CONFERENCE assembled in Mount Olivet chapel, Lydgate, near Todmorden, on Friday, Sept. 27th.

At the morning service the Rev. W. Bailey, of Leake and Wymeswold, read the Scriptures and prayed, and the Rev. Jas.

Maden, of Gambleside, preached a characteristic and excellent discourse from I Cor. iv. 1, 2—on Ministerial Faithfulness, and the esteem in which the churches should hold their pastors.

In the afternoon the Rev. Jas. Dearden, pastor of the church, presided, and the Rev. R. Ingham, of Halifax, offered up prayer. From the reports of the churches it appeared that thirty had been baptized

since the last Conference, and that seven remained as candidates for baptism and church fellowship. It was desiderated that several of the churches had neglected to send delegates to the Conference, and to report their state.

After the doxology was sung, and the minutes of the previous Conference read and approved, the following resolutions were passed unanimously:—

1. That the consideration of the objections raised by the church at Lineholme to the church at Lydgate being received into the Association, be postponed till next Conference.

2. That the brethren who were previously appointed to devise a Conference plan be respectfully requested to have it prepared for the consideration of next Conference.

3. That £50 be granted from the Home Mission fund to the friends at Halifax, to assist them in the laudable effort of erecting a new chapel at West Vale; and that the money be paid over to them as soon as the state of the fund will allow.

4. That the Rev. C. Springthorpe and the Rev. W. Gray be appointed to audit the books of the treasurer of the Home Mission fund.

5. That we cordially welcome the Rev. N. H. Shaw, of Dewsbury, into this Conference and district.

6. That the Committee of the "Chapel Building Loan Society for the Yorkshire and Lancashire Districts" be, and is hereby, invested with power to grant loans of money from time to time to the churches; and that the transactions of the Committee be duly reported to Conference.

7. That the next Conference be held at Bradford, Tetley Street, on Tuesday, Dec. 24; and that the Rev. N. H. Shaw, of Dewsbury, be the preacher.

The Conference was well attended, and a spirit of brotherly kindness prevailed throughout all the discussions, which evoked in some minds the exclamation—"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Though we were unable to attend the evening service, we have since been informed that the Rev. W. Bailey, returned missionary, delivered an excellent lecture on "The Geography, Superstitions, and Social Life of India," after which a collection was made in behalf of the Foreign Mission.

J. ALCORN, *Secretary*.

THE CHESHIRE CONFERENCE was held at Audlem, on Tuesday, Oct. 1.

The morning service was opened by the Rev. W. March, of Stoke-upon-Trent, and the Rev. E. Bott, of Tarporley, preached from Malachi iii. 10.

The Rev. R. Pedley presided over the business meeting in the afternoon. The reports of the churches revealed the painful and humiliating fact that only four had been baptized since the previous Conference. It was resolved—

1. That the thanks of this Conference be given to Mr. R. Pedley and to other brethren who have supplied the pulpit at Audlem during the past six months, and that Messrs. R. Pedley and Jos. Aston be requested to render further assistance to the church there.

2. That this Conference shall still continue to exist, but that in future it shall only meet annually, and that the day for such meeting shall be Whit-Tuesday.

3. That the next Conference be held in Macclesfield on Whit-Tuesday, and that the Rev. W. March be the preacher.

4. That the best thanks of this Conference be given to the Rev. E. Bott for his sermon in the morning.

5. That the thanks of this Conference be given to the Secretary for his past services, and that we request him still to continue in office.

JAMES MADEN, *Secretary*.

THE LONDON CONFERENCE, held Oct. 2, met for business at half-past two. The Rev. T. Goadby, B.A., presided. The Rev. J. Batey offered prayer. Only four of the churches gave statistics, and a considerable number sent no report at all.

Twenty-six had been baptized since the previous Conference, and sixteen were candidates.

The Secretary read a communication from the Lincolnshire Conference, from which it appears that the friends constituting the Lincolnshire Home Mission prefer to remain a separate body for the present. The Secretary also reported respecting Aylesbury, and presented a ground plan of the chapel property there. His report was not encouraging as to the prospect of re-establishing the cause.

It was resolved—

1. That the Secretary be requested to arrange a plan for the supplying of Aylesbury as a preaching station, from the churches in the neighbourhood, or from elsewhere, as may be requisite.

2. That the following churches be corresponded with by the Secretary respecting their condition, and their relation to the Conference, *i.e.*, Colwell, Isleham, Lyndhurst, Portsea, Rushall, and Rams-gate.

3. That the next Conference be at Wenderover, on the first Wednesday in May next, and that Dr. Burns be requested to preach.

4. Brother Preston read a paper on

"The present condition of the churches, and the necessity of an increase of piety to increased prosperity." The thanks of the Conference were given to our brother for his paper, and he was requested to send it for insertion in the Magazine.

5. Brother Harcourt was requested to write a paper for the next Conference.

Brother Sage, of Wendover, preached in the evening from Zech. iv. 6.

J. LAWTON, *Secretary*.

THE WARWICKSHIRE CONFERENCE was held at Longford, on Tuesday, Oct. 15.

At the prayer meeting on the previous evening a large number of persons were present. After several brethren had spoken in prayer, the Rev. W. Lees, of Walsall, gave an affectionate and telling address on "Brotherly Love: its nature, need, and blessed results." Rev. J. Harrison, of Birmingham, was also present, and offered prayer.

The morning meeting on the 15th was begun by brethren Allsop, Cheatle, Smart, Stenson, and Parsons leading the devotions of the assembly. Brother Harrison then read a paper he had prepared on "Our Great Helper in Christian Work." It was both precious and encouraging, conveying, in well chosen language, the highest thoughts of Christ, and an assurance of His help in our labour for His cause from His divine nature and human sympathies. The writer was cordially thanked, and earnestly pressed to forward the substance of his excellent paper for insertion in the Magazine. A happy sitting of two hours was closed with the blessing.

The business meeting began at half-past two, being opened with prayer by brother Harrison, and closed by brother Willet. The chair was taken by Mr. George Smith, senior deacon of the church. Most of the churches reported; and it was found that fifty had been baptized since our last meeting, and twenty-three remain candidates. The doxology was sung. After the reading and confirmation of the minutes of the last Conference, it was resolved—

1. That inasmuch as the revised plan for improving our Conference has answered so well—this being the fourth meeting since the plan was adopted—we will continue to act upon it for the future.

2. That the next meeting be held at Longmore Street chapel, Birmingham, on the 27th and 28th April, 1868.

(1.) That the subject of the morning paper be, "The probable causes of our slow progress as a denomination."

(2.) That brother Cross, of Coventry, be the writer.

(3.) That brother Allsop, of Longford, preach the Conference sermon.

After tea a most interesting and delightful *conversazione* was held in the old school-room, when several brethren spoke from full, warm, loving hearts of Christian experience, conflict, depression, encouragement, triumph, &c. This was kept up with unflinching interest for nearly an hour and a half, and was one of the most pleasing and profitable features of the day. As several friends had to leave by an early train, after singing, "Sweet the moments, rich in blessing," &c., the pastor commended all present to the divine protection and favour.

The Conference sermon was preached by Rev. S. Willett to a large congregation. The text was taken from 2 Cor. vi. 1— "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." The nature of Christian work—its sphere, difficulties, discouragements—the importance of united effort—reliance on the Saviour—doctrinal clearness and fearlessness of utterance, especially with reference to the Antinomian tendencies of the present day,—these were all dwelt upon in familiar and forcible language, closing with a powerful appeal to believers, backsliders, and the unconverted. The Rev. E. Stenson opened, and Rev. W. Lees closed, the service.

Thus ended what was said, by the oldest frequenters, to have been "the best Warwickshire Conference we ever attended."

SOLOMON S. ALLSOP, *Secretary*.

LONDON, *Præd Street*.—On Sunday, Oct. 13, services were held in connection with the anniversary of the chapel, and the beginning of the tenth year of the Rev. J. Clifford's pastorate. The sermons were preached by the pastor. At the public meeting on the following day addresses were delivered by the Revs. T. Goadby, B.A., W. Stott, and W. Salter (Coalville); Messrs. Dexter, Morgan, Towers, Newstead, and Harrison. The following statement of the work of the church for the year was presented:—Pew Rent and Weekly Offering Account, £361 17s. 1½d. Cleaning the chapel, £60. For new chapel, £145 2s. 4d. Sunday school, £20 2s. 8d. Domestic mission, £13 14s. Dorcas and sick-visiting society, £13 7s. 9d. Young men's society, £10. Poor fund, £50 18s. 3d. Christian instruction society, £25. Temperance society, £12 12s. 9d. Foreign mission, £58. The College, £15 16s. 9d. Home mission, through the London Baptist Association, £11. London City mission, £8 8s. Making a total of £805 19s. 7½d.



Since last October forty persons have been baptized and received into the fellowship of the church, nineteen have been transferred from other churches, and four have united with the church by "restoration." The gross increase is sixty-three; the nett, eleven.

**EAST LEAKE.**—The chapel at this place, which has been closed ever since Whitsuntide for extensive alterations and improvements, was re-opened on Sunday, Sep. 22, by the Rev. Isaac Preston, of Chesham. The uncomfortable and unsightly high-backed pews have been lowered, widened, and made to recline. The rude free sittings in the centre of the chapel have been replaced by some substantial and very elegant looking stained deal open benches. The chapel now is an ornament to the village and a credit to the denomination. The congregations on Sunday were large, and collections liberal. On the following Monday one of the largest tea-meetings, perhaps, ever seen in the village was held in the chapel and school-rooms. In the evening a choice selection of sacred music was sung by the choir, with the assistance of friends in the town and neighbourhood. The chair was taken by the Rev. W. Bailey, and very practical addresses were delivered by the Revs. I. Preston and J. T. Gale, and Messrs. Marshall, Baldwin, and Lacey. The entire proceeds amounted to more than £80. W. B.

**CROWLE, Lincolnshire.**—*Opening of the New School-room.*—The Sunday school here has long wanted better accommodation. This want has now been met by the erection of a neat room. Sermons were preached on the occasion of its opening by the Rev. J. E. Moore, of Kirton Lindsey. Collections, £5 18s. 9d. On the Tuesday following the teachers and friends and the children were regaled with tea in a field belonging to Mr. Anderson Hinds. After tea a public meeting was held. Mr. John Chapman presided, and suitable addresses were delivered by Messrs. Brown (Wesleyan), Adamson (Independent), Edwards, Coggan, West, W. Hind, and the Rev. J. Stutterd, pastor of the church.

**BOURNE.**—The thirty-second anniversary of this chapel was celebrated on Sep. 22nd and 23rd. Sermons were preached on Sunday by the Rev. E. Stevenson. On Monday the usual tea meeting was held. The old chapel was tastefully decorated for the occasion. A sumptuous tea was given by the ladies of the congregation. After tea addresses were delivered by Messrs. Roberts, Stevenson, Irving, and the pastor; and in the evening a sermon was preached by Rev. J. C. Jones, M.A., of Spalding. All the services were good, and the proceeds amounted to upwards of £37.

**BURNLEY — *Enon Chapel Bazaar.***—A bazaar for the sale of useful and ornamental articles will be held in the Mechanics' Institute, Burnley, on Thursday, Nov. 7th, and on the following Friday, Saturday, and Monday, in aid of the reduction of debt on *Enon* chapel. The decorations will be executed under the direction of Mr. Tyrer, decorative artist, of Manchester, who will also exhibit his celebrated Marionettes, and his splendid Fairy Fountain. That wonderful bird, the Piping Bullfinch, which attracted thousands at the London International Exhibition of 1862, will each day display his marvellous powers of song. The doors will be opened to the public each morning at eleven o'clock, and will be closed at ten in the evening. Contributions for the bazaar will be gratefully received by the writer—J. ALCORN.

[The Burnley friends are exerting themselves to the utmost, by their magnificent bazaar and other modes, to reduce their heavy chapel debt. The object they have in view is one of pressing importance, and we should rejoice if by any words of ours they could be assisted in its achievement. Having recently preached in the chapel, we can bear witness to its character and capacity, and we are justified in calling it *one of the best* belonging to us. Its able and estimable minister, and the people who appreciate his services, deserve all the co-operation they can receive in their present attempt to diminish their pecuniary burdens. We hope that many who are near will go to their assistance, and that some who are far off will send their aid.—ED.]

***Enon Chapel.***—On Lord's-day, Sep. 29, two instructive discourses were delivered to large congregations in behalf of the Sunday school, by the Rev. W. Underwood, D.D., of Chilwell College, Nottingham. The collections were £86 9s. ¼d.

**BIRMINGHAM, Longmore Street.**—On Sunday, Sep. 22, the Rev. H. L. Parsons preached the Sabbath school sermons. The collections amounted to £20 13s. 9d.

**LOUTH.**—The friends of the Rev. W. Orton have presented to him the sum of £35 as a token of their esteem for him at the close of his ministry among them.

**BREESTON.**—On Tuesday evening, Oct. 15th, the Rev. C. Vince, of Birmingham, preached an admirable sermon in our chapel to a good congregation, after which nearly £10 were collected for the debt.

**COVENTRY.**—On Monday, Oct. 14, after a well attended tea meeting, the Rev. H. Cross delivered an interesting lecture on Bunyan.

COALITTLE.—On Sep. 30 we held our chapel anniversary services, when the Rev. J. Alcorn, of Burnley, preached two sermons to full congregations. A tea meeting was also held on the Monday; the trays were given. Mr. Alcorn gave a lecture in the chapel after tea; subject—"Is Christianity the *friend* or the *foe* of the working man?" The lecture was listened to with rapt attention by a large number of the working class. The proceeds of the whole services amounted to over £28.

DEWSBURY, *Yorkshire*.—A service was held here on Monday, Sep. 30, to recognise the Rev. N. H. Shaw (late of Chilwell College) as minister of the church. Three hundred or more friends partook of tea, which was provided at five o'clock; and at seven o'clock, the room being filled, the chair was taken by the Rev. J. Shaw, of Southwell, the father of the new pastor. After the devotional exercises, the chairman briefly warned the church against certain mistakes which he had observed were frequently made by churches and pastors, and added a few words relative to the past of his son's life, remarking upon the many hair-breadth escapes from death which had marked his course, and on the goodness which had spared him till now. The Rev. R. Ingham asked the usual questions of the church and pastor, the former being answered in a highly creditable manner by Mr. J. Mitchell. The Rev. W. Taylor, of Leeds, offered prayer for the pastor. The Rev. Dr. Underwood delivered the charge, and the Rev. W. R. Stevenson, M.A. (Classical Tutor of Chilwell College) addressed the church on their duties and responsibilities. After which the Rev. G. McCallum (Independent), in a speech of much warmth, welcomed the new minister, and, amid loud applause, gave to him, on behalf of the ministers of the town (most of whom were present), the right hand of fellowship. Several other ministers and friends took part in the proceedings, which were of a highly beneficial character, and the meeting separated about ten o'clock, amid many congratulations addressed to the friends who are endeavouring to raise a Baptist interest in this rising town.

ISLEHAM.—On Monday afternoon, Oct. 7th, a public tea meeting was held to take a farewell of the Rev. Thos. Mee, the pastor of the church, and to present him with a testimonial of affection and esteem. About three hundred persons sat down to an excellent repast. At half-past six o'clock a public meeting was held, the chair being occupied by T. T. Balls, Esq., of Burwell. Addresses of a practical character were delivered by the excellent chairman, and Revs. G. Sear, Cullen,

Moore, G. Richardson, Catlow, Morgan, Cantlow, and Hughes. The testimonial consisted of a purse containing £37 10s., presented by J. Brown, Esq., subscribed by people of all denominations—the clergyman of the parish subscribing most liberally. During the meeting a poor woman, being determined to shew her love to her pastor and his family, brought a testimonial consisting of an electroplated teapot, glass cream jug, and sugar basin, subscribed by the poorer members of the church and congregation, and presented them to Mrs. Mee. The scene was throughout most touching. Mr. Mee leaves his present sphere amidst the deep regret of an affectionate people.

WISBECH.—*Recognition of Rev. W. E. Winks*.—On Tuesday, Oct. 22, after a tea meeting at which more than three hundred persons sat down, the Rev. W. E. Winks, late of Allerton, was publicly recognised as pastor of the General Baptist church, Ely Place. The chapel was crowded, and a most enthusiastic meeting was held. Alderman Wherry presided, and after sketching the history of the church from its formation—more than two hundred years ago—took Mr. Winks by the hand, and in the name of the church welcomed him as its future pastor. The late pastor, Rev. T. Watts, then delivered an address on the church and its duties; and the Rev. J. C. Pike, another of its former pastors, spoke on the duties of the minister. The Rev. J. Smith, of Castle Square chapel, on behalf of the ministers of the town, expressed good wishes for the success of the new pastor; and Mr. Winks appropriately acknowledged the cordial reception given him, and stated his intentions as to his pulpit ministrations and course of life among his own people and all others. We congratulate the church on its choice of a pastor worthily bearing the name of his well known father, and belonging to a class of deserving young brethren who have been educated amongst ourselves.

The Rev. T. T. Wilson terminated his pastoral connection with the church at March on the first Sunday in October.

The Rev. J. P. TETLEY, of Long Sutton, has accepted a very cordial invitation to the General Baptist church, Burton-on-Trent, as successor to the Rev. R. Kenney, who has retired from the stated ministry after a long and useful career of labour, and who is accompanied in his present retirement with the unabated esteem of a wide circle of friends.

The Rev. E. STENSON has resigned the pastorate of the church in Union Place, Longford.

## BAPTISMS.

PETERBOROUGH.—Oct. 6, five, by Rev. T. Barrass, three of whom were received into fellowship.

TODMORDEN.—Oct. 17, three, who on the next Sabbath were received into the fellowship of the church.

BRADFORD, *Tetley Street*.—On Sep. 1st, three were baptized by the Rev. B. Wood.

BOURNE.—Sep. 1st, three, by Rev. W. Orton; also, on Oct. 1, three.

HOLBEACH.—Oct. 6, two, by Rev. T. B. Summerfield.

DERBY, *Osmaston Road*.—Oct. 13, six, by Rev. I. Stubbins.

KIRTON LINDSEY.—Aug. 25, one; and Oct. 16, three, by the Rev. J. E. Moore.

COVENTRY.—Oct. 13, two, one of whom is the wife of the pastor.

## THE COLLEGE.

	£	s.	d.
Broughton .. .. .	2	3	6
London, Praed Street .. ..	12	13	6
Burton-on-Trent .. .. .	6	6	6

## Notes on Public Events.

*The Meetings of the Baptist Union at Cardiff* are reported to have been eminently successful, and to have been most thoroughly enjoyed by all who attended them for their religious feeling, and an earnestness bordering on enthusiasm. The Missionary Meeting, on Tuesday evening, in Bethany chapel, was crowded, and revealed the interest taken in the good cause throughout the entire Welsh Principality. On Wednesday the Rev. Baptist Noel presided, and delivered the address which we print in this number of the Magazine. The business that followed related to the creation of a Sustentation Fund for relieving poor ministers, a Committee being formed for devising means of obtaining and administering it. Next followed the Educational Question, which, after brief discussion, was referred to a committee. The state of feeling on this question seems to have accorded with that of the Congregational Union—that in the altered condition of the country some modification of the voluntary system of education is being imperatively called for. A National School machinery is as objectionable as a National Church; but we have nothing to say, if education must be trammelled, against a local system supported by local rates. To this the minds of nonconformists appear to be tending. Baptist Principles and Religious Liberty was discussed in a long paper by the Rev. W. Walters, of Newcastle. After dinner in the Town Hall, granted by the mayor, an immense concourse of people flocked to the Market House, where two sermons were preached at three o'clock—one by Mr. Varley, of London, in English, and the other by the Rev. R. Roberts, of Swansea, in Welsh.

While these public services were going on a conference of ministers and delegates was held in Bethany chapel vestry in reference to the work of Home and Irish Missions. The Rev. C. Kirtland, Secretary,

laid before the meeting some of the grounds on which these missions asked for enlarged support from British churches. Mission work is being done at two hundred and forty places in the United Kingdom, yet there are six hundred churches which contribute nothing toward it. In the evening a special service for working men was conducted by the Hon. and Rev. Baptist Noel, in Stuart Hall, to about three thousand people; while in Bethany chapel, the Ex-Chairman, the Rev. J. Aldis, discoursed on the Son of Man coming to seek and save the lost. This sermon is said to have been remarkable for its graphic power, and brought tears into the eyes of nearly all who heard it. His picture of what Christ endured, and of the absorption of his soul in the object of saving souls, produced general shame amongst ministers for their own want of earnestness in their chosen work. Many other sermons were preached at the same hour by various English ministers in other chapels of the town.

The second meeting of the Union was held in the Tabernacle. Dr. Hoby conducted a devotional service, after which the Rev. J. J. Brown read a paper on "Woman's Work." This was discussed, and then Dr. Davies read a paper on "Ministerial Education in Wales." This was followed by a third paper by Mr. Gould, of Norwich, on the "Sacerdotal Theory of the Lord's Supper." For a fourth paper, prepared on the "Spread of Baptist Principles in Wales," there was found to be no time. The Chairman closed the Session by acknowledging the kind reception the Union had met with in Cardiff.

At three o'clock on Thursday dinner was served in the Assembly Room of the Town Hall, after which a number of resolutions were passed, and many brief speeches were made. The Education Board met at four o'clock. Dr. Evans read a report, and various ministers spoke upon it. In the

evening special services were again held in several chapels, all of which were crowded, and in some of which the congregations were excited to a pitch of unusual fervour.

The *Congregational Union* held its autumnal session in Manchester. Its meetings have been reported in the leading newspapers both metropolitan and provincial, so that only a brief reference to them is proper to be made here. Dr. Campbell, of Bradford, delivered an excellent address, and many leading ministers of the body read able papers on topics selected for them.

The *London Baptist Association* held its quarterly meeting at Islington on the 15th inst. Mr. Spurgeon was not well enough to attend, but a letter was received from him, and a vote of sympathy in his affliction was passed. There was a ministerial conference in the forenoon, at which a paper on Ministers and the Missionary Society was read by the Rev. D. Jones, of Brixton, and a new translation of 1 Cor. vii. was given by Dr. Angus. In the afternoon the delegates from the churches assembled to hear reports from the churches. After tea a meeting was held of the officers of the associated churches, the students of Regent's Park and the Metropolitan Institute, and the superintendents and teachers of Sunday schools. "The attendance," says the *Freeman*, "was remarkably thin."

The *Church Congress* at Wolverhampton is entitled to notice, because while dealing with matters pertaining to the National Church, it took special cognizance of those who are outside the pale, and professed a desire to receive them into its communion. It is amusing to observe how little churchmen comprehend the grounds and reasons of our nonconformity, and what crude conceptions they have as to the means of securing our union with them. Here also education was a leading question. Dr. Howson, the new Dean of Chester, contending that some kind of conscience clause was necessary, and that it would strengthen and not weaken the church. But this view was not assented to—the favourite idea being that "education, to be right, must be the education of the church." The most remarkable speech at this Congress, where there was much that was lively and entertaining, was that of Lord Sandon, who was sometimes greeted with loud applause, and at others with some hissing. His remarks on the quiet and stealthy growth of a priestly feeling among even the Evangelical and moderate party in the Church are worth preserving. He asked, "Now, what do we mean by the

priestly feeling—the priestly idea? I use the word in the common sense in which it is used in English literature. It has been seen in all countries and in all ages in which the religious teachers of the people have endeavoured to secure for themselves a position of supreme power and control. That is what I understand by the priestly idea in the ordinary English sense of the word. And what do you suppose it leads to? And why is there any objection to it in this country of England? We believe that that feeling is the parent of serious evils. We believe that it leads to the decline and the gradual extinction of learning among the clergy. I am giving you my own opinion, and I know that it runs counter to the opinions of many whom we heard this morning. We believe it leads, secondly, to the inordinate multiplication and the burdensome infliction of rites and ceremonies. We believe that when the temporal power will assist it leads to the gradual extermination of all who differ from the priestly body. We believe it leads to the doling out of extracts from the Sacred Books in opposition to the principles of throwing them open to the gaze of the whole people. We believe that the priestly idea leads to the establishment of another master in every household, by every hearth, in the place of the husband and the father. We believe—and all history bears us out in the belief—that this priestly feeling ends, lastly, in raising up and establishing a human artificial barrier between man and his God." At this Congress the most singular thing that was done was the reading and discussion of a paper written by Lord Lyttleton on the "Best means of bringing Nonconformists into Union with the Church." The principal things suggested were the amending of some clauses in the Athanasian Creed—a different mode of expressing the engagements made by sponsors at the baptism of children—some definition of the term "inspiration"—making the language of the Thirty-nine Articles less technical and scholastic—and executing a new translation of the Scriptures. While Lord Lyttleton was thus wittily courting the dissenters, the Bishop of Oxford was showing no little wiliness in wooing the working men, confessing that he and his brethren had been stiff and unsympathizing in the past, but avowing a present desire to spend themselves for Christ and to labour among the masses of those who had become alienated from them. One of the most forward laymen at this Congress was a Mr. Langley, who spoke fluently about dissenters, and declared that the "conclusions of Anti-State Churchmen are false alike to Scripture and reason—to human nature and to history." Very modest this in a man

who was educated at a dissenting college, and who has since then been indebted to nonconformists for his daily bread!

*Ritualism* is creating something like rowdyism. The papers report disturbances bordering on riots in various churches, such as All Saints, Birkenhead, where an uproar occurred on Sunday evening inside the church. Stoke Newington, on another Sunday evening, outside the church, when police, both mounted and on foot, were

required to protect the churchwardens from assault. And St. Alban's Church, in Birmingham, where the clergyman had to run for his life.

*Fenianism* continues as formidable as ever—and judging from the precautions adopted by the Government against it, there would seem to be grounds for the alarm which is felt in Manchester, Liverpool, and other large towns, where the Fenian element is active and obvious.

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## Marriages and Deaths.

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### Marriages.

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WHEATLEY—LUNN.—Oct. 2, at Newark, Mr. W. Wheatley, of Nottingham, to Miss Rebecca Lunn, of Newark.

POCHIN—BARRS.—Oct. 3, at Osmaston Road chapel, Derby, by the Rev. Harris Crassweller, B.A., assisted by the Rev. J. Stevenson, M.A., Mr. Alfred Pochin, of Belgrave Villa, Leicester, to Annie Mildred Barrs, of Clifton Villa, Derby, only daughter of the late Mr. George Barrs, of Ashby-de-la-Zouch.

DEVERELL—DYSON.—Oct. 17, at the Baptist chapel, Haddenham, Bucks, by the father of the bride, assisted by the Rev. E. Dyson, of Long Crendon, Mr. John James Deverell, only son of Richard Deverell, Esq., of "the Grange," Stoke-Mandeville, to Mary, daughter of the Rev. Amos Dyson, of Haddenham.

### Deaths.

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TRUEMAN.—Sep. 25, at Quorndon, Mr. Thos. Trueman, aged seventy years.

TETLEY.—Oct. 2, at Denholme, aged fifty-two, Mr. Samuel Tetley, father of the Rev. J. P. Tetley, of Long Sutton.

WHERRY.—Oct. 5, at Bourne, much lamented, Jane Elizabeth, wife of Mr. W. Wherry, aged fifty-eight years. Her last words were, "I have perfect peace."

OLDERSHAW.—Oct. 11, at Castle Donington, Mr. W. Oldershaw, aged fifty-one years, for several years an active deacon of the Baptist church.

LISTER.—Oct. 15, E. S. Lister, wife of Mr. J. Lister, of Croft House, Hebden Bridge. She was much respected while living, and after a short illness she has died much lamented. Her end was peace

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## Editorial Note.

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### OUR MAGAZINE FOR 1868.

At the beginning of this year an unusual effort was made to obtain an adequate sale of the cheapened Magazine. Wherever this effort was made it was more or less successful—one hundred copies being taken in some churches, and those not the largest. But in several churches no such effort was put forth, and consequently the present circulation is very unequal. We take this early opportunity of asking all our ministers and churches to unite in an attempt to secure a more equal circulation of the next year's volume. The same quantity of matter is now given for twopence as was charged at fourpence thirty years ago. Its issue at this low price was an experiment, and the experiment has not disappointed us. But without a still further increase of the sales, or the addition of another penny to its price, there can be no pecuniary profit to the denomination; and without the most general and hearty concurrence in its support by ministers and church members, the labours of editors and contributors will be wanting in a far better stimulus than any amount of money can supply. With the expression of gratitude for present success, we combine a respectful request for more extensive and complete co-operation.

## Missionary Observer.

### BRIEF MEMOIR OF MRS. THOMAS BAILEY.

OUR readers will be deeply interested with the information we are enabled this month to furnish of the beloved sister whose early death was announced in the last number of the "Missionary Observer."

Mary Bailey was the only daughter of Mr. William Derry, of Bufton, Leicestershire, and granddaughter of the Rev. John Derry, for many years the honoured pastor of the Baptist church at Barton Fabis. She was born at Barton, December 10th, 1838, and was baptized and added to the church in that village, August 3rd, 1856. She continued in fellowship with the church at Barton until her death; for although her dismission was sent a few weeks ago to the church at Berhampore, before it arrived she had joined the church of the first-born in heaven. Our departed sister was an intelligent, consistent, and active member of the church. She had long felt desirous to be engaged in the Lord's work abroad, but that did not induce her to neglect opportunities of usefulness at home. By conversation with the unconverted, and visitation of the sick, by diligent labours in the Sabbath school, by her facile pen, by her efforts in connection with the Juvenile Missionary Society, and by her holy Christ-like example, she was constantly endeavouring to promote the Saviour's cause. Her pastor remarks of her, "One more generally beloved, and more deeply regretted, it has not been my privilege to know."

Miss Derry had been engaged in marriage for several years to the Rev. Thomas Bailey, of Berhampore, and formerly of Barton. This engagement appeared to open the way for the fulfilment of her long-cherished desire to labour for Christ among the heathen. The funds of our Mission were at the time burdened with a heavy debt, which caused her departure to India to be delayed, while the unwillingness of her beloved parents that she should go at all, occasioned her much anxiety and grief. At length, these obstacles were removed. The committee of the Mission

sanctioned her going out to India, and after a long and severe struggle the consent of her parents was obtained.

Full of buoyancy and hope, Miss Derry embarked at Gravesend, in the "Shannon," on Monday, August 13th, 1866, in company with the Rev. G. Taylor and Mrs. Taylor. Her mother accompanied her to the ship. The painful separation was witnessed by the writer. Many were the tears shed, but truly noble and heroic was the fortitude displayed on that trying occasion by our departed sister. After a somewhat stormy passage she landed at Calcutta on Wednesday, December the 5th. An account of the voyage, from her own pen, occurs in an earlier part of the Magazine for this year. (Vide pp. 63 and 94.)

On Tuesday, January 8th, Miss Derry was united in marriage to the Rev. T. Bailey. The service was held in the Mission chapel at Cuttack. Her uncle, the Rev. J. Buckley, was the officiating minister, assisted by the Rev. G. Taylor.

To all human appearance a long and useful missionary life awaited the happy bride; but God, who cannot err, ordered it otherwise, and saw it good that a few short months should terminate her bright and hopeful course.

The following beautiful and touching extracts are from her latest letters to her parents. They could not have been more appropriate had she known her end was so near.

*"Berhampore, July 12.*

"Another fortnight has passed away since I last wrote you, and the approach of mail time reminds me of my returning duty and privilege. And oh! it is a great comfort that, although we are separated by thousands of miles, and though oceans roll between us, we have the privilege of communing with each other by means of pen, ink, and paper; and then I trust we can also say, in the words of the poet, that

*'Though sundered far, by faith we meet  
Around one common mercy seat.'*

Yes, it is sweet to feel that though our lot be cast in India or England, the same divine presence is ever near to aid and bless us, a throne of grace ever accessible, and the same bright and

blessed hopes of a glorious immortality beyond the grave to cheer and strengthen our hearts. How constantly are we reminded that this earth is not our rest, and admonished by the removal of one and another whom we have known and loved, to prepare for our latter end. A few days ago a letter from uncle Elliott was forwarded from Cuttack bearing date of June 2nd. Its contents were indeed touching, and deeply affected our hearts. Though still at that time in the land of the living, it seems dear aunt was drawing very close to her end; and I was sorry to find that her sufferings were very great. Long ere this her happy spirit has doubtless been released from its tabernacle of clay, and is now for ever happy and blessed in the presence of her Lord. And much as we may feel her departure, we could not wish her back again to this world of sin and suffering."

The next extract is from the *last* letter addressed to her parents, and is dated Berhampore, July 29th, less than a fortnight before her death.

"Mail time has again come round, and I once more sit down at my desk to pen a few lines to you. A week ago uncle Elliott's letter of June 16th was forwarded to us from Cuttack. It conveyed, as you will infer, the sad intelligence of dear aunt's death, and also gave a very touching account of her happy and peaceful dying experience. It is indeed an unspeakable consolation to her friends that the closing scene was so bright and triumphant; that she was privileged to bear testimony to the power and efficacy of the grace of Christ to sustain and cheer the soul in the midst of extreme bodily weakness and suffering, and when brought face to face with the last great enemy. And while our hearts are deeply affected at the news of her removal—and to her immediate friends at home the loss will be a very heavy one, still, when we think of the glorious happiness which her emancipated spirit is now enjoying in the presence of her God and Saviour, and the blessed re-union with her beloved father and dear children, and many other loved friends whom she had known on earth; when we reflect that she is now far beyond the reach of all the sufferings and sorrows incident to this mortal life, we cannot, when we think of all this, much as we loved her, wish her back again to this world. But oh! my dear parents, as friend after

friend whom we have known and loved is called away from earth, may we also be admonished '*to be ready.*' Knowing not how soon the summons may come to us, let us seek daily to live for eternity; then if we thus live the life of the righteous, may we hope for our last end to be calm and peaceful, and an abundant entrance to be administered to us into the kingdom of our Lord and Saviour Jesus Christ. I have written to dear uncle by this mail; he will get the letter\* about the time you receive this. I do not know that anything of importance has transpired in our immediate little circle since I last wrote to you. My health, I am thankful to say, has been very good, and I have consequently been able to apply myself more diligently to the study of the Oriya; and in this I find daily morning worship with the boys, and the Bible class which my dear husband conducts every Wednesday evening, together with the Oriya prayer meeting and the service on Sabbath-day, very helpful to me in my efforts to acquire the language. My soul longs for the time when I shall be able to speak it freely so as to tell some of these poor benighted women and children of the love of that precious Saviour who died for them and all mankind. My heart often yearns over them as I see them, in my daily walks or rides, sunk in degradation, misery, and idolatry. We trust, however, that the word of truth is gradually working in the hearts of the people. The missionaries and native preachers go to the bazaar to preach and distribute tracts, and when my husband returns home (often very wearied in body but refreshed in spirit), I am always very much interested to hear how they have been received by the people, whether they have had large and attentive congregations, what kind of objections or inquiries have been raised, how they replied to them, &c. With all the trials, difficulties, and privations of a missionary life, it is nevertheless a good and noble work, and one in which the true-hearted christiau cannot fail, I think, to realize the greatest delight and most sacred pleasure. For my own part I enjoy it very much, and feel it to be an employment most congenial to my mind, and I sincerely trust it is the sphere where Providence would have me be, and that the Lord will be

\* It came to hand after the intelligence of her death.

pleased to make me instrumental in doing good in this heathen land. In the wet weather you would be surprised to see how energetic we become, the cool air makes us feel as though we could do almost any amount of work."

The record of the dying experience of Mrs. T. Bailey, with particulars in reference to her last illness, is furnished by her deeply afflicted husband.

Mr. Bailey writes from Berhampore, under date of August 30, 1867:—

"You would hear by the last mail of the very sad event which has cast a gloom over our circle, and has filled my own heart with a grief the depth of which no words can express. The Lord has seen fit, after a few months of happy and earnest labour in His service, and of sweet fellowship with beloved friends in this country, to call to her heavenly rest my dear wife and true help-meet in the work. So many were the hopes we entertained of her, and so bright was the prospect of their happy fulfilment, that we can only regard the sad event as one of those inscrutable providences behind which the Lord sometimes hides Himself in clouds and darkness too thick for our poor mortal eyes to penetrate, and in view of which we can only humble ourselves in dust and ashes, and know that He is God.

Instead, however, of enlarging on a sorrow which words would fail to describe, and which the heart feels to be almost too sacred to be touched upon, though ever so lightly, I will try to give you a few particulars concerning her last illness, and her singularly touching and happy experience as she neared her heavenly home. I would fain another had done this, for it opens the wounds afresh, and makes the heart ache to dwell upon the theme; but as this cannot be, I address myself to the sorrowful task, feeling sure that her many friends will feel a mournful interest in perusing the record.

Our dear departed one had been subject for several months to occasional attacks of biliousness accompanied with diarrhœa, which, for the time they lasted, occasioned great prostration, but from which she rapidly recovered as soon as the crisis had passed. As these attacks were mainly attributed to bile accumulating on the stomach, we hoped that by taking proper and timely precautions she would be able to ward them off, and ultimately escape from them entirely.

The intervals between each attack had of late been about three weeks; and when she became apprehensive of the last, I gave the simple medicines the doctor had prescribed, and trusted these would suffice. For a day or two they appeared to produce the desired effect; but diarrhœa afterwards commenced, and continued obstinate, notwithstanding every effort we made to check it. She was first wholly confined to her bed on the 9th; on the 10th, about mid-day, she gave birth prematurely to a little girl, still-born; and on Monday, the 12th, at twenty minutes past four o'clock in the afternoon, gently and peacefully breathed her last.

When in health we had never shrunk from making death and eternity the subjects of serious conversation, and had striven to fortify each other's minds for the solemn event whenever it might occur, and whichever might be called to suffer the stroke first; but owing to the nature of her last illness, and the stringent orders given by her medical attendant that the dear patient should be kept perfectly free from exciting or disturbing conversation, and in other respects as still as was possible, we could not have so many or so long conversations on spiritual subjects as we both longed to enjoy. But as in life so in death, she evidently reposed a perfect trust in her Lord and Saviour—not a shade of doubt ever clouding her brow.

On the Saturday previous to her death I asked her in the morning whether, setting aside the bodily pain she suffered, she felt comfortable. 'Oh yes!' she said. She was *happy*, she felt her Saviour to be inexpressibly precious, and fully trusted in Him; also, if it were His will to take her, she should willingly go, feeling assured of an entrance into heavenly blessedness. She then quoted a couple of lines I had heard her repeat many times when in health, but never with such feeling and emphasis as now—

'Sweet to lie passive in His hands,  
And know no will but His.'

But evidently following the current of her thoughts, and also seeing me look very sorrowful, she went on to remark that life of late had had more charms for her than at any time before; that she had hoped to be useful in advancing the dear mission cause, and was gradually preparing for the work; and also for her husband's sake, if it were the Lord's



will, she should be thankful to remain, but that if He saw fit to take her, she felt happy in the prospect of going to be with Him; 'and oh!' she said, 'we shall there spend a long eternity together.' I told her that I trusted the Lord would spare her yet many years, and fervently prayed that it might please Him to do so. I asked whether she was able to pray too, but she replied, 'Only for a minute or so together;' and for the most part, owing to her extreme weakness and pain, could only present ejaculatory petitions, which from time to time she was heard to do. On the Sunday she dozed a good deal, and everything was kept as quiet as possible; and it was hoped that all was going on well. On the following morning she appeared stronger and more cheerful, and the doctor expressed himself hopeful of her recovery, so that we all felt greatly encouraged. She told the nurse in the course of the morning how happy she felt, and said, 'Oh, that I may always be as happy as this!' She afterwards called me to her, and told me she felt she was too far gone to be spared to me much longer. I replied that I still felt hopeful; but she assured me it was now too late, and she prayed that the Lord would enable me to bear the stroke with Christian resignation. She also remarked that the suffering was now so intense, that if it were the Lord's will to take her, she prayed He might do it speedily, so as to release her from her present agonizing pain. I then offered a short prayer over her, that the Lord would be merciful, and comfort and strengthen her in the hour of her extremity. To this she fervently responded, and would have said more, but my eyes were filling with tears; she, too, was becoming excited, and I was compelled to leave. She shortly after became delirious through a paroxysm of pain, but even then the soothing effect the name of Jesus had upon her was very touching and remarkable, and showed how inexpressibly precious it must have been to her. When the pain subsided she sank back exhausted; a difficulty in her breathing now became perceptible, which gradually increased till a little after four o'clock, when her happy spirit was released from its frail tenement, and she was gone to be 'for ever with the Lord.'

The precious remains were committed to the dust on the following evening by

brother Taylor with great feeling and solemnity. Most of the Europeans connected with us, and nearly the whole of the dear native Christians with the two schools followed to the grave, and a large number of people were present beside. Though her missionary course had been so short, she had greatly endeared herself to many—especially of our native friends—and no expression of affectionate and respectful sorrow has been wanting; verily, '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 death of Mrs. Bailey was improved at Barton on Lord's-day, Oct. 6, when the Rev. W. Hill preached a funeral sermon from Mark xii. 8—"She hath done what she could"—to a large and sorrowful congregation.

In reviewing the affecting events here narrated we would be reminded for our *comfort* that however painful the bearing dispensations of Providence may be, they do not occur by any mere chance or accident. The keys of hades and of death are in the hands of our exalted Redeemer; he opens and none can shut, he shuts and none can open. "Precious in the sight of the Lord is the death of His saints." So highly does he value the lives of His servants, that he will not lightly permit their death. The goodness of God was seen in directing the steps of our dear friend to Berrampore, rather than to Piplee. At the former station, medical aid was available at any hour; at the latter it could not have been procured without long delay. From the suddenness of the last illness, the probability is that Mr. and Mrs. Bailey would have been alone at Piplee, and the bitter reflection would ever have distressed our brother, and the friends of his departed wife, that her life was sacrificed in consequence of there being no medical man within reach of the station. It is a satisfaction to know that everything which human sympathy and skill could do for our sister was done.

We cannot but remark, how very eventful was the last year of Mrs. Bailey's life! On Monday, August 13, 1866, she set sail for India. On Wednesday, December 5th, she landed at Calcutta. On Tuesday, January 8th of the present year, she was married, and on Monday, August 12th, she died! On the very day that she died the

"Shannon" again left Gravesend for India, containing a box intended for her from her friends at Barton. Let any who dream of long life in this world, ponder this affecting illustration of the *uncertainty* of all earthly things!

The bright example and the early death of our departed sister present to every reader with thrilling earnestness the appeal, "WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT."

IMPROVED CONDITION OF ORISSA.

THE Rev. J. Buckley writes from Cuttack, August 28th, and reports that their condition had much improved. Rice was selling that day at eighteen seers the rupee, which is considerably cheaper than at any period since the commencement of the famine. It was, however, expected that the demands on the poor fund would be unusually heavy for a long time to come. Mr. Buckley desires to express the hearty acknowledgements of his brethren and himself to all the friends who have helped them in their time of darkness and distress. This help has been much appreciated,

and has been very useful in relieving the distresses of the people.

LADIES' WORK FOR THE GENERAL BAPTIST MISSION.

THE ladies of St. Mary's Gate and Osmaston Road chapels, Derby, feeling the present great need of any aid that can be rendered to the Mission in Orissa, have decided to commence making up articles to be sold by our missionaries. The goods sent out some years ago after the bazaar held in Derby found ready sale. In this effort they invite the hearty co-operation of all.

As Mrs. Miller hopes to be able to return in January, it is intended to get the first box ready by then if possible, the remainder to be forwarded after the ensuing Association. It is hoped the friends of the Mission will commence working immediately, as the time is short. Any articles of children's clothing (the under garments made of calico, not linen), sofa cushions, unstuffed, and slippers not made up, are always saleable. Contributions in money or goods may be forwarded to Miss Stevenson, Green Hill House, or Miss Wilkins, North Parade, Derby.

Foreign Letters Received.

BERHAMPORE—T. Bailey, August 29, 80.  
 CUTTACK—T. Bailey, September 16.  
 „ —J. Buckley, August 17, September 2,

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY, FROM SEPTEMBER 20th TO OCTOBER 20th, 1867.

BARTON, BARLESTONE, &c.	DERBY, <i>Mary's Gate.</i>	LYDGATE, near <i>Todmorden.</i>
£ s. d.	£ s. d.	£ s. d.
Public Collections ... 14 1 10	Public Collections ... 22 8 0	Public Collections ... 2 1 6
Sunday Schools, for Orphans ... 7 10 0	HEPTONSTALL SLACK	MELBOURNE.
Collecting Books ... 1 11 0	Colls. and Subs. ... 13 18 0	Public Collections ... 7 17 8
Mr. John Haywood, Twyeross ... 2 0 0	KIRTON-IN-LINDSEY.	SMARDEN.
25 2 10	Colls. and Subs. ... 5 0 0	Colls. and Subs. ... 6 3 7
BIRCHCLIFFE.	LEEDS, <i>North Street.</i>	STANTONBURY.
Colls. and Subs. ... 24 4 3	Cash on account ... 13 0 0	Sunday School for Orphan ... 0 19 6
Less Expenses ... 0 6 0	LEICESTER.	TARPORLEY.
BURTON-UPON-TRENT.	Mrs. Livens, for Orphan 3 0 0	Colls. and Subs. ... 50 4 2
Juvenile Society, on account ... 15 0 0	Mrs. Gray—A thank-offering ... 1 0 0	

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. PRIKE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

## GENERAL BAPTIST MAGAZINE.

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 DECEMBER, 1867.
 

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 HOW A DECLINING DENOMINATION MAY BE SAVED  
 FROM EXTINCTION.

TWELVE months ago we inserted an admirable paper from the pen of the Rev. J. C. Means, the foremost minister of the Old Connexion of General Baptists, which reviewed their history from the middle of the seventeenth century, when their churches were very prosperous; which traced their subsequent declension to its causes; and which contrasted with it the vigorous growth of the New Connexion. At the late assembly, reported in our number for June last, Mr. Means returned to the subject of their denominational decline in order to enforce the lesson it ought to teach, and also to urge that change in the tone and purpose of the body which alone can save them from the extinction by which they are threatened. The importance of the object set before him, and the ability with which he has written upon it, should secure from us, who are concerned for the permanency and revived prosperity of the New Connexion, a careful reading of what this "faithful messenger" has written. After declaring his conviction that their denominational continuance can only be secured by "a *revival of earnest, deep, heartfelt religion,*" he thus proceeds:—

"Let us, first of all, clearly understand what we mean by the word Religion. It is the soul's deep and abiding consciousness of its own relation to God; a consciousness which enters into and modifies all the affections of our nature, which makes us sensitive to all

the approaches of sin, and disposes us to listen to all the calls of duty. It is not simply a sense of the beautiful or a sentiment of reverence, though it involves them both; nor is it the desire of truth and goodness, though it quickens this to the greatest intensity; but, I repeat, it is the soul's deep and abiding consciousness of its own personal relation to the living, the holy, the merciful God.

To quicken this consciousness of our relation to God, to recall it to life where it has been deadened by worldliness and sin, to uphold and strengthen it where it is weak, to give it stability where it is transient and fitful, to make it operative where it has degenerated into a dreamy quietism, is the chief end of all rightly-directed religious ministrations; and it is for us to consider how the ministrations of religion in our Churches shall be made effectual to its attainment.

If we look back through the long history of the Christian Church, from its very origin, we shall see that, in all periods which have been marked by a revival of religious earnestness, the appeal of the Christian ministry, which in its various forms has ever been the agency employed by God in His providence for rousing and sustaining the religion of the heart, has been to man's deep consciousness of sin. This appeal is involved alike in the solemn forewarning of a judgment to come, and in the invitation to repentance and the assurance of mercy, in the eu-

deavour to awaken fear or to inspire hope. In the religious revival of the last century, of which the rise of Methodism was the great feature, all recognize the fact of this appeal to the conscience; and when we look to the teaching of the apostles in the first establishment of the Church, we find it there also.

Let us turn to the Sacred Records in proof of this. What was the assertion which contained the point of the Apostle Peter's sermon on the day of Pentecost—an assertion made by him as emphatic as he could make it? 'Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ.\*' The assertion may possibly be regarded by some simply as a theological proposition; but the circumstances of the audience made it a most pungent appeal to conscience; and it was manifestly meant by the preacher to be so. The appointed Lord was 'the same Jesus whom they had crucified.' The appeal was acknowledged by the answer which their conscience gave,—'they were pricked to the heart.' It was followed up by the exhortation, 'Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.† Pardon and help were the blessings held out to them, and of these the one implies guilt, the other weakness: and these blessings would be sought and valued only by those who felt that they were at once guilty and weak.

Neither is this a special characteristic of the preaching of the older apostles, the Petrine conception of the gospel, to borrow our modern phraseology, as contrasted with the more liberal view of Paul; for he too adopts the same strain. He sums up and applies his sermon at Antioch, in Pisidia, in these words: 'Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.‡ In like manner

he closes his address to the inquisitive and restless Athenians: 'The times of this ignorance God winked at, but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.\*'

Now these passages are not mere steps to something beyond: they are the passages at or near the close of his address, in which the preacher sought to bring the subject of the discourse home to the hearer: they form the conclusion to which all the previous reasonings, the citations of prophecy, the statements of recognized truths, and the assertions of indisputable facts, were designed to lead. The Apostle Paul himself speaks of his whole ministry at Ephesus as 'testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.†

The terms which were from the first commonly applied to the Lord Jesus Christ, and to the purpose of his gospel, 'Saviour' and 'Salvation,' involve this same appeal to the consciousness of sin. The promise of deliverance implies danger, of whatever kind it may be; and the general use into which these terms came in the very infancy of the Church, shew that the idea which they involved was at once of the greatest prominence, of the deepest impressiveness, and of the widest application.

The same implication of man's sin and consequent danger runs through the apostolic writings, as well as through the apostolic preaching. 'I am not ashamed of the gospel of Christ,' writes the Apostle Paul; 'for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.‡ Again, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.§ And more fully, 'And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit,

\* Acts ii. 36. The order of the original Greek makes the emphatic nature of the assertion even more apparent, "God hath made both Lord and Christ that same Jesus whom ye crucified."

† Acts ii. 28.

‡ Acts xiii. 38, 39.

\* Acts xvii. 30, 31.

† Acts xx. 21.

‡ Rom. i. 16.

§ 1 Tim. i. 15.

that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.\*

We see, then, that this presentation of the gospel in its direct bearing on the souls of the bearers, its appeal to their sense of sin, its announcement of the judgment to come, its promise of salvation to the true believer, was the characteristic of the first age of the Church. It is in truth, the only presentation of it which can inspire general interest. As a theological system, Christianity may interest the thoughtful, it may command their reverence and solve their difficulties; but if so presented, it will not win the regard of the busy, or arrest the career of the thoughtless, or alarm, awaken and convince the sinner. And where it does excite interest, the sentiment awakened is comparatively feeble; it inspires a certain devout reverence, but it does not melt by the warmth of the grateful love which it kindles, or absorb all the faculties of the soul by the intensity of the conviction with which it fills it.

It is to the tendency to this abstract presentation of religion as a theology that we may, I believe, mainly ascribe our decay. The preaching of our ministers became continually less pungent; instead of addressing the conscience, they spoke to the intellect; and the hearers' sense of a personal interest in the truths that they were invited to contemplate grew fainter and fainter. A subject was discussed before them, a subject of moment; but because it was 'discussed before them,' they did not feel how momentous it was. The application with which the discourse closed was too formal, too general to impress them; and this would be especially the case where the impression was most needed, but would have therefore been most painful and unwel-

come. I believe that this mode of preaching became so predominant that it set a fashion, as it were, for the exercises of the pulpit, which those who felt how defective it was found it hard to break through. Young ministers, as they entered on their work, fell into what had become the beaten track; and if at length they felt their error, it was hard, perhaps impossible, to break away from what had not only been sanctioned by general practice, but engrained in themselves by habit.

Another characteristic of the apostolic presentation of the gospel was the urgent requirement of faith in Christ as the condition of salvation. This was the primary demand of the first preachers of the gospel. In the passages which I have already cited, this is sufficiently manifest. Paul's reply to the Philippian jailor's question, 'What must I do to be saved?'—'Believe on the Lord Jesus Christ, and thou shalt be saved'\*—compresses in a few words the essential meaning of nearly all of them. But here let me briefly guard against two prevalent misapprehensions. What is required is belief in Christ, not belief about Him. No doubt the first implies some form of the second: the soul's reliance upon Christ as a Saviour implies a conception of His power to save; but the thing regarded was the reliance, and not the conception, the reality, strength and influence of the one, rather than the form of the other. In other words, faith did not mean orthodoxy. Again, it must be borne in mind that salvation is not so much an external reward as an internal process; a deliverance from the power of sin, as well as from its penal consequences. The connection between faith and salvation is, then, not arbitrary, but natural; it is not the award of deliverance from hell to the holders of a creed, but the purification of the soul through the power of a living conviction; and the extent and completeness of that purification will depend on the presence and intensity of the conviction by which it is worked out—that is, on the power of faith.

Faith in Christ is distinct from reverence for Him or sympathy with Him,

\* 2 Cor. v. 18—21.

Acts xvi. 30 31.

though it is necessarily connected with them both. It depends on our conviction that He comes from God to us; that, in the words of Paul, already quoted, 'God was in Christ reconciling the world to Himself.' Far be it from me to disparage that reverence and sympathy which are the accompaniments of faith, but they must not be substituted for it. It is not until we recognize Him as 'the power of God and the wisdom of God'\* that we can have the faith which is to work out our salvation;† so that the decay of that faith would involve the decay of piety. Pure theism is defective in working power, as the experience of all the ages shews.

The direction of much of the thought of the present day renders it the more important that we should hold firmly to this faith in Christ. That direction is predominantly towards the researches of physical science. Now there is no danger that the results of physical research, assuming them to be true (as, when research is well directed, we surely may), should be at variance with any other truth; for truth being the accordance of our conceptions with the reality of things, and all the parts of the reality being compatible, or they could not be co-existent, our conceptions of them, when correct, must be compatible also; that is to say, any truth rightly understood must be harmonious with all other truth. The danger is this: that the over-absorption of the mind in one kind of research is apt to indispose it to the acceptance of conclusions which are attained by the exercise of another class of faculties than those which are employed in its own special pursuits. The enlargement of our conceptions of the universe, both in regard to extent and duration, while exalting our ideas of the power and wisdom of God, tends, unless the tendency be guarded against, to diminish our consciousness of our personal relation to God. We seem to shrink into nothingness; to become mere specks in the vastness of the infinite, like the leaves of the forest

that shiver in the breeze, the blades of grass that wave in the expanse of the meadow, or the bubbles that glance for a moment on the waters of the ocean and then disappear.

Further, in the constant attention of the mind to the secondary agencies by which the universe is moved, and in the recognition of those secondary agencies alone as the proper subjects of scientific regard, there is danger that the First Great Cause should be disregarded; especially as the subtlety of modern research tends to identify agencies apparently the most diversified, and to resolve what have been looked upon as various forces into one more comprehensive force, of which they are but modifications. I am not thinking of conclusions that are deduced by reasoning, but of tendencies that are generated or fostered by intellectual habit. And it must be remembered that our conclusions, even on the most momentous subjects, are commonly determined more by our tendencies than by the arguments on which the conclusions appear to rest.

A practical, devout faith in our Lord Jesus Christ and in God, as speaking and working and manifesting Himself in Christ, is our great safeguard against these dangers. It is the needful complement of the one-sidedness to which physical science by itself is likely to lead. It comes home with a directness to the soul which, I apprehend, no religious philosophy, however beautiful and however true, can have. It was the clear recognition of God, speaking by the lips of His Son, that gave the gospel its original power, and has been the source of all the revivals of religion which have marked, at successive periods, the subsequent history of the Church; and it is to the want of it that we may ascribe all the periods of spiritual declension with which those revivals have alternated.

But there is another point to which I would call your attention. The faith of the early Church was a trust, not in Christ as dead, but as living and reigning in heaven. This, too, is manifest, not only in the passages already cited, but in many others. It was the risen Saviour who said, 'All power is given unto me in heaven and in earth.'\*

\* 1 Cor. i. 24.

† I say this a general truth. It is, I believe, the strength of Christian faith which alone has power to work out, in men generally, the inward change which is the essential of salvation.

\* Matt. xxviii. 18.

'Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name.\* It was to Jesus in heaven that the first believers looked; it was in Him they trusted. This is abundantly manifest in the discourses and writings of the apostles. With the exception of His death and His resurrection, the incidents of our Lord's sojourn on earth are but rarely and briefly noticed. His words are hardly ever cited. Doubtless the tradition of these moulded the conceptions and determined the faith of the primitive believers; but they looked not backward, but upward; it was less the Saviour sojourning on earth than the Saviour glorified in heaven that they had in mind. They felt that he knew their wants, pitied their infirmities, and watched over them in their trials. When they prayed, it was in His name, and His intercession rose up with their prayer before the eternal throne; when they received a blessing from the Father, it was through the Son. 'To us,' said Paul, 'there is but one God, the Father, of whom are all things, and we in (or for) Him; and one Lord Jesus Christ, by whom are all things, and we by Him.†

Their connexion with Christ, then, was immediate and direct. The records and traditions of his earthly life were not the only links, not even the chief links, that bound them to Him. He was their living Saviour. They could say with Paul, 'If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.‡ It was the risen Jesus who had shed forth the Holy Spirit on the day of Pentecost;§ who had heard the cry and strengthened the spirit of the martyr Stephen;|| who had laid His hand upon the persecuting Saul,¶ and stopped him in his mad career, and afterwards had answered so graciously the prayer of

the same Paul in his hour of suffering and depression;\* who had healed Æneas of his palsy, and opened the heart of Lydia to the truth of the gospel.† The benediction, 'The grace of our Lord Jesus grace be with you,' was not a formula which time had emptied of its meaning, but a prayer which retained its full significance; for was it not in his grace that they trusted day and night.

Once more: the great transforming, renewing, sanctifying, sustaining influence which they felt in their own experience, was the Spirit of God shed abroad in their hearts. It was the promise of Jesus that He would send it down upon them, and he had sent it.‡ Its most precious fruits were not the splendid gifts which, specially needed by the infant church, were limited to that time of need, but those more enduring ones which, being needed by all, were offered to all; the inheritance of all ages, the portion of all devout souls. 'It is God which worketh in you both to will and to do of His good pleasure;§ was the assurance of Paul. 'If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?|| was the assurance of one greater than Paul. The result of this conviction was a constant dependence on the Divine grace. They kept near to God, because they felt that on that nearness their salvation depended; that it was through Christ, the living Saviour, that they had been brought near, and through Him they were kept near to God. In them the Saviour's dying prayer was fulfilled—'The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.'¶ 'Truly their fellowship was with the Father, and with his Son Jesus Christ.'\*\*

It is from these great truths that the life-giving power of the gospel mainly flows. Upon the prominence

\* Philipp. ii. 8, 9.

† 1 Cor. viii. 6.

‡ Rom. vi. 10.

§ Acts ii. 33.

|| Acts vii. 55, 59.

¶ Acts ix. 5, 17, 27; xxii. 8, 14; xxvi. 16, 18. Comp. Philipp. iii. 12.

\* 2 Cor. xii. 8, 9.

† Acts ix. 34; xvi. 14.

‡ Luke xxiv. 49; compare Acts i. 4, 5; John xv. 26; xvi. 7.

§ Philipp. ii. 13.

|| Luke xi. 13.

¶ John xvii. 22, 23.

\*\* 1 John i. 3.

given to them the spiritual prosperity and spiritual power of a church depend. Where these are rightly appreciated and duly brought forward to view, the religious spirit is a living and vigorous spirit; where they are neglected, disparaged, or denied, that spirit is enfeebled and dies out. Such, I fear, has to a great extent been our own case; nor can I hope that the decay will be arrested till these great truths are clearly recognized by us and earnestly applied.

We have argued against the corruption of human nature and the imputation of Adam's sin, and have, as we thought, refuted the reasonings by which those doctrines were sustained. It matters little whether our position was tenable and our arguments sound; the real matter at issue was not these dogmas, but the actual sinfulness of men. We discussed abstract questions when we should have appealed to the living conscience. We were like physicians who, in contending against some alleged causes of disease, should disregard its symptoms and think lightly of its virulence; or like men who, while asserting the purity of the fountain, should think little of the foulness of the stream. It is not to be wondered at, then, if we failed to arrest the course of the sinner, or to break in upon the security of the careless. We have talked about the Saviour, discussed his claims to our reverence, and retrenched the honours which, as we thought, were unduly ascribed to Him, till, I fear, we have too often come unconsciously to look upon Him rather as the subject of our arguments than the object of our trust; and have been more anxious to guard against making too much of Him than fearful of making too little. We have failed, I am afraid, to enthrone Him in our hearts as the Son of God; to make His work and teaching the ground of our highest hopes and purest affections; to commune with Him closely and constantly, till we could say with Paul, 'The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.'<sup>\*</sup>

It is because our orthodox brethren, as we term them, have retained these great features that they have been successful where we have failed; that their churches are pervaded by an earnest and devout feeling in which we are conscious that our own churches are deficient; that their services excite a warm interest which ours fail to kindle; that their missions attain to a degree of success which ours cannot reach, if indeed we make any missionary efforts at all. They may have cast these vital truths into dogmatic forms which we cannot accept; embarrassed them with what we regard as needless or erroneous definitions; but these mistakes, while open to our criticism, do not destroy the vital power of those truths which have been thus misapprehended. Our brethren have kept to them, and given to them the prominence they demand; and, despite of any errors which they may have joined with them, they have won a hearing which we have not won, and which we shall not win till we come back to these same precious and eternal truths. When we realize more vividly that man is a sinner, and as such exposed to the righteous judgment of God; that salvation is offered him through faith in Jesus as his Saviour, his living Saviour, still 'able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them';<sup>\*</sup> that it is by the working of the Spirit of God in the heart that the salvation is to be wrought out;—when, I say, we vividly realize all this, and hold it forth clearly and earnestly, we shall gain the ear of men, for we shall touch their hearts. If we think these truths have been linked with errors or presented in forms unsuited to them, let us lay aside the errors, and give to the truths what we judge to be a more suitable form; but let us not waste our time and strength in merely assailing the errors, but in enforcing the truths. And let us not, from the fear of being misapprehended, be so anxious to trim and guard and qualify our statements as to take out all life and power from our teaching.

\* Heb. vii. 25.

\* Gal. ii. 20.



## AN ALLEGORY.

FOR YOUTHFUL READERS BY THE WINTER FIRESIDE.

I LAID me down to rest, and while my weary limbs and aching head reposed, soft slumber came to

"Press mine eyelids down,  
And steep my spirits in forgetfulness."

I must have lain in that unconscious state for some hours, when all at once sweet music stole upon my ears, and I was all intent to learn whence came the sounds. What can it mean? thought I, when suddenly a glad vision appeared. I saw a little inland lake embosomed amid hills which, though rough-looking, were not altogether devoid of beauty. The lake was by no means clear or pleasant to look upon. There were big waves fighting and dashing each other to atoms; while from its depths the contending waters ceased not to cast up mire and dirt.

I beheld, also, a number of beasts in the water, most odious to look upon; and I perceived that though it was not always their element, they nevertheless made it their home, and were the cause of all the disturbance. But lo! a wind passed over the lake, and all at once, after unusual commotion, the fight ceased, and I saw the ugly inhabitants of the lake come out and retreat to some distance, where they remained apparently wishful to return; but the waters, excited by the wind that came, had lashed them so furiously, that they could not abide. The boisterous waters then became calm, and so clear, that, looking into them, I could see the bottom, but not in the centre, for there (though just as clear) they were too deep to reveal their secrets to the onlooker.

While I mused on the change which had taken place, I heard again the strains of music which I seemed to hear before, but they were sweeter now. I looked, and beheld such a sight as never gladdened my eyes before, for there were multitudes of angels descending from heaven and dipping their wings in the lake, which seemed like an instrument of music on which they all played; for every time they touched the water it gave forth pleasant and rich sounds, such as I had never heard till then. The heavenly

visitants were most beautiful creatures, clad in white flowing garments, while their hair hung in golden ringlets over their shoulders. The sky seemed lit up with glory. The sun shone unusually bright, and his rays falling upon the flowing robes added here and there a fringe of gold which dazzled my eyes to look upon.

I tried to count the number of the angels, but I could not, there were too many. But while I could not even distinguish the faces of some, there were others whom I saw so plainly that I seem to see them now. There were three in particular, who came first. They were always the most prominent of the crowd; and I noticed that while the others sometimes removed to some distance from the lake, these never went *far* away, but hovered close over its bosom. Sometimes one of the three would lie upon the water or bathe in it, and whenever she did so, she invariably drew in the other two with her; and while they thus bathed, they twined their arms around each other, so that they seemed but *one* being instead of *three*. I noticed, also, that whenever *they* did so, the *other* angels would descend lower and dip their wings until the lake was all in motion. Yet the wavelets seemed to embrace, rather than to fight as before; and there was no mire or dirt cast up.

Sometimes the whole company, led by the prominent three, would fly swiftly over the lake, and contrive to strike the waters simultaneously with their wings or robes; and then there were produced such ravishing sounds as cannot possibly be set forth by any earthly simile. Ten thousand fine-toned instruments, all played at once by the best trained fingers, would give but a very imperfect idea of the music they made.

Once or twice, when the angels seemed as though they were departing, I saw the savage creatures which had been ejected advance cautiously but quickly towards the lake, and one succeeded in placing his foot in it; but the angels descended, the wind came again, and the troubled waters lashed

him so severely, that he was glad to flee, and, with the others, he once more stood looking and waiting.

I watched still further, and observed something even yet more wonderful. The angelic visitants were still there, but the lake was evidently undergoing a great change. An unusually bright sunbeam came down to assist the angels in drawing up the waters. I did not see them go, but they evaporated very quickly, and with the waters went the angels too. They lingered while a drop remained, but at last I saw them soar away; and as they flew aloft, the three principal angels seemed to be bearing in their arms a living being—their music still continuing till the clouds closed over them, and shut out all but the faintest echo of their songs.

Then I understood that it was a human soul that I had mistaken for that little lake. The rough hills which enclosed it were the body. And whereas the waters were troubled, and cast up mire and dirt, it was but the passions warring one against another, and causing uncleanness and misery. The savage beasts which were turned out were wicked spirits. I know not the names of all, but I am sure, from their appearance, there were among

them Pride, Doubt, and Despair. The wind which passed over was the Spirit of God; and as the soul yielded to His influences, the angels came, whose names were Faith, Hope, and Charity; and hovering near, or dwelling in the soul, they soon attracted (as they always do) numbers of others, whose names I do not know, but amongst whom were Contentment, Peace, and Joy. I went forward to gaze upon the bed of the departed lake, and behold! an unsightly and clayey corpse.

Tinkle, tinkle, tinkle—ding dong, ding dong—went the bells in the old church tower, ringing in, I suppose, the fifth of November. Their voices had floated in upon the gentle breezes through my open window—and hence my dream. But now that I was fully aroused, Oh! how paltry seemed those sounds after the heavenly music to which I had listened. It was like the beating of a cracked pot after being entertained at a grand concert. When the soul has been filled with heavenly joys, the best earthly pleasures seem insipid, and can never be relished as before. My ears could scarce endure the inharmonious jingle. I rose, and wrote my dream.

*Dewsbury.*

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## MONTHLY PAYMENTS OF MINISTERS' SALARIES.

A STATEMENT has been made that the Chancellor of the Exchequer has arranged for the payment of salaries in the public departments monthly, instead of quarterly. In commercial establishments this term of payment has long prevailed. The earliest mention in ecclesiastical history of ministers' salaries which we have been able to find is that of Natalius of Rome, about 200 A.D. This pastor or bishop received 120 denarii *per month*. So that ancient practice in the church, and modern practice in civil and secular establishments, may be pleaded in favour of a more frequent payment of our pastors. But the change may be contended for as a matter of *right*. Take the case of students, some of whom leave College with empty purses, if not also with small arrears for indispensable comforts. How can they pos-

sibly wait for a full quarter before receiving any salary? Either they must borrow of friends, or go far into debt, or get an advance, as it is indignously called, from the church treasurer. The case of a minister removing from one sphere of labour to another is equally hard, and perhaps harder. Besides, the very general adoption of the weekly offering in our churches, thereby supplying the treasurers with money beforehand, is an additional reason for prompter payment of ministers' salaries. On all grounds we contend that this ought to become the rule, and not be allowed to remain the exception. Some feebler churches have acted on this rule for years past; but as the quarterly payment has been more common, it has been deemed more becoming and respectable. By all means let all our

churches be left at liberty to make their own arrangements, and let not any pastor be offered a monthly instalment of his stipend who would consider himself degraded thereby. As

we are now near the close of the year, and the time when annual church meetings are held, we venture to invite attention to this subject as one of no little practical importance.

### SUNDAY SICKNESS.

MEDICAL men who have had a proper training for their profession, and who have entered fully into what is considered a good practice, have acquired a knowledge of diseases far beyond what is possessed by the most intelligent of non-professional people. But there is one malady which is better known to ministers of the gospel than to the most experienced medical practitioners. That malady may be called *Sunday sickness*. Sometimes it is clearly foreseen on the Saturday, so that it is not a sudden seizure. Having been a little "out of sorts" for a day or two, the patient makes up his mind to "lie up" on Sunday; and so he provides himself with a powder, or pill, or other potion from the druggist, and devotes the pearl of days to the improvement of his constitution. That may not be bad policy for one whose body is everything to him; but something better is surely to be expected from one who believes that he has a soul, and who professes to be concerned for its salvation. Such a man would never *make choice* of Sunday for taking physic. Sometimes Sunday sickness steals upon the patient as he lies half unconscious on his bed in the wasting morning of the sacred day; but the "nimmer," as he is named in Hudibras, does not startle him in the least; rather does he make him more cosy and quiescent, and induce him to

have another turn and an extra nap. Protracted slumber merely postpones the breakfast, or if it has any other effect upon it, the effect is seen in a larger consumption of what it is made out of. But the lateness of the meal is a presumption that the man is "not at all well;" and the largeness of it quite indisposes him to go out as usual to morning worship. Unquestionably *he* is suffering from Sunday sickness.

In another case the sufferer is as averse to "doctor's stuff" as he is to divinity. What he desires is a little fresh air, and his grand restorative is a ride or a ramble.

To some of these afflicted ones the *night* air is very injurious, and they dare not "venture out" to the evening service on any account. So the fire is replenished, the easy chair is drawn up, the slippers are put on, and something interesting to read is taken in hand. Thus the day of rest is languidly got over, and the nocturnal silence which succeeds is patiently borne. "Very early in the morning on the first day of the week," without asking for any "ægrotat," like that which certain physicians supply, these sickless people proclaim themselves convalescent by "turning out" to business, and by "sticking close" all the day either to the farm or the merchandise.

### SANDY AND REUBY—TWO ORPHANS.

*From "Counsel and Comfort for the Fatherless and Motherless."*

WE had been on a fishing tour in the Highlands, and were idling a day or two in the "gray metropolis of the north." "Scotchman, Express, Mer-kerry—fewzees, a penny a hunder—this day's Scotchman, sir!" shouted a shrill-piped, ragged little imp, as we stood blowing a cloud at the door of

the New Royal, in Princes Street. "No, we don't want any." "Fewzees, penny a hunder, sir; this day's paper, sir—half-price, sir, only a bawbee," persisted the young countryman of Adam Smith. "Get along, Bird's-eye, don't want any," growled my friend Phillips. "They're gude fewzees, sir,

penny a hunder—They're gude fewzees, sir,—hunder and twenty for a penny, sir," coming round on my flank. "No, don't want them, my boy." The keen blue face, red bare feet ingrained with dirt, and bundle of dirty rags, looked up piteously at me, moved off a little, but still hovered round us. Now, when I put down my first subscription to the One Tun Ragged School in Westminster, I took a mental pledge from myself to encourage vagrant children in the streets no more. Somehow, in this instance, that pledge wouldn't stand by me, but gave way. "Give me a penn'orth, young 'un." "Yes, sir—they dinna smell." "Ah, I haven't got a copper, little 'un, nothing less than a shilling; so never mind, my boy, I'll buy from you to-morrow." "Buy them the night, if you please. I'm very hungry, sir. I'll gang for change, sir." His little cold face, which had lighted up, now fell; for, from his bundle of papers, I saw that his sales had been few that day. "Well, little 'un, I'll try you—there is a shilling—now, be a good boy, and bring me the change to-morrow to the hotel. Ask for Mr. Turner." "Give my friend your word of honour, as a gentleman, as security for the bob," said Phillips. "As sure as death, sir, I'll bring the change the morn," was the promise of young Lucifer before he vanished with the shilling. . . . Next morning we were on the Roslin stage, to "do" the wonderful little chapel there. We were stopped near the University by a crowd congregated round some poor creature brought to grief by the race-horse pace of a butcher's cart. A working man raised something in his arms, and, followed by a crowd, bore it off. . . . On our return to the inn, I inquired, "Waiter, did a little boy call for me to-day?" "Boy, sir? Call, sir? No, sir." "Of course he didn't. Did you really expect to see your young Arab again?" said Phillips. "Indeed I did, Charley. I wish he had proved honest." "Then, O Lucifer, son of the morning, how art thou fallen!" Later in the evening a small boy was introduced who wished to speak to me. He was a duodecimo edition of the small octavo of the previous day, got up with less outlay of capital—a shoeless, shirtless, shrunk, ragged, wretched, keen-witted Arab of

the streets and closes of the city. . . . He stood for a few minutes diving and rummaging into the recesses of his rags. At last little Tom Thumb said, "Are you the gentleman that boucht fewzees yesterday frae Sandy?" "Yes, my little man." "Weel, here's sevenpence," counting out divers copper coins. "Sandy canna come—he's no weel—a cart ran ow'r him the day, and has broken his legs, and he's lost his bannet, and his fewzees, and your fourpence piece, and his knife—he—he's no weel. He's no weel ava—and the doctor says—says—he's dee—dee—in'; and that's a' he can gie ye now;" and the poor child, commencing with sobs, ended in a sore fit of crying. I gave him food; for though his cup of sorrow was full enough, his stomach was empty, as he looked wistfully at the display on the tea-table. "Are you Sandy's brother?" "Ay, sir;" and the flood-gates of his heart again opened. "Where do you live? Are your father and mother alive?" "We bide in Blackfriars' Wynd in the Coo-gate. My mither's dead, and my father's awa'; and we bide whiles wi' our gude-mither;" sobbing bitterly. "Where did this accident happen?" "Near the college, sir." Calling a cab, we were speedily set down at Blackfriars' Wynd. I had never penetrated the wretchedness of these ancient closes by day, and here I entered one by night, and almost alone. Preceded by my little guide, I entered a dark, wide, winding stair, until, climbing many flights of stairs in total darkness, he opened a door, where a light maintained a feeble, unequal struggle with the thick, close-smelling, heavy gloom. My courage nearly gave way as the spectacle of that room hurst upon me. In an apartment, certainly spacious in extent, but scarcely made visible by one guttering candle stuck in a bottle, were an overcrowded mass of human beings sleeping on miserable beds spread out upon the floor, or squatted or reclining upon the cold, unfurnished boards. Stepping over a prostrate, quarrelling drunkard, I found little Sandy on a bed of carpenter's shavings on the floor. He was still in his rags, and a torn and scanty coverlet had been thrown over him. Poor lad! he was so changed. His sharp, pallid face was clammy and cold—beads of

the sweat of agony standing on his brow. A bloated woman in maudlin drunkenness now and then bathed his lips with whisky and water. A doctor from the Royal Infirmary had called and left some medicine to soothe the poor lad's agony—for his case was hopeless—but his tipsy nurse had forgotten to administer it. I applied it, and had him placed on a less miserable bed; and feeing a woman to attend him during the night, I left the degraded, squalid home. Next morning I was again in Blackfriars' Wynd. . . For the patient, medical skill was naught, for he was sinking fast. As I took his feeble hand, a flicker of recognition seemed to gleam across his face. "I got the change and was comin'—"  
 "My poor boy, you were very honest. Have you any wish—anything I can promise to do for you? I promise

to —" "Reuby, I'm sure I'm deein'; wha will take care o' you noo?" Little Reuben was instantly in a fit of crying and threw himself on the bed. "Oh, Sandy, Sandy, Sandy!" sobbed his little heart. "I will see to your little brother." "Thank you, sir! Dinna, dinna leave me, Rew—Rew—by. I'm comin'—comin'—" "Whist, whist!" cried little Reub, looking up, and turning round to implore some silence in the room. That moment the calm smile faded, that seemed to have alighted as a momentary visitant upon his face slowly passed away, the eyes became blank and glazed, and his little life imperceptibly rippled out. The honest boy lies in the Canongate churchyard, and I have little Reuben at Dr. Guthrie's Ragged School, and receive excellent accounts of him and from him.

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## Biographical Sketches.

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### JOSEPH HEWSON,

THE subject of this brief notice, was born at Wilson, near Melbourne, Derbyshire, in the year 1791. He was brought up in connection with the Established Church, but in his youthful days was a "lover of pleasure rather than a lover of God."

When he arrived at manhood he removed to Castle Donington. There he began to attend the Baptist chapel, and hearing the gospel faithfully preached, became impressed with the importance of religion. He resolved to seek the Lord, but was a considerable time before he felt fully satisfied that he had experienced a divine change. He was baptized at Cavendish Bridge by Mr. Brand, who was at that time the minister at Castle Donington and Sawley. He remained at Donington about fifteen years, his occupation being that of farm labourer. He then removed to Sawley, and was engaged in the same kind of occupation under the late Mr. Parkinson for a very long period. Ten years prior to his decease, however, he obtained a situation as farm bailiff at Clifton, near Nottingham; but at this place our friend (who was a thorough General

Baptist) was rather out of his element, there being no Baptist chapel. He sometimes, therefore, worshipped with the friends at Beeston, and occasionally went to Nottingham.

During his residence at Clifton he was visited with a severe affliction, which deprived him, to a great extent, of the use of his bodily powers, and also affected his mental faculties. In this poor afflicted state he continued to the end of his course—a period of more than four years. About eighteen months before his death he suddenly lost his partner in life. After this event took place he was removed again to Sawley, and here he terminated his mortal existence.

Our departed friend had been a consistent and useful member of the church for more than half a century. He was an industrious and upright man, and one that feared God above many. His attendance on all the means of grace was regular. Whatever might be the state of the weather he was sure to be at the social prayer meetings (although he had nearly a mile to come), and generally assisted in carrying them on. He was an example in this respect. Would that

there were more like him in all our churches in this regard than there are! The excuse is too often made, "It is only a prayer meeting." Still our brother was not free from imperfections and failings. Over these he had to mourn—and who has not? The affliction he had to endure was not only long, but of such a nature that it was impossible to converse much with him, for he was nearly deprived of the power of speech.

A week or two before his death he became worse, and gradually grew

weaker. His friends thought he could not long continue; and on Sabbath evening, August 25th, 1867, at the advanced age of seventy-six, he fell asleep in Jesus, close to the spot where he had so often publicly poured out his soul in prayer to God. He was interred in the Baptist burying-ground, Sawley; and on Sabbath evening, Sept. 8, his death was improved by the writer of these lines from the words—"Blessed are the dead which die in the Lord." J. S.

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## Poetry.

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### THE OLD YEAR LIES A-DYING.

OLD YEAR, you must not die!  
You came to us so readily,  
You lived with us so steadily—  
Old year, you must not die!

Old year, you must not go!  
So long as you have been with us,  
Such joy as you have seen with us—  
Old year, you shall not go.

Old year, you shall not die!  
We did so laugh and cry with you,  
I've half a mind to die with you,  
"Old year, if you must die.

Shake hands before you die!  
Old year, we'll dearly rue for you:  
What is it we can do for you?  
Speak out, before you die!

—Tennyson.

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### 'TIS GOOD THAT WINTER SHOULD COME.

WE know 'tis good that old winter should  
come,  
Roving afar from his Lapland home;  
'Tis fitting that we should hear the sound  
Of his reindeer sledge on the slippery  
ground.

But the naked—the poor! I know they  
quail,  
With crouching limbs from the biting gale:  
They pine and starve by the fireless hearth,  
And weep as they gaze on the frost-bound  
earth.

Stand nobly forth, ye rich of the land,  
With kindly heart and bounteous hand;  
Remember, 'tis now their season of need,  
And a prayer for help is a call you must  
heed.

O! listen in mercy, ye sons of wealth,  
Basking in comfort and glowing with  
health;  
Give all ye can spare, and remember, be  
sure,  
He serveth his Maker who aideth the poor.

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### WEEP WITH ALL WIDOWS.

WEEP with all widows in their woe;  
Sigh as thou seest their tears that flow  
For lov'd and lost ones, now laid low.

Nor let thy sympathy be spent  
In echoing their heart's lament  
For losses which the Lord hath sent.

But be thy active thoughts addressed  
To means—the holiest and the best—  
Of making these true mourners blest.

By visits when they sit alone—  
By winsome word and tender tone—  
Turn thou to mirth their inward moan.

By fervent prayer upraised to God,  
Through Christ, who once the wine-press  
trod,  
Beg for them grace to "bear the rod."

Lend help to such as need thine aid,  
Nor fear thy loan will be repaid,  
If on thy state like want is laid.

EDITOR.

## Correspondence.

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### THE DECREASE OF THE DENOMINATION.

TO THE EDITOR—

Dear Sir,—There are certain seasons in our life which especially call for reflection, repentance, and reformation. I think the close of the year is such a season. We should reflect upon the past, repent and reform in the present, and for the future. Yea, if we reflect rightly we shall repent sincerely, and if we repent sincerely we shall reform immediately. But to do this calmly and thoroughly is a difficult thing; yet we cannot hope for, nay, there cannot be, any reformation without there be previous reflection and repentance. "Let us search and try our ways, and turn again to the Lord."

We have been reminded lately of the "Decrease of the Denomination." What are all the real causes of this decrease I do not know; but as the denomination is composed of churches, and the churches of individuals, would it not be well for us to look upon it as a personal matter, for each to ask himself, In what way, or how far, am I the cause of that decrease? To what extent, by my worldliness and lukewarmness, have I been hindering the progress of the Redeemer's kingdom? Here is an *individual responsibility* which ought not to be slighted. For though we have lived in the mass in the church, we shall be judged one by one. A little reflection, I think, will show that if we individually had been more spiritual, more self-denying, more prayerful, more faithful, more in earnest, there would not have been any decrease. And so before there can be any true reformation in the denomination there must be a reformation in the individual members.

If we would dedicate ourselves oftener and more entirely to the Lord, if we would be more importunate in our prayers, "beseech" God as men did beseech in days that are past, if we would have greater and mightier faith, should we not then have more of the presence and power of the Holy Ghost, and see greater and mightier things?

The great want of the church is the Holy Spirit. We have not honoured

the Spirit's work as we should. We have not prayed, and looked, and waited for His coming and His influence as we ought to have done.

Among the various images by which the Holy Spirit is held forth, one of the most beautiful and instructive is that of *fire*. All the properties and effects of fire are strictly applicable to the Spirit. Fire penetrates and searches, so does the Spirit. Fire melts and consumes, purifies and refines, so does the Spirit. But it has another agency; it is a *heating and soul-propelling power*. Our hearts are more or less frozen by selfishness, clogged and clotted by sin and worldliness. Now what is accomplished in an engine upon the line, when a flame is kindled under the dead mass of coal in its furnace, is accomplished in our cold selfish hearts when the Divine Spirit brings in the new inspiration of love to Christ. The mass kindles, the soul moves, the powers begin their play, the whole man gets into motion, and as long as the fire of holy love burns in the depths of the soul, so long will there be the grand, steady, triumphant march of a life of radiant zeal and Christ-like philanthropy. The grandest sight under heaven is to see a man heated and propelled by the Holy Spirit.

It was this fire from heaven that came upon the church at Pentecost and gave her such signal power. And whenever the church has been most successful it has been when she has received most of the power of the Holy Ghost.

Here, then, is the greatest, saddest want of our times. Pulpit and pen need alike the blessed propulsion which God's Spirit alone can kindle.

Let there, then, be a reformation. Let it commence at once. Let us, that are ministers, preach more about the Holy Spirit, pray more for His presence, depend more upon His power, honour more His work. As members, unite with your ministers in this prayer and dependency and expectancy. For sure I am that no increased architectural beauty in our chapels, no larger liberality in our people, no greater education in our ministers, will in anywise compensate for the lack of the Holy Spirit. Oh!

let us have more of His presence, and we *shall*, we *must*, be successful.

By way of entering upon immediate reformation, I would humbly suggest to my brethren that either before or at the commencement of the new year they should preach one sermon at least with special reference to the work of the Spirit; and that during the week following a special prayer meeting, or prayer meetings, be held for the invocation of this Divine power. Dear brethren, let this be done, and then shall our churches have prosperity.

I am, my dear Sir,  
Yours very truly,  
J. H. A.

#### DENOMINATIONAL DECREASE AND UNION WITH PARTICULAR BAPTISTS.

TO THE EDITOR—

Sir,—The letters in the correspondence department of your last issue have induced me to write again; but I do not approve of magazine controversy, because I think it seldom does much good, and often produces a good deal of bitter feeling on both sides, and therefore I shall not attempt to analyze and reply to brother Salter's letter; but perhaps you will allow me to say that I cannot see that over carefulness in the reception of candidates has had anything to do with our denominational decrease; and I think if ever the time comes when our churches generally are less careful in this matter than they are at present, it will be indeed a "cloudy and dark day" for the denomination. And if in any case young converts have been left after baptism without the loving sympathy and watchful care and guidance of the church, the sooner such a church awakes to a sense of its obligations, and discharges its duty, the better. And as to religious excitement, I fear that a good deal of the sensation that often goes by *that* name is nothing more than the excitement of the animal feelings, while the soul remains unmoved alike by the terrors of the law, and the gentle, suasive, and melting tones of the gospel; and there are many who sing, and sing loudly too, in excited assemblies, "Happy day, when Jesus washed my sins away," and "I do believe, I will

believe that Jesus died for me," &c., whose subsequent conduct proves they know nothing experimentally about the new birth; and while I should hail with delight a revival of "*pure religion*," I do not expect *much* from the religious excitement of the present day; but I do think that if the persons who compose our churches generally were more humble, and less conformed to the world, they would then be more self-denying and diligent in the work of the Lord, and as the result of such labours we might expect to hear many saying, "We will go with *you*, for we have heard that God is with *you*."

And then in reference to the union of the General and Particular Baptist bodies, I think if such an union was formally attempted, serious, if not insurmountable legal difficulties would present themselves; and supposing those difficulties were all removed, I cannot see that any real good would be effected by the union: for while in their separate state the two bodies can act harmoniously together, when union of action is called for, if they were formally united, oneness of spirit would still be wanting, for though the Calvinistic element in the Particular Baptist body is much weaker than it was fifty years ago, it is still far too strong for the majority of General Baptists to accept. And, on the other hand, I believe many of the Particular Baptists look on our body with suspicion, and consider us theologically very nearly allied to Socinians; and while this state of things continues, if a formal union was to be effected, *real* union would still remain a thing to be desired. And after all that has been said and written about union within the last ten years, I have noticed that on several occasions the Particular Baptists have sought to ignore *our* body and its institutions, while *their* body and their institutions have been prominently set forth; and do not such proceedings savour of the spirit alluded to, but not commended, by Paul. "For all seek *their own*, not the things which are *Jesus Christ's*."—Phil. ii. 21.

Living and labouring for the advancement of the Redeemer's kingdom,

I am, Sir,

Yours in the faith,  
GEORGE COLTMAN.

Flechny, Nov. 16, 1867.



## Varieties.

### JACOB'S VOW.

*Outlines of a Sermon by Rev. B. Wood.*

"Of all that thou shalt give me, I will surely give a tenth unto thee."

CONSIDER—I. That the fact of mercies received imposes an obligation to render thank-offerings.

II. That the amount we lay on God's altar is not a discretionary matter, but must be stated as to time and proportionate as to sum; and that a tenth is the *minimum* instead of the furthest limit.

*Inferences and Lessons.*—1. If Jacob pledged a tenth as a free-will offering in his solitude, notwithstanding the possible occasion for its use, how much more should we give now, with existing obligations, with reiterated appeals to our benevolence?

2. If Jacob pledged a tenth of whatever he might acquire by personal industry, how much more may be claimed in the name of Christ from the multitudes who possess inherited wealth, and who, like the lilies, "neither toil nor spiu?"

3. If Jacob pledged a tenth for expenditure in sacrifices, in themselves of no effect to purge the conscience, how is the claim to a larger proportion heightened by the consideration that we live under the dispensation of the Spirit, and that wealth may be devoted to the advancement of moral and spiritual interests?

4. If Jacob pledged a tenth when the difficulty would be to devise ways to spend it directly in the service of God, how much more do we owe to our God, now that the fields are white unto the harvest; when the influence of a single pound may be felt on the opposite side of the globe; when the set time to favour Zion is come?

5. If Jacob, a young man, just setting up in life, pledged a tenth from his undeniable necessities, how much weightier the obligation of Christians advanced in life, whose annual means greatly exceed their personal wants, and who expect in a little while to be with Jesus, and to hear the harps of heaven? Are these inferences Scriptural? If they are logi-

cal and Scriptural, do not many of us incur the guilt of Ananias, &c., in keeping back part of the price?

### MR. SPURGEON ON PENNY READINGS.

*From the "Sword and Trowell."*

PENNY Readings or Popular Lectures cannot be judged by the mass; they may, like Jeremiah's figs, be very bad or very good; our lament is that in many places they have been "evil, very evil, they cannot be eaten they are so evil." We heard a wise and experienced old father say, the other day, that in his town, if he designed to ruin his children's souls he should first give them a penny each to go to the readings, and then they would be quite ready to enjoy a sixpenny worth of wickedness at the low music hall, and the next step would be to the play-house. Knowing what we do know, we thought him right. When the penny reading or the lecture is elevating in moral tone, let every right-minded man be thankful for it; but when it is a broad farce, a coarse comedy, a silly love song, or worse, it is altogether out of place in connection with Christian men, their schools and associations. Let the church enter into rivalry with the theatre, and we know which will get the better of it; on our side such a contention would be all gain and no loss. We would by no means interdict the use of wit and humour, far otherwise, we hold that their plentiful use is frequently justifiable and advisable; we should like to see a more abundant spice of them, not only in lectures, but in sermons and religious books: but there must be an end and purpose in the humour, or it becomes idle jesting, which is not convenient. To make men laugh at folly, at superstition, at meanness, to pour ridicule upon contemptible motives and actions until men laugh them to scorn, is one thing, to keep an audience in a roar by a series of empty witticisms without moral purpose is quite another. Against the cheerful, the genial, the humorous, there is no law; for the frivolous, foolish, and indelicate, there is no excuse.

Between the moroseness which will not allow a smile, and the lawless levity which would turn our Zion into a Vanity Fair, there is a wide difference. Will not all the managers of those societies which cater for the Christian public, look well to this matter, and act upon the rules of Christian prudence in arranging their programmes? Shall the world be allowed to entrench itself within the church itself? Shall folly deliver its delusive teachings from the chairs of our own prophets? Let the mischief die at once, and as the lecturing season now commences, let sweeping reforms be accomplished forthwith, wherever they may be required, before the plague spreads further in the camp.

In some places great dissatisfaction is felt concerning past proceedings, and this smothered fire will break into flames of discord if fresh fuel be put upon it; in others old heart-burnings will have already led to divisions through this offence; before such ills shall fall upon other churches, let the accursed thing be sought for and put away. Honest, innocent, instructing, interesting entertainments are not so difficult to get up, that we are driven to ribaldry to help us. Let us try again, and show the world henceforth that, even in their recreations, Israelites are not Egyptians, Christians are not men of the world.

#### DR. GUTHRIE ON PENNY READINGS.

—In a recent speech at his native town, Brechin, Dr. Guthrie said—"I advise all to come to the penny readings, though they should pay sixpence, rather than go to the public-house on the Saturday night. And since these penny readings are calculated to wean people from drinking habits by bringing them here, I say that as a minister of the gospel, and as one that seeks to save souls, when I stand on this platform to preside at a penny reading, I am in a place befitting me. If people say, 'This amusement will do very well for us, but not for you; it is very well for members of the church, but not for the minister;' I deny that entirely. No man or woman here should resort to any amusement where his minister should not go. Every man is bound to be as holy as a minister, and I lay down these two propositions—people should not go where the minister cannot go—and the minister should not absent

himself from amusements which other people can engage in."

#### BLACK MOLLIE'S ANSWER.

Was ever a cavillor better answered than by this ignorant child? Often in the case of the untaught little ones of Christ is His promise made good—"It shall be given you in that hour what ye shall say."

Mollie was a little black girl, about eight years old, who lived in the family of our neighbour, Mr. Reeves. She seemed to be a child of rather uncommon abilities, and her quaint and decided remarks were often such as to give cause for earnest and deep reflection on the part of her hearers.

Mr. R.'s oldest son, George, was very fond of plying Mollie with questions, and pretending to hold different opinions from her's. He would spend a long time in arguing to convince her that something she had said or done was not just right; but it must be confessed that he very seldom came off victorious. Mollie had such a quiet, but, withal, decided way of putting things, that there was no gainsaying her.

One day George was lying on the lounge in the dining room, watching the movements of Mollie, who was laying the table for supper. Presently he accosted her with the inquiry—

"Mollie, do you ever pray?"

She started with a surprised air, as she replied—"Yes, sir, every night."

"Do you suppose God hears you?"

"Yes: I know He does."

"Well, do you think he hears your prayers as quickly as he does those of *white* children?"

For full three minutes the child continued her work without speaking, then stopping in front of the lounge she slowly remarked—

"Mr. George, I pray into God's *ears*, and not His *eyes*; I reckon my *voice* is just like any other little girl's; and if I say what I ought to, God doesn't stop to think anything about my *skin*."

That was enough for George. He soon after left the room, and has never since taken the trouble to inquire into Mollie's opinions.

Will it be at all amiss for us to remember the curious but the significant idea that we ought to pray into God's *ears* and not into His *eyes*?

## THE HEALTH OF BOYS AND GIRLS.

A boy romps and laughs, plays at athletic games, whips tops, runs races, climbs trees, leaps and jumps, and exercises all his muscles in turn. He lolls in his chair, and assumes any attitude he pleases at his desk. He has from his game a sufficient appetite to eat heartily, and out of school hours he feels under no restraint. The girl, on the contrary, never romps, runs races, whips tops, &c. She only sits upright and walks, thus developing, and sometimes all but destroying, only one set of muscles. She cannot shake off for a moment the feeling of constraint, and she naturally loses appetite, becomes languid, faint, and low. The boy comes into rude contact with those above, below, and around him. He has to endure "chaffing," to learn to "hold his own," to fight if need be. Even in his games his mind has to be active. He has to think about the most judicious way of fielding when Tom is at the wickets, or for looking out when Dick kicks the football. This develops his intellect, and teaches him his place in his own world. The girl, on the contrary, is so hedged in with protection, that she has no power of her own, and she cannot learn life, for the book is kept close to her. Let us at this moment pause awhile, for memory recalls to our mind the name and nature of many a blooming woman whom we have admired for their loveliness, their good sense, their genuine worth, and, speaking professionally, for their thorough healthfulness. How have they been brought up? Why almost invariably in the country, living with their brothers, and sharing their sports in a feminine way—riding or walking, irrespective of dirty lanes; boating, playing bowls, or croquet, swinging, lolling under the greenwood tree, eating as much as they liked, and only under restraint during the period when they were with Miss Tuteur or Professor Guitarro. They have had, perhaps, a single year at a finishing school to enable them to break off naturally a few objectionable habits, and to part with a few undesirable acquaintances, and to pass with ease from the girl to the woman. When such a one leaves school, she does not think of it as a place of punishment to be avoided. She has most probably acquired a fondness for her music or paint-

ing, or found sufficient interest in German or Italian to continue its study. Her mind, with its healthy tone unspoiled by the incessant worry of school, seeks for occupation rather than for inglorious repose. To such a one brothers will tell their little adventures, and whether she have beauty of face or elegance of form, or be in reality somewhat plain, she is voted a "brick," and, as such, takes an honoured place in the domestic architecture. The conclusion to be drawn from the foregoing remarks is inevitable—viz, that if we wish to preserve the health of our daughters we must not overwork them. The horseman does not put a filly to labour at a period when he would allow her brother, of the same age, to be idle in the field. If we insist on our daughters learning double the number of subjects that their brothers do, and in the same time, we are certain to impair their health, and no amount of doctoring will prevent the catastrophe. It is all nonsense to imagine that beauty of face and elegance of figure depends upon "deportment" being taught at school. Those who believe such trash can never have read in Cook's voyages, and those of other men, of the graceful charms of the "savage" women of Owhyee—or have read the pretty couplet in which Scott described his charming "Lady of the Lake"—

"And ne'er did Grecian chisel trace  
A nymph, a naid, or a grace,  
Of finer form or lovelier face.

What though no rule of courtly grace  
To measured mood had trained her pace;  
A foot more light, a step more true,  
Ne'er from the heath-flower dashed the dew," &c.

## THE COLOURED MAN'S PRAYER.

A BLACK minister was closing up his prayer, when some white boys in the corner had the ill manners to laugh so that the sable suppliant heard them. He had said but a moment before, and very earnestly, "Bress all dat is human," when the laugh occurred; and commencing again, just before the "Amen," the pious old negro said, "O Lord, we are not in de habit of adding *postscripts* to our prayer; but if de 'spression, 'Bress all dat is human,' *won't* take in dese wicked white fellers, den we pray dat de Lord will bress some dat *ain't* human also besides! Amen."

# Intelligence.

## Denominational.

**YORKSHIRE AND LANCASHIRE CONFERENCE.**—The next Conference will be held on Tuesday, Dec. 24th, at Tetley Street, Bradford. The preacher will be Rev. N. H. Shaw, of Dewsbury.

J. ALCORN, *Secretary.*

**THE LINCOLNSHIRE CONFERENCE** was held at Wisbeach, on Wednesday, Nov. 13.

In the morning brother Payne read and prayed, and brother Jones, of Gosberton, preached from 1 Cor. iii. 12—15.

In the afternoon, after prayer by brother Taylor, the reports from the churches were read, from which we found that forty-nine had been baptized since the last Conference, and fourteen remained candidates for baptism.

In the absence of brother Mathews through illness, the paper prepared by him, "On a becoming posture in public worship," was read by the Secretary; after which it was resolved, That we heartily thank brother Mathews for the paper just read, and request him to send it for insertion in the Magazine.

After some conversation as to the order in which ministers should preach at the Conference, it was resolved, That hereafter no minister, in his absence, shall be appointed to preach at the forthcoming Conference.

Reference having been made to the Gedney Hill chapel property, brethren R. Wherry, Hutchinson, and Chamberlain were requested to examine the state of that property, and take such steps in relation to it as they may think best.

Brother Sharman gave notice that he would propose the following at the next Conference—"That the morning sermon at the Conference be omitted, and in place thereof a letter be read on some suitable subject, to be followed by a free discussion."

Resolved,—That the next Conference be held at Bourne, on the *second Wednesday* in June; and that brother Payne, of Louth, be requested to preach in the morning.

In the evening brother Chapman, of Louth, preached.

THOMAS BARRASS, *Secretary.*

**SHORE.**—*Farewell Tea Meeting.*—The Rev. T. Gill having accepted the unanimous invitation of the Baptist church, Allerton, near Bradford, a farewell tea

meeting was held at Shore, on Saturday afternoon, Oct. 26. About 300 persons sat down to tea, after which a crowded public meeting was held in the school-room. Joshua H. Wilson, Esq., of Cornholme, presided, and bore testimony to Mr. Gill's catholic spirit, pulpit ability, and Christian zeal. Rev. P. Howarth (Independent) concurred in this testimony. After an appropriate fraternal address from the Rev. J. Dearden, of Lydgate, the chairman introduced Mr. Thos. Greenwood, the treasurer of the church, who spoke in the most respectful and eulogistic terms of the character, spirit, labours, and successes of their revered pastor, Mr. Gill, as also of the labours of Mrs. Gill; and then presented to Mr. Gill a purse of gold (£27), and to Mrs. Gill a suitable present of books from her grateful class in the Sabbath school. In reply, the Rev. T. Gill (after stating that during his ministry at Shore, a period of nearly six years, 150 persons had been received into the church) said—He believed in a Divine Providence, and wished to recognise it in his removal. God kept His servants in the field until their work was done; and he had sufficient reason to believe that the change now contemplated was in accordance with the divine will. He was "pleased yet sad"—pleased to see such a gathering representing several congregations besides the one that assembles here; but as he gazed on their upturned faces, and saw on so many of them the tears of sympathy and love, he felt what he could not express. The time appointed for this meeting being so near the Sabbath, had prevented several brethren being with them—Revs. J. Alcorn, J. Maden, and W. Gray, who had sent very kind fraternal letters expressing their regret, with best wishes for the welfare of the retiring minister and the church. He had not a word of complaint against the church. They had treated him with exemplary kindness and respect, and done all they possibly could to retain him in their midst. The seven deacons, also, had ever co-operated with him in the greatest harmony and cordiality. He never had, and did not expect to have, officially connected with him in the pastorate more united, agreeable, or useful men. In behalf of Mrs. Gill and himself he presented the warmest acknowledgments to all contributors for the spontaneous testimonials, which expressed so strongly respect for their characters and wishes for their welfare; also to the kind

friends who had attended this meeting. They were far from deserving the eulogiums that had come from lips of friendship on that platform. In return for this kindness, and in accordance with the wish of the church, he should be happy to assist them in any way he could until they had obtained another pastor. Mr. Gill concluded by words of counsel to the church. The Rev. J. S. Pilling (United Methodist Free Church), Rev. J. Finn (Todmorden), Mr. N. Ratcliffe (British School Master, Todmorden), and Messrs. W. Law, J. Crabtree, J. Ashworth, and J. S. Gill, also took part in the meeting, which continued nearly three hours, and was both impressive and profitable. We are sorry we have not space for further selections.—On Lord's-day afternoon, Oct. 27th, Mr. Gill delivered his farewell discourse to a crowded and much affected congregation, from 1 Thess. ii. 19, 20—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

ALLERTON.—*Reception Tea Meeting.*—The Rev. T. Gill, of Shore, having accepted a unanimous invitation to become the pastor of the Baptist church, Allerton, commenced his labours on the first Sabbath in November. On Tuesday, Nov. 5, about 200 persons sat down to an excellent tea, after which there was a public meeting, presided over by Mr. S. White, when a report was read by the treasurer, showing that £230 had been expended during the past year in alterations and improvements in our chapel, towards which £180 have already been received. Our senior deacon, Mr. Robertshaw, welcomed Mr. Gill on behalf of the church, and Mr. T. Middlebrook on behalf of the young people. Addresses were also given by the other deacons of the church, and by Messrs. Atkinson, Greenwood, Cockroft, and Simes. It was stated by the chairman that this was the third time that we had invited Mr. Gill to become our pastor—the first time was sixteen years ago. This interesting meeting was brought to a close by an address from the Rev. T. Gill, in which he gave us much wise and judicious counsel in reference to the future.

NORTHALLERTON.—The anniversary services of this place were held on Oct. 13, when impressive and eloquent sermons were preached by the Rev. W. Gray, of Birchcliffe, in the afternoon and evening, and on Monday evening, when collections were made towards liquidating the debt on the chapel. The services were of a peculiarly interesting character. We thank God, and take courage.

BIRMINGHAM, *Lombard Street.*—A united meeting of the teachers of these schools was held Oct. 24th, to present addresses to their two superintendents. Tea was provided, after which Mr. Jones took the chair, and the addresses were presented—the one to Mr. T. Haydon by Mr. Robinson, on behalf of the girls' school; and the one to Mr. Insley by Mr. A. Haydon, on behalf of the boys' school. Messrs. Haydon and Insley made appropriate remarks in reply to the addresses, and a very pleasant and profitable evening was spent.

NOTTINGHAM, *Mansfield Road.*—The anniversary services were held here on Sunday, Oct. 27, when two sermons were preached by the pastor, the Rev. Samuel Cox. On the following Tuesday afternoon the annual tea-meeting was held; and in the evening the Rev. Hugh Stowell Brown, of Liverpool, preached a most admirable and practical discourse to a large congregation. The proceedings of the various services amounted to £76 9s.

STOKE.—The anniversary tea meeting in connection with the Baptist chapel, Trentham Road, was held on Martinmas Monday, Nov. 11, when nearly 300 persons partook of an excellent tea. At seven o'clock the company, numbering upwards of 400, assembled for a public meeting—the pastor took the chair; when, after singing and prayer, most interesting speeches were delivered by the Revs. T. E. Sargent, of Burslem; T. Mills, of Hanley; Thos. Cocker and C. E. Pratt, of Stoke, and W. Hall, of Derby. The addresses were interspersed with solos and duets on the pianoforte, which were most skilfully and tastefully rendered by our esteemed friends, Miss M. Watt, pianist, and Mrs. Thos. Taylor, organist. The meeting was marked by unflagging interest from the beginning to the end.

HACCONBY, *near Bourne.*—A neat little chapel was opened here on Wednesday, Oct. 23. It is the first Nonconformist place of public worship ever erected in the village. Tracts have been distributed for some years by members of the Bourne church; open air services have been recently held; upwards of thirty years ago the late Rev. J. Peggs made several attempts to preach in the streets;\* and a century and a half ago the minister of Bourne resided here, and administered the ordinance of baptism to many persons: yet there is no record of any other place of public worship besides the parish church. The present building has been erected at the sole expense of a gentleman residing in the village, and bears on its

\* See *General Baptist Repository*, 1835.

front the inscription, "Baptist and Primitive Methodist Chapel. Erected by W. Brown, 1867." The first service was announced for three o'clock on the appointed day, and long before this hour the people began to flock into the village in such numbers that it was clear the chapel could not contain half the congregation. The preacher was the Rev. William Orton, of Bourne. He had scarcely concluded the devotional part of the service before a request was made from the crowd outside that he would deliver the sermon in the open-air. Accordingly he took a waggon for his pulpit, and in the presence of a large and attentive audience delivered a discourse on "As Moses lifted up the serpent in the wilderness," &c. Tea was then served to about six hundred persons. The evening service was conducted by Rev. T. Richards, of Nottingham (Primitive Methodist), in a spacious booth. This was densely crowded; and to accommodate the numbers who could not obtain admittance, a service was held at the same time in the chapel. As all charges were borne by the kind donor of the chapel, there were no collections. The weather was favourable; a holy feeling pervaded the services; the parties leaving for their homes caused the evening air to resound with their songs of praise; and many breathed the prayer that the opening of this chapel might be the commencement of a series of blessings to Hacconby and the villages round.

**WOODHOUSE EAVES CLOTHING CLUB.**—Many of the children in our Sunday school are sent, as a matter of necessity, to the National School during the week, and until lately they have shared, in common with others, in the advantages of a clothing club in connection with it. But, on returning to the school after last Christmas holidays, they were told that in future they would not be allowed to be in the club unless they entered the Church Sunday school. Our teachers started a clothing club in our own school; and on Lord's-day, Nov. 10, after a sermon by the Rev. J. T. Gale, of Loughborough, we had a collection for it; and the next day a tea meeting and a public meeting for the same object. Several friends were present from Quorndon and the neighbouring villages. In addition to some singing by the choir and the children, the pastor of the church, the Rev. I. Stublins, brethren Beadsmoore, Pritchard, Smith, and other friends, delivered addresses. The good effects of the movement are seen in the lessons which it is teaching, and in the influence which it is exerting. We not only have not lost any scholars, but we have received several fresh ones; and though we are all poor,

we shall be able, in addition to the collection and tea meeting, to add a nice sum to the contributions of the children. About seventy of them are members of the club. The amount payable is not fixed, and the teachers are not pledged to add any fixed sum to the contributions of the children at the end of the year, but simply to get what they can, and divide it equally amongst them. J. C.

**BEESTON SUNDAY SCHOOL CLOTHING CLUB.**—A clothing club for the scholars in connection with the Beeston Sunday school was established a few years ago. Its receipts during the present year are larger than before, and it has been assisted by a winter series of Penny Readings, given chiefly by the students of Chilwell College.

**LONGTON, Staffordshire.**—The ordination of Mr. W. Bishop, of the College, Chilwell, to the pastorate of the Baptist church in this town, took place in the Town Hall, on Tuesday, Nov. 12. A large number of people assembled at the tea meeting which preceded the service (probably between four and five hundred), and this number was considerably augmented when the service commenced. After the reading of the Scriptures and prayer by the Rev. W. Chambers, of Newcastle-under-Lyne, Mr. W. Bishop, of Bourne, was voted into the chair. After a suitable introductory address from the chairman, the Rev. W. R. Stevenson, M.A., proposed the usual questions to the church and congregation; and the part of responding was undertaken by J. T. Carryer, Esq., one of the members of our little church. The inquiries proposed by the Rev. Dr. Underwood to the young minister being answered, the Rev. E. Johnson, of Newcastle, offered a very appropriate designatory prayer. The Rev. Dr. Underwood delivered an address to the minister, founded upon Paul's counsels to Titus; and the Rev. W. R. Stevenson briefly addressed the church and congregation upon their duties in relation to their new pastor. The Rev. H. Downes (New Connexion Methodist), in an elegant and fraternal manner, welcomed Mr. Bishop to the town in the name of his ministerial brethren. This service, we hope, will attract the attention of those who as yet are "without," and produce an impression upon their minds that shall lead to the "strengthening of our hands," and to the progress and prosperity of the church and congregation which has been gathered together in the midst of this populous neighbourhood. W. B.

**STOKE.**—The Ordination of the Rev. W. March, late of Chilwell College, Nottingham, to the pastorate of the Baptist church, Trentham Road, Stoke-on-Trent,

took place on Martinmas Wednesday, Nov. 13. The Rev. Thos. Cooker, Independent minister, Stoke, opened the service by reading passages of Scripture, and then offered prayer. The Rev. W. R. Stevenson, M.A., Nottingham, delivered a very telling introductory address; the Rev. W. Underwood, D.D., then proposed the questions to the church, which were answered by Mr. John Taylor, one of the deacons, in a highly satisfactory manner. The Rev. W. R. Stevenson, M.A., then put the questions to the pastor; these having been replied to, the Rev. Robert Johnston, Baptist minister, Hanley, proceeded to offer the ordination prayer; the Rev. J. Jackson Goadby, Leicester, then delivered a most impressive charge to the pastor. The Rev. W. Underwood, D.D., afterwards delivered a very admirable charge to the church. The Revds. R. N. Barritt (Wesleyan minister, Stoke), W. Bishop (Longton), R. Y. Roberts (Chilwell College), and Mr. W. Bishop, sen., (Bourne), were all present, and took part in the service by giving out appropriate hymns. The chapel was well filled, and the congregation listened with profound attention and great pleasure to all that was said during the evening, and the ordination which commenced at 5.45 ended at 9.15 p.m. At the close many words of Christian sympathy and good will were mutually exchanged by those present who wished prosperity to the church, and success to the pastor, and all returned to their homes heartily glad that we ever had such a solemn and profitable service. W. M.

**BILLINGSHURST, Sussex.**—On Thursday, the 10th October, the Rev. J. F. Kennard, who had been led to devote himself to the Christian ministry, and to prepare for it, under the advice and with the assistance of the late Rev. E. Hammond, of Bessels Green, was ordained in the General Baptist chapel at Billingshurst, as minister of the congregation worshipping there. The service was at three o'clock in the afternoon, and was opened by the Rev. J. Marten, of Peckham, with an address on the principles and constitution of the Old General Baptist churches. The ordination prayer was offered by the Rev. John Hill, B.A., of Chichester, during which the three Messengers of the Churches (Messrs. Means, Samuel Martin, and John Marten) laid hands on the head of the newly-appointed minister, not as conveying to him any power, or authority, or gift, but as marking him as the subject of prayer.\* The charge to the minister (from 2 Tim. iv. 5) was given by the Rev. Joseph C. Means, of Worship Street, Lon-

don; and the sermon to the congregation (from 1 Cor. xvi. 10) was preached by the Rev. Samuel Martin, of Trowbridge. The Rev. E. R. Grant, of Portsmouth, also took part in the service, which was of necessity longer than usual; but the attention of the audience was fully maintained, and the impression made appeared to be deep and serious. Tea was provided at a neighbouring village inn, of which between seventy and eighty persons partook; and a public meeting was afterwards held in the chapel, at which the newly-ordained minister presided. Addresses were given by the Revs. J. W. Braithwaite, of Hors-ham, and W. Birks, of Hastings, as well as by the ministers who had taken part in the service. Several hymns were sung, and the meeting was closed with a fervent and impressive prayer by the Rev. Samuel Martin. Mr. Keenard enters upon his work with an earnest desire of bringing men to the knowledge of the grace of God, that they may experience its sanctifying power; and he has, we trust, a reasonable prospect of success. J. C. M.

#### BAPTISMS.

**SUTTERTON.**—On Sabbath day, Oct. 27, two young persons were baptized, and have since been received into the church.

**SNEINTON, Eldon Street.**—On Nov. 3rd, one male and two females were baptized at the Public Baths by Mr. Bown, after a sermon by Mr. Burton, of Bulwell.

**HALIFAX, North Parade.**—By the pastors, Revs. R. Ingham and J. H. Atkinson, July 3, four; Oct. 2, three; Oct. 30, two.

**LONG SUTTON.**—On May 1st the Rev. J. Tetley baptized four; May 26th, two; Oct. 16, two; and Oct. 30, three.

**PETERBOROUGH.**—Nov. 3, three, by Mr. Barrass.

**HOSE.**—Nov. 3, three, after a sermon by Mr. Hoe, of Wymeswold.

#### UNION BAPTIST BUILDING FUND.

*Receipts from June to Nov. 18, 1867.*

	£	s.	d.
Mr. W. Stevenson, Derby..	10	0	0
Mr. R. Johnson, Hitchin ..	10	0	0
Mr. R. Wherry, Wisbeach ..	20	0	0
Mr. J. Earp .. .. .	5	0	0
Friar Lane Chapel—Second Instalment in Repayment of Loan of £300 .. . . .	15	0	0
Mr. W. B. Bembridge, Ripley ..	1	0	0
Treasurer of the Lincolnshire General Baptist Home Mission, as part of Legacy of Rev. G. Todd—per Mr. R. Wherry .. . . .	5	0	0

\* This appears to be the Scriptural meaning of the action. See Gen. xlviii. 14.

It is earnestly requested that subscriptions or donations be sent direct to the Treasurer of the Fund, Mr. W. B. Bembridge, Ripley, near Derby.

### THE COLLEGE.

<i>General Account.</i>		£	s.	d.
Additional from Burton .. .. .	..	1	1	2
Rent of Cottage and Land .. .. .	..	15	10	0
J. Nall, Esq. .. .. .	..	1	5	0
Retford .. .. .	..	1	8	3
Derby, Osmaston Road .. .. .	..	9	13	6
Kirkby .. .. .	..	2	2	4
Leicester, Archdeacon Lane .. .. .	..	8	14	0
Ripley .. .. .	..	5	3	0
Ford .. .. .	..	2	12	6
Queensbury .. .. .	..	1	12	0

### Purchase Account.

	£	s.	d.
Long Whatton .. .. .	3	0	0
Rev. W. Jarrom .. .. .	5	0	0
Mr. W. Salisbury, Ashby .. .. .	2	0	0

The President thankfully acknowledges the receipt of Stephen's Latin Thesaurus, in four vols., folio, by Rev. C. Payne, of Louth; and of a large number of the British Quarterly, the North British, the Eclectic, and other Reviews, from Dr. Burns, of Paddington.

N.B.—Will any friend present the College with those admirable works recently published, Liddon's Bampton Lectures, and Plumtre's Boyle Lectures? Any other modern works, theological or literary, will be gratefully received.

## Notes on Public Events.

PUBLIC attention has been most directed to Italy—where patriotism, under Garibaldi, has been struggling with the papacy for the possession of Rome. Not being equal to protect himself in keeping his temporal sovereignty the Pope has been once more indebted for his safety to French intervention. The French troops assisted the Papal army in the battle of Mentano, Nov. 3, and the Garibaldians were defeated with heavy losses. Garibaldi himself was put under arrest, and his future residence seems a matter of uncertainty. At present he is at Varignano—where he is not allowed to see visitors.

Partly on account of Italian affairs the Emperor of France assembled his chambers and delivered to them a long and able speech, in which he sought to justify his interference. This plea was what is called the *September Convention*, by which he regards himself as bound until it is replaced by another. A pacific attitude was maintained toward foreign states, and the effect of his address has been to quiet some fears, but not to assure and satisfy all.

Our own Queen has re-assembled her Parliament earlier than usual, owing to the warlike expedition which has been sent to Abyssinia. But her speech related to matters of more permanent importance than to this expensive Abyssinian business. It was distinctly stated that the liberation of our countrymen was the sole purpose of the expedition—and this state-

ment being fully credited there was but little debating about it.

Among the calamities of the month we may mention the colliery explosion in Wales near Aberdare, where out of three hundred and five colliers one hundred and sixty-eight perished. The other catastrophes were in the West India Islands. The reports of the submersion of Tortola for eight hours with the death of every living thing upon it, and then of a conflagration which destroyed life and property, were false. A Cyclone, however, passed over the island, which, in four hours, tore up all the trees, threw down many houses, and blighted all vegetation. The accounts of numerous wrecks, and of the loss of life among passengers and crews, are very harrowing. The Rhone, wrecked off Salt Island, lost all her officers and passengers except one. The Wye, wrecked on Buck Island, saved only thirteen. While the Conway, the Derwent, the Tyne and Solent, were all seriously damaged. Three hundred bodies were washed ashore at St. Thomas alone. One of the vessels sent out with stores for the Abyssinian expedition was wrecked, and forty-five lives were lost. The number of wrecks reported during the year is 2,300!

DR. LIVINGSTONE.—Reliable information has been sent to the Foreign Office that the distinguished traveller was seen seven months ago at Mayunga on his voyage to the north east, passing to the west of Lake



Tanganjika. If this intelligence is true, the story of the Johanna men was false.

The intimation that the Government has resolved to take measures for assimilating the telegraph to the postal service throughout the United Kingdom, and to adopt a uniform rate, has been received with great satisfaction in commercial circles. The fact that there are hundreds of small towns and villages at present destitute, as far as all ordinary requirements are concerned, of any telegraphic facilities, is felt to be a source not only of hourly public inconvenience, but of difficulty and danger as regards the want of protection that might otherwise be afforded in cases of emergency for life and property, as well as for the detection or prevention of crime.

The Palestine Exploration Fund appears to have been spent to good purpose. According to a letter of Mr. George Grove in the *Times*, Lieutenant Warren's excavations in Jerusalem are almost equivalent to the discovery of a new city. Among other facts he has demonstrated that the south wall of the enclosure which contained the Temple is buried for more than half its depth in an accumulation of rubbish. Fully exposed, the wall would present an unbroken face of solid masonry 1,000 feet long and 150 feet high—in other words, nearly the length of the Crystal Palace and the height of the transept. It appears that the Exploration Fund needs replenishing. The Archbishop of York is president of the society.

Mr. Lowe, M.P., has been delivering an address in Edinburgh on public education. After expressing his views on the compulsory system of elementary tuition, he spoke of the necessity of a complete reform of the higher education, of breaking down the ascendancy of Greek and Latin, and giving a fair stage for the neglected branches of study—English history, law and letters, the modern languages, and the physical sciences. He did not despise Latin, Greek, and mathematics, but he wished all branches of instruction to be put on equal terms, and that parents

should be left to choose what branches should be studied by their children.

The Congregationalists are invited to another conference on the education question in London. We do not expect any useful result from such a meeting. A certain number will reiterate their determination to adhere to the doctrines of pure voluntarism, and so maintain the consistency of their protest against the improper stretch of the functions of government. Others will repeat their reasons for thinking that the time is come for acquiescing in the general wish that education should be largely assisted out of the public funds. The meeting will get no further than this; it would be very mischievous if it did. If it were thought necessary formally to absolve those Congregationalists who may now wish to take the government grants from treachery to some supposed principle, that might be a good thing to do; but we imagine nobody will assume that such a necessity exists. It has, indeed, been often implied that Congregationalists could not take the government money without a breach of their religious principles, and a little harshness has been used toward some who could not see it; what has now happened ought to be a new warning to us all how we judge our brethren. Any Congregationalists can henceforth apply for the government grants without the least fear that he will compromise the body to which he belongs, but as it was a mistake ever to have allowed that impression to get abroad, so it would be a huge mistake now to take any step which would seem to commit the Congregationalists as a body to the system of State grants, however modified, extended, or improved. Most of our schools will very likely ere long be assisted by the Privy Council Committee; but we must be careful to do nothing that would embarrass us when the time shall come, as come it assuredly will, to determine that the present system shall be gradually superseded by one of local rates.

The Queen has fixed in the pulpit of the Chapel Royal, Savoy, a sand-glass of the measure of eighteen minutes, no doubt as a silent hint to the preachers as to the length of their sermons.

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## Death.

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Oct. 6th, Mr. Samuel Deacon, Hotel Street, Leicester, in the eightieth year of his age. Our venerable and well-known friend, the only surviving son of the Rev.

John Deacon, minister of Friar Lane chapel, Leicester, was distinguished for his musical talent.

## Missionary Observer.

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

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

Hitherto the amount contributed has been inadequate. The deficiency for the present year was over fifty pounds, which was defrayed from the sum already in hand for the Widows and Orphans of Missionaries. This fund is nearly exhausted. Hence the urgency of the present appeal.

At the same time, we distinctly repeat the statement, previously made, that the Committee would deprecate the intention of making this annual appeal for the Widows and Orphans of their Missionaries, if it should interfere with the just and pressing necessities of the poorer members of the Churches; all they ask is, *that at the first communion service in the year, [that is, Lord's-day, January 5th, 1868,] each Christian communicant who is willing, may have the opportunity of making some addition to his usual contribution, and that the amount contributed over and above the average of the ordinary Sacramental Collection may be appropriated to the Fund for the Relief of the Widows and Fatherless Children of Departed Missionaries.*

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

Signed on behalf of the Committee,

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

Leicester, Nov. 25, 1867.

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

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

## IMPROVED CONDITION OF ORISSA.

*Cuttack, Sep. 30th, 1867.*

I AM thankful to say that our condition is steadily improving. We are happily free from fear of another inundation, and the harvest, which promises, by God's blessing, to be an abundant one, may now be considered as safe. Seventeen relief centres in the district of Cuttack have been recently closed, and the remaining sixteen are expected to be closed during the next two months; but three or four large alms-houses, in convenient localities, for the aged who have no home, and are incapable of work, and for the sick, will be necessary. Rice is not cheaper, indeed scarcely so cheap, as when I last wrote (it is sixteen seers for the rupee) but the market is more steady, and this is a good sign.

Mr. Miller and myself have recently received an official letter from the present Lieutenant-Governor conveying the thanks of his Honour "for the great assistance rendered" by us "during the recent famine relief operations."

And now, as the dark days of adversity are passing away, and brighter scenes are dawning, we should all unite in earnest prayer that spiritual blessings may be vouchsafed to Orissa proportioned to the severity of the distress she has experienced. May the word of promise be fulfilled, "there shall be showers of blessing."  
J. BUCKLEY.

## NATIVE MISSIONARY SOCIETY AT CUTTACK.

MR. MILLER writes:—"On the 24th of September, in the evening, we met several of the members of the Native Missionary Society in the College. One of them briefly stated the commencement, progress, and object of their organization. After an expression of our deep interest in the movement, and the unmixed satisfaction and pleasure which it had afforded, it was decided that Shem Sahu should be placed at their disposal for a year, to commence on the 1st of October. We are at liberty to avail ourselves of his services when required, though entirely relieved of all responsibility so far as his salary and expenses are concerned. A delightful spirit per-

vaded the meeting, and all felt it good to be there. I hope the day is not far distant when Choga, Piplee, and Berhampore, will each have its own preacher supported in the same way."

## A KHOND FESTIVAL.

BY THE REV. J. O. GOADBY.

AT Kuinguree we witnessed for the first time a Khond festival, which was attended by about ten thousand Khond and hill Oriyas. For twenty or thirty miles round the people came together. The Khonds appeared to look upon it as a great fair day, when they were assembled to dance and enjoy themselves. The pujar was mostly done by the hill Oriyas. The Khonds from each cluster of villages formed groups, and were dancing most of the day—the dresses assumed by most of the young men being of the most grotesque description. Buffalo and tiger heads and peacock heads were all worn, while all were more or less decorated with gay feathers and rude ornaments, and armed with tangies, bows, and arrows. Many Khonds I knew came up, and were anxious to know what I thought of all these games. I told them I did not approve, and that when they danced and played I liked to see them in their own villages, and not in such a throng. As for the worship and obscene songs sung by the Oriyas, I was grieved to see them participate in them. "Oh!" they said, "it is the fun we came for and not the pujar, though we have brought our offerings." Several of them went away repeating thoughtfully to themselves and each other, "Our sahib does not approve—says the pujar is sin—it can do no good, and much displeases God." On the morning of the festive day we had a large congregation in the village, and distributed a great number of books; and during the festival, though unable to preach from the noise and confusion, we had many opportunities of conversing with Khonds and Oriyas, who came and sat with us under a tree near the tent. During the festival one of the most amusing scenes I repeatedly witnessed was the Khond mode of securing a betrothed when the parents hang back from fulfilling the bargain. A Khond purchases his wife, giving for her, according

to her position, from one to twenty, or even fifty, gunties. A guntie is a present given to the girl's parents, though professedly to the bride, and may consist of a buffalo, couple of pigs, goats, a cow, a large brass vessel, two small ones, a piece of land, &c., &c. Sometimes a bride is valued at a price as high as fifty gunties, and even more, according as she may be considered burdensome or otherwise at home. All must be paid down, or nearly so, before the bride can be claimed; and even then sometimes the doting mother or covetous father refuses unjustly to let her go, especially if the attachment to each other is strong. She has therefore to be secured as best may be; for so long as the girl remains within the boundaries of her own village she cannot be touched—the bridegroom having no authority over her. If, however, the bridegroom meets his bride beyond the boundary of the village, especially in a festival, he can claim her if he can secure her, but it must be done in the following manner:—He acquaints five or six of his young unmarried companions with his intention, and they readily promise their co-operation. He then watches his opportunity, and when the parents of his betrothed are off their guard, or she has wandered from them, gets near the girl, gives her a few sweetmeats, thus engaging her attention; meanwhile the young men come quietly up, join them, and at a given signal hoist the girl on the back of her betrothed, who makes off with all speed, for he is not secure of his treasure until he gets a certain distance beyond where she is seized. The young men follow—the girl howls—they shout—the mother in vain tries to get some one to help to secure her daughter—laughing lads and merry lasses join in the rush, cheering the bridegroom, and jocosely commiserating the bride! An amusing sight it is to see the latter doing her best to escape, and declaring she will never go! while the bridegroom's assistants, with all due gallantry, endeavour to keep her on his back. They do not always succeed, for in two instances I saw the girl prove more than a match for her betrothed and his young allies, (for Khond women are tremendously strong) and by dint of personal strength they succeeded in getting clear off! I was assured by a young Khond, however, who had carried off

his wife to her new home in this unique manner a year or two before, and who stood near him as he was telling me in company with other girls, their eyes twinkling merrily as they heard what he said, that the resistance was merely a lover's resistance, mostly feigned, and the weeping a tearless affair; the maiden in her delicacy deeming it necessary lest she should be taunted with anticipating the crisis before she came, or coming for that specific purpose. The consent of the young lady is now and then obtained beforehand by a timid lover, but such intrigue is the exception and not the rule, and esteemed unbecoming; the bride usually feeling, in her maidenly pride, if her betrothed's courage will not suffice him to run the gauntlet, she had better remain at home, as cowardice forms no part of a true Khond's character.

#### AN OLD SERMON ON CHARITY.

*By Basil, Bishop of Cæsarea, A.D. 379.*

ONE says, "*I will give to-morrow.*" No! Give now: you may not be alive to-morrow. Another says, "*I am poor and need all my means.*" Yes, you are poor and destitute, but it is of love to Christ and souls, and of faith and mercy. A third says, "*I wrong no one. I only keep my own.*" No; you wrong both God and your brethren; for you had nothing when you came into the world, and God gave you all that you might be His steward to others, and that you might have the reward of dispensing your goods faithfully. In seeking to appropriate what really belongs to many, you are a robber of them and of God also. "*I must provide all that I can for future necessities; and I do not know how much I may yet need.*" Why, then, do you spend so much on what is sinful and superfluous? "*I wish to do well to my children, and to leave them in comfortable circumstances.*" But must the consideration of their comfort make you regardless of God's glory, and prevent you from obeying God's commandments. If so, the money which you leave them will not have His blessing, and will likely be their ruin, by the bad use they will make of it. Lastly, says one, "*Though I do little good in my life-time, I will leave by my will my goods to the poor and to pious*

purposes." Wretched man, you are to practise, it appears no good works but with ink and paper. You wish, it seems, you could have enjoyed your riches here for ever; and then you would never have obeyed the precepts of the Gospel. It is to Death, it seems, and not to you, that the poor and the Church are indebted. But God will not be thus mocked. That which is dead is not to be offered to the sanctuary. Offer up a living sacrifice. Rely on divine Providence, and perform the present duty, and you shall be like the springs which are not dried up by drawing from them. Sow not sparingly but bountifully, and you shall reap also bountifully. Lend your time, and talents, and money all out upon interest to God. He is rich, and will repay you with the riches both of grace and glory.

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#### THE SYSTEMATIC BENEFICENCE SOCIETY.

THE Systematic Beneficence Society is based on the grand principle of holding ourselves responsible to God for all that we have, and that it is our bounden duty to devote a large portion of the income which He may be pleased to give us directly to His cause and for His glory. It does seem strange that the great principle which lies at the root of the Beneficence Society—the grand New Testament principle, the principle of being stewards of God's bounties—should be looked upon by many in these days as if it were a novelty.

Why, it is a principle which is at least three thousand years old. We have the grandest exemplification of it in the history of David, in First Chronicles xxix. In that chapter we are told how David poured out of his treasury, gold and silver, and precious stones; and when he had set the example which he did, he appealed to his nobles, and they liberally responded. Example is better than precept, and what took place in David's case was just what might have been expected. What was even more remarkable than the liberality displayed, was the willingness of heart which was shown. In fact, the whole principle of the Systematic Beneficence Society was expounded and acted out by David. If David's principle was acted

upon now, instead of the subscriptions from the whole of our members to the Foreign Missions being four-fifths of a farthing for a week, it would be four-fifths of a shilling, and would not stop even there.

On one occasion, when in Calcutta, I received a letter from an officer who had served in the Scinde campaign. He had received between three thousand and four thousand rupees as his share of the prize money. I had only seen him once, when he happened to be passing through Calcutta. Having taken him to visit our institution, he was greatly struck with it. In that letter he sent what he called a tithe of his prize-money, amounting to upwards of three hundred rupees, as a thank-offering to God. I thanked him warmly for his liberality; and, in doing so, happened to refer to the twenty-ninth chapter of Chronicles and fourteenth verse, stating that it was a blessed thing to have the means of giving, but that it was still more blessed when God was graciously pleased to give us the disposition to part with these means. Some two or three weeks afterwards I received a second letter from the same officer, containing the whole of the rupees which he had received for his prize-money, accompanied with the remark: "I had often read that chapter and that passage, but it had never struck me in that light before; and I thank God for putting it into my heart to do as I have done." He then desired me to acknowledge the receipt of the sum in a particular newspaper, but stated that I was not to mention his name, but to say that it was from 1 Chronicles xxix. 14.

That was not all. When the time arrived that he was able to retire upon a pension, instead of coming home, as many do, to indulge themselves in luxurious ease and idleness, he entered as a volunteer in the service of his Lord, and became a practical missionary in India, for which his knowledge of the vernacular and his other qualifications eminently qualified him; and I can assure this Assembly that it was a noble work that he rendered. He is, alas! no more; but "his works do follow him." I look upon this as one of those notable facts which fill our minds with rejoicing, and call forth feelings of thankfulness as well as furnish grounds of encouragement.

—*Dr. Duff.*

## LADIES' WORK FOR THE FOREIGN MISSION.

At the Missionary Committee meeting held at Leicester, Nov. 4, the following resolution was adopted:—

"That the Committee are pleased to hear that the friends at Derby are preparing goods to be sent to India for the benefit of the Mission, heartily wish them success, and encourage contributions toward the object from friends in other places."

Answers have been received from several churches that they are already engaged in similar efforts for local objects, and therefore cannot assist. To such we would suggest that if their sales occur before the time for sending our box, whether it would not be better to

forward to us what suitable articles they may have left, rather than dispose of them for less than their value, as is so generally done, to the injury of any future bazaar in the same place. Children's clothing, sofa cushions with cord and tassels but unstuffed, slippers not made up, antimacassars, d'oyleys, materials for fancy work, lace, hosiery, haberdashery, cutlery, toys, the dolls neatly dressed, with clothes to take off and put on, untearable picture books, stationery, flower seeds, and drawing room ornaments, find a ready sale. Purses, fire screens, night caps, and watch pockets are useless, and drawings rarely sell. Contributions in money or goods may be sent to Miss Stevenson, Green Hill House, or to Miss Wilkins, North Parade, Derby.

## Foreign Letters Received.

CUTTACK—J. Buckley, September 30.  
" —W. Miller, September 30.

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM OCTOBER 20th TO NOVEMBER 20th, 1867.

ALLERTON.			CLAYTON.			MANSFIELD.					
£	s.	d.	£	s.	d.	£	s.	d.			
Public Collection	0	19	0	2	1	6½	Public Collections and Subscriptions...	5	13	6	
Little Books	0	10	7	1	0	0					
	11	16	1								
ASHBY & PACKINGTON.			DENHOLME.			SHEFFIELD.					
<i>Ashby.</i>			Public Collections			Public Collections					
Public Collections	9	7	5	Public Collections	1	10	0	Public Collections	14	16	6
Cards, Boxes, & Books	11	12	7	Little Books	2	5	0	Subscriptions	7	7	11
<i>Packington.</i>						Boys' School					
Public Collections	6	16	6					Girls' School	13	5	6½
Boxes	2	6	0						13	1	0½
	30	2	6	HALIFAX.			Less Expenses				
Less Expenses	0	12	0	Collections and Subscriptions			0			14	0
BARLESTONE.						TODMORDEN.					
Mr. Kirkman's Children's box	0	12	0	By Rev. N. Haycroft, M.A.—			Public Collections				
<i>BRADFORD, Tetley Street.</i>			Grant from Weekly Offerings			5			1	1	7
Public Collections	8	15	2				Little Books				
Little Books	14	0	3	LOUGHBOROUGH, Wood Gate.			8				
Other Sums	1	9	5	Public Collections			12				
							10				
	24	4	10				9				
Less Expenses	0	11	6				0				
						WIRKSWORTH & SHOTTLE.					
						Wirksworth Collections					
						4					
						13					
						0					
						Shottle do.					
						1					
						0					
						2					
						5					
						13					
						2					

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.